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1949

January

1949

Month of the Holy Name

Date	Day	H. D.	F.	A.	ROMAN CALENDAR
1	S	M			Circumcision of Our Lord
2	S	M			Holy Name of Jesus <i>Gospel: Holy Name — Luke 2.21</i>
3	M				St. Antherus, Pope-Martyr
4	T				SS Priscus, Priscillian and Benedicta, Martyrs
5	W				St. Telesphorus, Pope-Martyr
6	T				Epiphany of Our Lord
7	F			➔	St. Lucian, Priest-Martyr
8	S				SS Lucian, Maximian and Julian, Martyrs
9	S	M			The Holy Family <i>Gospel: Finding of the Child Jesus in the Temple — Luke 2:42-52</i>
10	M				St. Nicanor, Deacon
11	T				St. Hyginus, Pope-Martyr
12	W				St. Tatiana, Martyr
13	T				St. Potitus, Martyr
14	F			➔	St. Hilary, Bishop-Confessor-Doctor
15	S				St. Paul, First Hermit, Confessor
16	S	M			Second Sunday after Epiphany <i>Gospel: Marriage at Cana — John 2.1-11</i>
17	M				St. Anthony, Abbot
18	T				St. Peter's Chair at Rome
19	W				SS. Marius, Martha and Sons, Martyrs
20	T				SS. Fabian and Sebastian, Martyrs
21	F			➔	St. Agnes, Virgin-Martyr
22	S				SS Vincent and Anastasius, Martyrs
23	S	M			Third Sunday after Epiphany <i>Gospel: Cure of Leper and Centurion's Servant — Matthew 8 1-13</i>
24	M				St. Timothy, Bishop-Martyr
25	T				Conversion of St. Paul
26	W				St. Polycarp, Bishop-Martyr
27	T				St. John Chrysostom, Bishop-Confessor-Doctor
28	F			➔	St. Peter Nolasco, Confessor
29	S				St. Francis de Sales, Bishop-Confessor-Doctor
30	S	M			Fourth Sunday after Epiphany <i>Gospel: Jesus Calms the Tempest — Matthew 8.23-27</i>
31	M				St. John Bosco, Confessor

H. D. — Holy Day: Attendance at Mass required.

F. — Fast Day: One full meal (with meat) for those 21-60 years old.

A. — Abstinence: No flesh meat allowed.

1949

Reference

February

1949

Month of the Passion

1949

Date	Day	H. D.	F.	A.	ROMAN CALENDAR
1	T				St Ignatius, Bishop-Martyr
2	W				Purification of the Blessed Virgin Mary
3	T				St Blaise, Bishop-Martyr
4	F			☞	St Andrew Corsini, Bishop-Confessor
5	S				St Agatha, Virgin-Martyr
6	S	M			Fifth Sunday after Epiphany <i>Gospel: The Sower — Matthew 13 24-30</i>
7	M				St Romuald, Abbot
8	T				St John of Matha, Confessor
9	W				St. Cyril of Alexandria, Bishop-Confessor-Doctor
10	T				St Scholastica, Virgin
11	F			☞	Our Lady of Lourdes
12	S				Seven Servite Founders, Confessors
13	S	M			Septuagesima Sunday <i>Gospel: Laborers in the Vineyard — Matthew 20 1-16</i>
14	M				St. Valentine, Martyr
15	T				SS Faustinus and Jovita, Martyrs
16	W				St Onesimus, Bishop-Martyr
17	T				St Polychronius, Bishop-Martyr
18	F			☞	St Bernadette, Virgin
19	S				St Gabinus, Priest-Martyr
20	S	M			Sexagesima Sunday <i>Gospel: Parable of the Sower — Luke 8 4-15</i>
21	M				St Severian, Bishop-Martyr
22	T				St Peter's Chair at Antioch
23	W				St. Peter Damian, Bishop-Confessor-Doctor
24	T				St. Matthias, Apostle
25	F			☞	SS. Victorin and Companions, Martyrs
26	S				St Nestor, Bishop-Martyr
27	S	M			Quinquagesima Sunday <i>Gospel: Christ Heals the Blind Man — Luke 18 31-43</i>
28	M				SS Macarius and Companions, Martyrs

H. D. — Holy Day: Attendance at Mass required.

F. — Fast Day: One full meal (with meat) for those 21-60 years old.

A. — Abstinence: No flesh meat allowed.

1949

March

1949

Month of St. Joseph

Date	Day	H. D.	F.	A.	ROMAN CALENDAR
1	T				SS. Leo and Companions, Martyrs
2	W		✠	✠	Ash Wednesday
3	T		✠		SS. Marinus and Asterius, Martyrs
4	F		✠	✠	St. Casimir, King-Confessor
5	S		✠		St. Phocas, Martyr
6	S	M			First Sunday of Lent <i>Gospel: Jesus Tempted by Satan — Matthew 4:1-11</i>
7	M		✠		St. Thomas Aquinas, Confessor-Doctor
8	T		✠		St. John of God, Confessor
9	W		✠	✠	St. Frances of Rome, Widow (<i>Ember Day</i>)
10	T		✠		Forty Martyrs of Sebaste
11	F		✠	✠	St. Euthymius, Bishop-Martyr (<i>Ember Day</i>)
12	S		✠	✠	St. Gregory I, Pope-Confessor-Doctor (<i>Ember Day</i>)
13	S	M			Second Sunday of Lent <i>Gospel: The Transfiguration — Matthew 17:1-9</i>
14	M		✠		St. Leo, Bishop-Martyr
15	T		✠		St. Longinus, Soldier
16	W		✠	✠	SS. Hilary and Tatian, Martyrs
17	T		✠		St. Patrick, Bishop-Confessor
18	F		✠	✠	St. Cyril of Jerusalem, Bishop-Confessor-Doctor
19	S		✠		St. Joseph, Spouse of the Blessed Virgin Mary, Confessor
20	S	M			Third Sunday of Lent <i>Gospel: Jesus Casts out a Devil — Luke 11:14-28</i>
21	M		✠		St. Benedict, Abbot
22	T		✠		St. Paul of Narbonne, Bishop-Confessor
23	W		✠	✠	SS. Victorian and Companions, Martyrs
24	T		✠		St. Gabriel, Archangel
25	F		✠	✠	Annunciation of the Blessed Virgin Mary
26	S		✠		St. Castulus, Martyr
27	S	M			Fourth Sunday of Lent (<i>Lætare Sunday</i>) <i>Gospel: Miracle of the Loaves and Fishes — John 6:1-15</i>
28	M		✠		St. John Capistran, Confessor
29	T		✠		St. Cyril, Deacon-Martyr
30	W		✠	✠	St. Quirinus, Martyr
31	T		✠		St. Amos, Prophet

H D. — Holy Day: Attendance at Mass required.

F — Fast Day: One full meal (with meat) for those 21-60 years old.

A. — Abstinence: No flesh meat allowed.

1949

April

1949

Month of the Holy Eucharist

Date	Day	H. D.	F.	A.	ROMAN CALENDAR
1	F		☞	☞	St. Theodora, Martyr
2	S		☞		St. Francis of Paula, Confessor
3	S	M			Passion Sunday <i>Gospel. The Jews Attempt to Stone Jesus — John 8.46-59</i>
4	M		☞		St. Isidore, Bishop-Confessor-Doctor
5	T		☞		St. Vincent Ferrer, Confessor
6	W		☞	☞	SS. Timothy and Diogenes, Martyrs
7	T		☞		SS. Epiphanius and Companions, Martyrs
8	F		☞	☞	Seven Sorrows of the Blessed Virgin Mary
9	S		☞		St. Mary Cleophas, Widow
10	S	M			Palm Sunday <i>Gospel. Triumphant Entry into Jerusalem — Matthew 21 1-9</i>
11	M		☞		St. Leo the Great, Pope-Confessor-Doctor
12	T		☞		St. Zeno, Bishop-Martyr
13	W		☞		St. Hermenegild, Martyr (<i>consul Lenten regulations for abstinence</i>)
14	T		☞		Holy Thursday
15	F		☞	☞	Good Friday
16	S		☞	☞	Holy Saturday (<i>F and A until noon</i>)
17	S	M			Easter Sunday <i>Gospel. Resurrection of Christ — Mark 16:1-7</i>
18	M				St. Apollonius, Martyr
19	T				St. Timon, Deacon-Martyr
20	W				SS. Sulpicius and Servilian, Martyrs
21	T				St. Anselm, Bishop-Confessor-Doctor
22	F			☞	SS. Soter and Caus, Popes-Martyrs
23	S				St. George, Martyr
24	S	M			Low Sunday <i>Gospel. Jesus Appears to the Apostles — John 20:19-31</i>
25	M				St. Mark, Evangelist (<i>Greater Rogation Day</i>)
26	T				SS. Cletus and Marcellinus, Popes-Martyrs
27	W				St. Peter Canisius, Confessor-Doctor
28	T				St. Paul of the Cross, Confessor
29	F			☞	St. Peter of Verona, Martyr
30	S				St. Catherine of Siena, Virgin

H. D. — Holy Day. Attendance at Mass required.

F. — Fast Day. One full meal (with meat) for those 21-60 years old.

A. — Abstinence. No flesh meat allowed.

1949

May

1949

Month of Our Blessed Mother

Date	Day	H. D.	F.	A.	ROMAN CALENDAR
1	S	M			Second Sunday after Easter — SS. Philip and James, Apostles <i>Gospel: Good Shepherd — John 10.11-16</i>
2	M				St. Athanasius, Bishop-Confessor-Doctor
3	T				Finding of the Holy Cross
4	W				Solemnity of St. Joseph, Patron of the Universal Church
5	T				St. Pius V, Pope-Confessor
6	F				St. John before the Latin Gate
7	S				St. Stanislaus, Bishop-Martyr
8	S	M			Third Sunday after Easter <i>Gospel: Joy after Sorrow — John 16.16-22</i>
9	M				St. Gregory Nazianzen, Bishop-Conf. -Dr
10	T				St. Antoninus, Bishop-Confessor
11	W				St. Anthimus, Priest-Martyr
12	T				SS. Nereus, Achilleus, Domitilla and Pancras, Martyrs
13	F				St. Robert Bellarmine, Bishop-Conf. -Dr
14	S				St. Boniface, Martyr
15	S	M			Fourth Sunday after Easter <i>Gospel: Christ Promises Comforter — John 16.5-14</i>
16	M				St. Ubald, Bishop-Confessor
17	T				St. Paschal Baylon, Confessor
18	W				St. Venantius, Martyr
19	T				St. Peter Celestine, Pope-Confessor
20	F				St. Bernardine of Siena, Confessor
21	S				St. Valens, Bishop-Martyr
22	S	M			Fifth Sunday after Easter <i>Gospel: Prayer in the Name of Jesus — John 16.23-30</i>
23	M				St. Desiderius, Bishop-Mtyr (Rogation Day)
24	T				St. Manahen, Prophet (Rogation Day)
25	W				St. Gregory VII, Pope-Conf. (Rogation Day)
26	T	M			Ascension Thursday
27	F				St. Bede the Venerable, Confessor-Doctor
28	S				St. Augustine of Canterbury, Bishop-Confessor
29	S	M			Sunday within the Octave of Ascension <i>Gospel: Testimony of the Holy Ghost — John 15.26 to 16.4</i>
30	M				St. Felix I, Pope-Martyr
31	T				St. Angela Merici, Virgin

H. D. — Holy Day: Attendance at Mass required.

F. — Fast Day: One full meal (with meat) for those 21-60 years old.

A. — Abstinence: No flesh meat allowed.

1949

June

1949

Month of the Sacred Heart

Date	Day	H. D.	F.	A.	ROMAN CALENDAR
1	W				St Juventius, Martyr
2	T				SS Marcellinus, Peter and Erasmus, Martyrs
3	F				SS Pergentinus and Laurentinus, Martyrs
4	S				St Francis Caracciolo, Confessor (<i>Vigil</i>)
5	S	M			Pentecost Sunday <i>Gospel: Christ's Instruction on the Holy Ghost — John 14 23-31</i>
6	M				St Norbert, Bishop-Confessor
7	T				St Paul of Constantinople, Bishop-Martyr
8	W				St Maximin, Bishop-Confessor (<i>Ember Day</i>)
9	T				SS Primus and Felician, Martyrs
10	F				St Margaret of Scotland, Queen-Widow (<i>Ember Day</i>)
11	S				St Barnabas, Apostle (<i>Ember Day</i>)
12	S	M			Trinity Sunday <i>Gospel: Jesus Commissions His Disciples — Matthew 28 18-20</i>
13	M				St Anthony of Padua, Confessor-Doctor
14	T				St Basil the Great, Bishop-Confessor-Doctor
15	W				SS Vitus, Modestus and Crescentia, Martyrs
16	T				Corpus Christi
17	F				St Antidius, Bishop-Martyr
18	S				St Ephraem of Syria, Deacon-Confr-Doctor
19	S	M			Second Sunday after Pentecost <i>Gospel: Parable of the Supper — Luke 14 16-24</i>
20	M				St Silverius, Pope-Martyr
21	T				St Aloysius Gonzaga, Confessor
22	W				St John Fisher, Bishop-Confessor
23	T				St John, Priest-Martyr
24	F				The Sacred Heart of Jesus
25	S				Nativity of St John the Baptist
26	S	M			Third Sunday after Pentecost <i>Gospel: Parable of the Lost Sheep — Luke 15 1-10</i>
27	M				St Crescens, Bishop-Martyr
28	T				St Irenaeus, Bishop-Martyr
29	W				SS. Peter and Paul, Apostles
30	T				Commemoration of St Paul, Apostle

H D — Holy Day: Attendance at Mass required

F. — Fast Day: One full meal (with meat) for those 21-60 years old.

A. — Abstinence: No flesh meat allowed.

1949

July

1949

Month of the Precious Blood

Date	Day	H. D.	F.	A.	ROMAN CALENDAR
1	F			☿	The Most Precious Blood of Jesus
2	S				The Visitation of the Blessed Virgin Mary
3	S	M			Fourth Sunday after Pentecost <i>Gospel: Miraculous Draught of Fishes — Luke 5 1-11</i>
4	M				SS. Osee and Aggaeus, Prophets
5	T				St. Anthony Mary Zaccaria, Confessor
6	W				St. Thomas More, Martyr
7	T				SS. Cyril and Methodius, Bishops-Confessors
8	F			☿	St. Elizabeth of Portugal, Queen-Widow
9	S				SS. Zeno and Companions, Martyrs
10	S	M			Fifth Sunday after Pentecost <i>Gospel: The Justice of the Pharisees — Matthew 5 20-24</i>
11	M				St. Pius I, Pope-Martyr
12	T				St. John Gualbert, Abbot-Confessor
13	W				St. Anacleto, Pope-Martyr
14	T				St. Bonaventure, Bishop-Confessor-Doctor
15	F			☿	St. Henry, Emperor-Confessor
16	S				Our Lady of Mount Carmel
17	S	M			Sixth Sunday after Pentecost <i>Gospel: Jesus Feeds the Multitude — Mark 8 1-9</i>
18	M				St. Camillus de Lellis, Confessor
19	T				St. Vincent de Paul, Confessor
20	W				St. Jerome Aemilian, Confessor
21	T				St. Praxedes, Virgin
22	F			☿	St. Mary Magdalen, Penitent
23	S				St. Apollinaris, Bishop-Martyr
24	S	M			Seventh Sunday after Pentecost <i>Gospel: Warning against False Prophets — Matthew 7 15-21</i>
25	M				St. James the Greater, Apostle
26	T				St. Anne, Mother of the Blessed Virgin Mary
27	W				St. Pantaleon, Martyr
28	T				SS. Nazarius and Celsus, Martyrs
29	F			☿	St. Martha of Bethany, Virgin
30	S				SS. Abdon and Sennen, Martyrs
31	S	M			Eighth Sunday after Pentecost <i>Gospel: The Unjust Steward — Luke 16 1-9</i>

H. D. — Holy Day: Attendance at Mass required

F. — Fast Day: One full meal (with meat) for those 21-60 years old.

A. — Abstinence: No flesh meat allowed.

1949

August

1949

Month of the Immaculate Heart of Mary

Date	Day	H. D.	F.	A.	ROMAN CALENDAR
1	M				St. Peter's Chains
2	T				St. Alphonsus Liguori, Bishop-Confessor-Doctor
3	W				Finding of the Body of St. Stephen, Proto-martyr
4	T				St. Dominic, Confessor
5	F			✠	Our Lady of the Snows
6	S				Transfiguration of Our Lord
7	S	M			Ninth Sunday after Pentecost <i>Gospel: Jesus Weeps over Jerusalem — Luke 19 41-47</i>
8	M				SS Cyriacus, Largus and Smaragdus, Martyrs
9	T				St John Mary Vianney, Confessor
10	W				St Lawrence, Martyr
11	T				SS. Tiburtius and Susanna, Martyrs
12	F			✠	St Clare, Virgin
13	S				SS Hippolytus and Cassian, Martyrs
14	S	M			Tenth Sunday after Pentecost <i>Gospel: The Pharisee and the Publican — Luke 18 9-14</i>
15	M	M			Assumption of the Blessed Virgin Mary
16	T				St. Joachim, Father of the Blessed Virgin Mary
17	W				St. Hyacinth, Confessor
18	T				St. Agapitus, Martyr
19	F			✠	St. John Eudes, Confessor
20	S				St. Bernard, Abbot-Doctor
21	S	M			Eleventh Sunday after Pentecost <i>Gospel: Jesus Cures the Deaf and Dumb Man — Mark 7.31-37</i>
22	M				Immaculate Heart of Mary
23	T				St. Philip Benizi, Confessor
24	W				St. Bartholomew, Apostle
25	T				St. Louis of France, King-Confessor
26	F			✠	St. Zephyrinus, Pope-Martyr
27	S				St Joseph Calasanetius, Confessor
28	S	M			Twelfth Sunday after Pentecost <i>Gospel: The Good Samaritan — Luke 10 23-37</i>
29	M				Beheading of Saint John the Baptist
30	T				St. Rose of Lima, Virgin
31	W				St. Raymund Nonnatus, Confessor

H. D. — Holy Day. Attendance at Mass required.

F. — Fast Day. One full meal (with meat) for those 21-60 years old.

A. — Abstinence. No flesh meat allowed.

1949

September

1949

Month of the Queen of Martyrs

Date	Day	H. D.	F.	A.	ROMAN CALENDAR
1	T				St Giles, Abbot
2	F			☞	St Stephen of Hungary, King-Confessor
3	S				St. Phoebe
4	S	M			Thirteenth Sunday after Pentecost <i>Gospel. The Ten Lepers — Luke 17:11-19</i>
5	M				St Laurence Justinian, Bishop-Confessor
6	T				St Zacharias, Prophet
7	W				SS Nemorius and Companions, Martyrs
8	T				Nativity of the Blessed Virgin Mary
9	F			☞	St Gorgonius, Martyr
10	S				St Nicholas of Tolentino, Confessor
11	S	M			Fourteenth Sunday after Pentecost <i>Gospel. Undivided Service of God — Matthew 6:24-33</i>
12	M				The Holy Name of Mary
13	T				St. Philip, Martyr
14	W				Exaltation of the Holy Cross
15	T				Seven Sorrows of the Blessed Virgin Mary
16	F			☞	SS Cornelius and Cyprian, Martyrs
17	S				The Impression of the Sacred Stigmata upon the Body of St Francis
18	S	M			Fifteenth Sunday after Pentecost <i>Gospel. The Widow of Naim — Luke 7:11-16</i>
19	M				SS Januarius and Companions, Martyrs
20	T				SS Eustace and Companions, Martyrs
21	W		☞	☞	St. Matthew, Apostle-Evangelist (<i>Ember Day</i>)
22	T				St. Thomas of Villanova, Bishop-Confessor
23	F		☞	☞	St. Linus, Pope-Martyr (<i>Ember Day</i>)
24	S		☞	☞	Our Lady of Ransom (<i>Ember Day</i>)
25	S	M			Sixteenth Sunday after Pentecost <i>Gospel: Jesus Heals the Dropsical Man — Luke 14:1-11</i>
26	M				SS. Isaac Jogues and Companions, North American Martyrs
27	T				SS. Cosmas and Damian, Martyrs
28	W				St. Wenceslaus, Duke-Martyr
29	T				St. Michael, Archangel
30	F			☞	St Jerome, Confessor-Doctor

H. D. — Holy Day: Attendance at Mass required.

F. — Fast Day: One full meal (with meat) for those 21-60 years old.

A. — Abstinence: No flesh meat allowed.

1949

October

1949

Month of the Holy Angels and the Holy Rosary

Date	Day	H. D.	F.	A.	ROMAN CALENDAR
1	S				St. Remigius, Bishop-Confessor
2	S	M			Seventeenth Sunday after Pentecost <i>Gospel: The Greatest Commandment — Matthew 22 34-46</i>
3	M				St. Therese of the Child Jesus, Virgin
4	T				St. Francis of Assisi, Confessor
5	W				SS. Placid and Companions, Martyrs
6	T				St. Bruno, Confessor
7	F			☞	The Most Holy Rosary
8	S				St. Brigid, Widow
9	S	M			Eighteenth Sunday after Pentecost <i>Gospel: Jesus Cures the Paralytic — Matthew 9 1-8</i>
10	M				St. Francis Borgia, Confessor
11	T				Maternity of the Blessed Virgin Mary
12	W				SS. Evagrius, Priscian and Companions, Martyrs
13	T				St. Edward of England, King-Confessor
14	F			☞	St. Callistus I, Pope-Martyr
15	S				St. Teresa, Virgin
16	S	M			Nineteenth Sunday after Pentecost <i>Gospel: Parable of the Marriage Feast — Matthew 22 1-14</i>
17	M				St. Margaret Mary Alacoque, Virgin
18	T				St. Luke, Evangelist
19	W				St. Peter of Alcantara, Confessor
20	T				St. John Cantius, Confessor
21	F			☞	St. Hilarion, Abbot
22	S				St. Mary Salome
23	S	M			Twentieth Sunday after Pentecost <i>Gospel: Jesus Cures the Ruler's Son — John 4 46-53</i>
24	M				St. Raphael, Archangel
25	T				SS. Chrysanthus and Daria, Martyrs
26	W				St. Evaristus, Pope-Martyr
27	T				SS. Vincent and Companions, Martyrs
28	F			☞	SS. Simon and Jude, Apostles
29	S				St. Narcissus, Bishop-Confessor
30	S	M			Twenty-first Sunday after Pentecost — Feast of Christ the King <i>Gospel: Christ the King — John 18 33-37</i>
31	M		☞	☞	SS. Ampliatius, Urban and Narcissus, Martyrs (<i>Vigil</i>)

H D — Holy Day: Attendance at Mass required.

F — Fast Day: One full meal (with meat) for those 21-60 years old.

A. — Abstinence: No flesh meat allowed.

1949

November

1949

Month of the Holy Souls

Date	Day	H. D.	F.	A.	ROMAN CALENDAR
1	T	M			All Saints' Day
2	W				All Souls' Day
3	T				St. Quartus, Confessor
4	F				St. Charles Borromeo, Bishop-Confessor
5	S				SS. Zachary and Elizabeth, Parents of St John the Baptist
6	S	M			Twenty-second Sunday after Pentecost <i>Gospel: Tribute to Caesar — Matthew 22 15-21</i>
7	M				St. Prosdocimus, Bishop-Confessor
8	T				SS. Claudius and Companions, Martyrs
9	W				Dedication of the Lateran Arch-basilica, Rome
10	T				St. Andrew Avellino, Confessor
11	F				St. Martin of Tours, Bishop-Confessor
12	S				St. Martin I, Pope-Martyr
13	S	M			Twenty-third Sunday after Pentecost <i>Gospel: Raising of Jairus' Daughter — Matthew 9 18-26</i>
14	M				St. Josaphat, Bishop-Martyr
15	T				St. Albert the Great, Bishop-Confessor-Doctor
16	W				St. Gertrude, Virgin
17	T				St. Gregory the Wonder-worker, Bishop-Confessor
18	F				Dedication of the Basilicas of SS. Peter and Paul, Apostles
19	S				St. Elizabeth of Hungary, Widow
20	S	M			Twenty-fourth Sunday after Pentecost <i>Gospel: Second Coming of Christ — Matthew 24 15-35</i>
21	M				Presentation of the Blessed Virgin Mary
22	T				St. Cecilia, Virgin-Martyr
23	W				St. Clement I, Pope-Martyr
24	T				St. John of the Cross, Confessor-Doctor
25	F				St. Catherine, Virgin-Martyr
26	S				St. Sylvester, Abbot
27	S	M			First Sunday of Advent <i>Gospel: Signs of the Destruction of the World — Luke 21 25-33</i>
28	M				St. Sosthenes, Martyr
29	T				SS. Placid and Companions, Martyrs
30	W				St. Andrew, Apostle

H D. — Holy Day Attendance at Mass required

F — Fast Day One full meal (with meat) for those 21-60 years old

A. — Abstinence No flesh meat allowed

1949

December

1949

Month of the Holy Infancy

Date	Day	H. D.	F.	A.	ROMAN CALENDAR
1	T				St Nahum, Prophet
2	F			☞	St. Bibiana, Virgin-Martyr
3	S				St Francis Xavier, Confessor
4	S	M			Second Sunday of Advent <i>Gospel John Sends Disciples to Jesus — Matthew 11:2-10</i>
5	M				St Sabbas, Abbot
6	T				St Nicholas, Bishop-Confessor
7	W				St. Ambrose, Bishop-Confessor-Doctor
8	T	M			Immaculate Conception of the Blessed Virgin Mary, Patroness of the US
9	F			☞	St Restitutus, Bishop-Martyr
10	S				St. Melchiades, Pope-Martyr
11	S	M			Third Sunday of Advent (Gaudete Sunday) <i>Gospel. John's Testimony of Christ — John 1:19-28</i>
12	M				Our Lady of Guadalupe, Patroness of the Americas
13	T				St. Lucy, Virgin-Martyr
14	W		☞	☞	SS Nicasius and Companions, Martyrs (<i>Ember Day</i>)
15	T				SS Irenaeus and Companions, Martyrs
16	F		☞	☞	St Eusebius, Bishop-Confessor (<i>Ember Day</i>)
17	S		☞	☞	St Lazarus, Bishop-Confessor (<i>Ember Day</i>)
18	S	M			Fourth Sunday of Advent <i>Gospel Mission of St. John the Baptist — Luke 3:1-6</i>
19	M				St Timothy, Deacon-Martyr
20	T				SS. Liberatus and Bajulus, Martyrs
21	W				St Thomas, Apostle
22	T				St. Frances Xavier Cabrini, Virgin
23	F			☞	St. Victoria, Virgin-Martyr
24	S		☞	☞	St Gregory, Martyr (<i>Vigil</i>)
25	S	M			Nativity of Our Lord
26	M				St. Stephen, Deacon, First Martyr
27	T				St. John the Evangelist, Apostle
28	W				Holy Innocents, Martyrs
29	T				St Thomas of Canterbury, Bishop-Martyr
30	F			☞	SS. Sabinus and Companions, Martyrs
31	S				St. Sylvester I, Pope-Confessor

H D — Holy Day Attendance at Mass required.

F — Fast Day One full meal (with meat) for those 21-60 years old.

A — Abstinence No flesh meat allowed

Table of Movable Feasts from 1947 to 1967

Year	First Sunday of Advent	Septuagesima	Ash Wednesday	Easter	Ascension	Pentecost	Corpus Christi	Number of Sundays after Pentecost
1947	Nov. 30	Feb. 2	Feb. 19	April 6	May 15	May 25	June 5	26
1948	Nov. 28	Jan. 25	Feb. 11	March 28	May 6	May 16	May 27	27
1949	Nov. 27	Feb. 13	March 2	April 17	May 26	June 5	June 16	24
1950	Dec. 3	Feb. 5	Feb. 22	April 9	May 18	May 28	June 8	26
1951	Dec. 2	Jan. 21	Feb. 7	March 25	May 3	May 13	May 24	28
1952	Nov. 30	Feb. 10	Feb. 27	April 13	May 22	June 1	June 12	25
1953	Nov. 29	Feb. 1	Feb. 18	April 5	May 14	May 24	June 4	26
1954	Nov. 28	Feb. 14	March 3	April 18	May 27	June 6	June 17	24
1955	Nov. 27	Feb. 6	Feb. 23	April 10	May 19	May 29	June 9	25
1956	Dec. 2	Jan. 29	Feb. 15	April 1	May 10	May 20	May 31	27
1957	Dec. 1	Feb. 17	March 6	April 21	May 30	June 9	June 20	24
1958	Nov. 30	Feb. 12	Feb. 19	April 6	May 15	May 25	June 5	26
1959	Nov. 29	Jan. 25	Feb. 11	March 29	May 7	May 17	May 28	27
1960	Nov. 27	Feb. 14	March 2	April 17	May 26	June 5	June 16	24
1961	Dec. 3	Jan. 29	Feb. 15	April 2	May 11	May 21	June 1	27
1962	Dec. 2	Feb. 18	March 7	April 22	May 31	June 10	June 21	24
1963	Dec. 1	Feb. 10	Feb. 27	April 14	May 23	June 2	June 13	25
1964	Nov. 29	Jan. 26	Feb. 12	March 29	May 7	May 17	May 28	27
1965	Nov. 28	Feb. 14	March 3	April 18	May 27	June 6	June 17	24
1966	Nov. 27	Feb. 6	Feb. 23	April 10	May 19	May 29	June 9	25
1967	Dec. 3	Jan. 22	Feb. 8	March 26	May 4	May 14	May 25	28



NECESSITY FOR KEEPING TIME

In order to conduct affairs properly it has always been necessary to keep records by employing a definite unit of measurement, and by starting from a definite date or epoch.

SOLAR TIME

The prime unit is the mean solar day, which is the average of all solar days, and is measured by the period of twenty-four hours within which the earth rotates upon its axis. The true solar day constantly fluctuates, hence the adoption of a mean solar day. The two coincide four times a year: April 15, June 14, September 1, December 24.

Solar time, computed upon the solar day, is based on the revolution of the earth about the sun, a period of approximately 365 days. This unit of time is called a year.

CHRONOLOGICAL ERAS

A reckoning of years has been adopted from ancient times. This was generally based upon an historical period, dating from an important event such as the accession of a great king or the founding of a city, or characterized by a certain order of things such as physical, social or intellectual conditions. The chronological eras in use in the past are as follows:

Name	Began		Name	Began
Grecian Mundane Era	B. C. 5598, Sept	1	Grecian or Syro-Macedonian Era	B. C. 312, Sept 1
Civil Era of Constantinople	" 5508, Sept	1	Era of Maccabees	" 166, Nov 24
Alexandrian Era	" 5502, Aug. 29		Tyrian Era	" 125, Oct 19
Julian Period	" 4713, Jan	1	Sidonian Era	" 110, Oct 1
Mundane Era	" 4008, Oct	1	Julian Era	" 45, Jan 1
Jewish Mundane Era	" 3761, Oct	1	Spanish Era	" 38, Jan 1
Era of Abraham	" 2015, Oct	1	Augustan Era	" 27, Feb 14
Era of the Olympiads	" 776, July	1	Christian Era	A. D. 1, Jan. 1
Roman Era (A. U. C.)	" 753, April 24		Destruction of Jerusalem	" 69, Sept 1
Era of Metonic Cycle	" 432, July 15		Mohammedan Era	" 622, July 16

THE CHRISTIAN ERA

Our present system of dating events according to whether they took place "before Christ" (B. C.) or "after Christ," that is, "in the year of our Lord" (A. D.), originated about A. D. 527 with the Abbot Dionysius Exiguus, who conceived the idea of making the year of Christ's birth the dividing point in the calendar. He took the year 754 A. U. C. (after the founding of the city of Rome) as the year of the Nativity of our Lord, but obviously erred in his calculations.

The correct basis of calculations is the year in which Herod the Great died, generally accepted as 750 A. U. C. It is an indisputable fact that Herod was alive at the time of the birth of Christ. Consequently Christ was born before 750 A. U. C., or before the year 4 B. C. It is difficult to determine precisely how long before this date Christ was born. The possibility arises that since Herod, in the slaughter of the Innocents, saw fit to extend the tiny victims' age to two years, Christ may have been born in 6 B. C. Modern research favors 7 B. C.

THE CALENDAR

Julian Calendar. This was a reform of the old Etruscan Calendar by Julius Caesar and the astronomer Sesogines in 46 B. C. It was based on a year of $365\frac{1}{4}$ days but counted 365 days in the year except for every fourth year, which had 366 days. The extra day was inserted between the 24th and the 25th of February. This was inaccurate for the earth's revolution around the sun is 11 minutes and 14 seconds less than $365\frac{1}{4}$ days — an error of a day every 128 years

Gregorian Calendar. The error of the Julian Calendar had amounted to ten days by 1582 when Pope Gregory XIII had it corrected by a council of astronomers. The ten days were dropped from the calendar and the year had 365 days except the years divisible by four which are leap years of 366 days. The centurial years are leap years only when they are divisible by 400. This reckoning is more accurate as there is only an error of a day every 3,500 years. In 1949 the difference is 13 days so that Jan. 1, 1949, of the Gregorian Calendar is Dec. 19, 1948, of the Julian. This system was adopted soon after its appearance by the Catholic countries. England and her colonies accepted it in 1752. More recent adoptions which make its use universal are Japan 1897, Bulgaria 1915, Turkey 1917, Russia 1918, Yugoslavia and Rumania 1919, Greece 1923. For liturgical observance the Catholic Eastern Churches and the Orthodox Churches retain the Julian Calendar; though many of the former in the United States have adopted the Gregorian Calendar.

The Ecclesiastical Calendar is a lunisolar computation for regulating the dates of Church feasts. It corresponds in time periods to the civil calendar but begins with Advent. In 1949 Advent starts on November 27. Important and special feasts during the year are

January	1, Circumcision 2, Holy Name 6, Epiphany 9, Holy Family	August	2, Portiuncula 6, Transfiguration 15, Assumption 16, St Joachim 22, Immaculate Heart of Mary
February	2, Purification	September	8, Nativity of the Blessed Virgin Mary 14, Exaltation of the Cross 15, Sorrows of the B V M 17, Stigmata of St Francis 24, Our Lady of Ransom 26, North American Martyrs
March	2, Ash Wednesday 17, St Patrick 19, St Joseph. 25, Annunciation		29, St Michael the Archangel
April	3, Passion Sunday 10, Palm Sunday 14, Holy Thursday 15, Good Friday 16, Holy Saturday 17, Easter Sunday	October	2, Holy Guardian Angels 3, St Therese of the Child Jesus 4, St Francis of Assisi 7, Most Holy Rosary 30, Christ the King
May	3, Finding of the Cross 4, Solemnity of St Joseph 26, Ascension Thursday	November	1, All Saints 2, All Souls
June	5, Pentecost. 12, Trinity Sunday 16, Corpus Christi 24, Sacred Heart 29, SS. Peter and Paul.	December	8, Immac Conception. 25, Nativity of Our Lord 28, Holy Innocents.
July	1, Most Precious Blood 2, Visitation 16, Our Lady of Mt Carmel. 26, St Anne		

The World Calendar

(Courtesy of World Calendar Association)

The year is composed, roughly, of $365\frac{1}{4}$ days. In our Gregorian Calendar, the extra quarter of a day is set aside until every fourth year, which then counts 366 days instead of 365 and becomes a "leap year."

Neither 365 nor 366 is exactly divisible by 7, the number of days in a week. Hence, successive years begin on different days and have different patterns. To remedy this, various "reforms" have been suggested.

One general class of such suggestions would give each year 364 days, and instead of counting the extra day (two days in leap years) in the ordinary line-up of weekdays, the extra day (or days) would be sequestered, so to speak, and given a name of its own. Every year would then consist of 52 full weeks, plus one or two "extra" or "stabilizing" days—the World Holidays. This arrangement would make every year begin on the same day, and give every day of each month the same date in successive years.

There have been two principal varieties of this proposal. One would give the year 13 months of 28 days each—a total again of 364. This plan has been traced back to an article in "Scot's Magazine" for July, 1745, by a "Mr Urban of Maryland." Its origin is more popularly attributed to Auguste Comte, who published an article on it in 1849. The 13-month plan makes demands that are altogether too radical. It would lose all approximate correspondence with comparable dates in our present calendar, would introduce a new month, would be based on an indivisible unit of calculation (13), would offend the superstitious, etc. Today the 13-month calendar is hardly mentioned, since it has been definitely rejected by the League of Nations authorities entrusted with the study of calendar reform proposals. The same is true of intercalary week or month schemes.

The other plan of 12 months with its "extra" or "stabilizing" days was first proposed in its essential features by a Catholic priest, Marco Mastrofini, who published a work on it in Rome in 1834. The World Calendar is an improvement on this plan, having equalized the quarter-years. Now widely recognized as a calendar authority, the World Calendar Association is located at 630 Fifth Avenue, New York City; president, Miss Elisabeth Achelis. The World Calendar produces symmetry by giving each quarter of the year three months with respectively 31, 30 and 30 days. Every year begins on Sunday, as does also every quarter. The second month in each quarter begins on Wednesday, the third on Friday. The basic number 12, handily divisible by 2, 3, 4, and 6, is thus kept in a logical arrangement. In many cases, dates in the new calendar, when paralleled with the old, are the same; there is never a difference of more than two days. The added day in ordinary years, called Year-End Day, follows December 30. The second additional day of leap years, called Leap-Year Day, follows June 30. Both days would be World Holidays. Fourteen nations and many organizations have approved the World Calendar.

Easter could be fixed in the World Calendar for Sunday, April 8. While Easter stabilization has economic and social aspects, it is predominantly a religious question and one that must be dealt with by religious authorities. The rearranging of the calendar need not, therefore, of necessity imply the fixing of movable ecclesiastical feasts.

Many religious authorities, including Catholic priests and scholars, find no basic difficulty in the idea of one or two stabilizing days. The Vatican has declared that there are no dogmatic objections to calendar reform. This statement seems to cover both fixation of movable feasts and use of the World Holidays.

HOLYDAYS OF OBLIGATION FOR THE UNITED STATES

Every Catholic who has attained the age of reason, and is not prevented by sickness or other sufficient cause, is obliged to rest from servile work and attend Holy Mass on the following days:

All Sundays of the year.

The Circumcision of Our Lord (or New Year's Day), January 1.

The Ascension of Our Lord, May 26, 1949.

The Assumption of the Blessed Virgin Mary, August 15.

All Saints' Day, November 1.

The Immaculate Conception of the B. V. M. (Patronal Feast of the United States), December 8.

Christmas, the Nativity of Our Lord, December 25.

FAST DAYS AND DAYS OF ABSTINENCE

The Law of Fasting affects all Catholics between the ages of 21 and 60, unless health or other sufficient reason allows a dispensation. The law of fasting requires that only one full meal may be taken, although it does not forbid a small amount of food in the morning and evening, the quality and quantity of which is regulated according to local custom. Both fish and meat may be taken at the same meal where meat is allowed to those who are bound to fast. Fast days in the United States are:

The Ember Days — First week of Lent, March 9, 11, 12, 1949.

Pentecost week, June 8, 10, 11, 1949.

Third week in September, Sept. 21, 23, 24, 1949

Third week in December, Dec. 14, 16, 17, 1949.

The Vigil of Pentecost, June 4, 1949.

The Vigil of All Saints, October 31.

The Vigil of Christmas, Dec. 24

All the days of Lent, except Sundays, up to noon on Holy Saturday

The Law of Abstinence requires the abstaining from flesh meat and broth made from meat. The number of meals and amount taken remain unaffected. All the faithful who have completed their seventh year are obliged by the law of abstinence. Abstinence days for the United States are:

All Fridays of the year (holydays falling on Fridays excepted).

Wednesdays (except Wednesday of Holy Week) and Fridays of Lent, the forenoon of Holy Saturday.

Ember days and vigils listed above under fast days.

ROGATION DAYS

Rogation Days are days of solemn supplication to God for a good and bountiful harvest and for His protection in calamities, and to appease His anger at man's transgressions. Formerly they were also observed by fasting, but this is no longer obligatory. Where practicable a solemn procession is a feature of the observance. There are three Minor Rogation Days, which are the three days preceding the feast of the Ascension (May 23, 24, 25, 1949), and one Major Rogation Day on the feast of St. Mark, April 25. The observance of St. Mark's Day as the day of the Major Litanies originated about 600 when during a plague in Rome Pope St. Gregory ordered a procession to be held to implore God's mercy; and the pestilence immediately abated. The Minor Rogation Days were formally instituted by the Fifth Council of Orleans, 511, and approved by Pope Leo III.

Time Difference

Twelve o'clock Noon United States Standard Central Time Compared with Clocks in Foreign Cities:

Aden	9:00 P. M.	Dublin	5 35 P. M.	Melbourne	4:00 A. M.*
Alexandria	8:00 P. M.	Hamburg	7.00 P. M.	Mexico City	11:24 A. M.
Amsterdam	6:20 P. M.	Havana	12:31 P. M.	Natal	8:00 P. M.
Athens	8:00 P. M.	Havre	6:00 P. M.	Paris	6:00 P. M.
Berlin	7:00 P. M.	Hong Kong	2 00 A. M.*	Leningrad	8:01 P. M.
Berne	7:00 P. M.	Honolulu	7 30 A. M.	Rio de Janeiro	3:00 P. M.
Bogota	1:03 P. M.	Lima	1 00 P. M.	Rome	7:00 P. M.
Bombay	11:30 P. M.	Lisbon	6 00 P. M.	Santiago (Chile)	1:17 P. M.
Bremen	7:00 P. M.	Liverpool	6 00 P. M.	Sitka, Alaska	8:00 A. M.
Brussels	6:00 P. M.	London	6:00 P. M.	Stockholm	7:00 P. M.
Constantinople	8:00 P. M.	Madrid	6:00 P. M.	Tokyo	3:00 A. M.
Copenhagen	7:00 P. M.	Manila	2:00 A. M.*	Vienna	7:00 P. M.

At places marked * time noted is in the morning of the following day.

Twelve o'clock Noon United States Standard Central Time as Compared with the Clocks in the Following Cities of the United States:

Atlantic City	1:00 P. M.	El Paso	11 00 A. M.	Norfolk	1:00 P. M.
Atlanta	12:00 Noon	Galveston	12.00 Noon	Omaha	12:00 Noon
Baltimore	1:00 P. M.	Indianapolis	12:00 Noon	Philadelphia	1:00 P. M.
Birmingham	12:00 Noon	Kansas City	12:00 Noon	Pittsburgh	1 00 P. M.
Boston	1:00 P. M.	Los Angeles	10 00 A. M.	Richmond, Va	1:00 P. M.
Buffalo	1:00 P. M.	Louisville	12:00 Noon	Salt Lake City	11:00 A. M.
Charleston	1:00 P. M.	Memphis	12:00 Noon	San Francisco	10:00 A. M.
Chicago	1:00 P. M.	Milwaukee	12:00 Noon	Savannah	1 00 P. M.
Cleveland	1:00 P. M.	Minneapolis	12:00 Noon	Seattle	10:00 A. M.
Dallas	12:00 Noon	Nashville	12:00 Noon	St Louis	12:00 Noon
Denver	11:00 A. M.	New Orleans	12:00 Noon	Topeka	12:00 Noon
Detroit	1:00 P. M.	New York	1 00 P. M.	Washington	1 00 P. M.

United States Standard Central Time is time of the Meridian 90° west from Greenwich.

STANDARD TIME

Standard time is the time commonly in use and is based on solar time. When the sun is on the meridian of any place, the time at that place is called noon or twelve o'clock. All places having the same meridian have noon at the same time. And this hour varies in different places according to their meridian. In other words, when it is noon at a given place, it is afternoon in places to the eastward and still forenoon in places to the westward, since the sun rises in the east and sets in the west. These differences in time led to great confusion especially in the case of railroads. Hence a standard of time was necessary. An international conference met at Washington in 1884. Most of the 26 delegates present favored the adoption of Greenwich as the common prime meridian to be used in reckoning longitude, and this is now almost universally employed. On it is based Standard Time.

The railroads of the United States and Canada had the previous year decided on the introduction of Standard Time to take effect at noon, Nov. 18, 1883. Its divisions depend on a mean of solar time applied to every meridian distant from Greenwich at exact multiples of 15°. The time difference for each succeeding meridian is one hour. The Standard Time meridians of the United States and Canada are

Time	Meridian	Difference from Greenwich			
Colonial	60°	4 hours	slower	than	Greenwich
Eastern	75°	5	"	"	"
Central	90°	6	"	"	"
Mountain	105°	7	"	"	"
Pacific	120°	8	"	"	"

On journeying from one belt to another, it is necessary to change the time only by the whole hour on entering and leaving.

DAYLIGHT SAVING TIME

Daylight Saving Time prolongs the hours of daylight during the spring and summer months by advancing the clocks one hour. It was first observed in New York City in 1918, and in 1923 the period of its observance was definitely fixed, beginning at 2 a. m. the last Sunday in April and ending at 2 a. m. the last Sunday in September. It is observed in many states of the United States, most cities of Canada, and several countries of Europe and South America.

It was replaced in 1942-1945 by War Time, universally observed throughout the United States, regardless of season, from Feb. 9, 1942, to Sept. 30, 1945, when by Act of Congress Standard Time was resumed. War Time, like Daylight Saving Time, prolonged the hours of daylight by advancing the clocks one hour.

THE SEASONS

In the Temperate Zone there are four seasons. Spring begins at the vernal equinox, summer at the summer solstice, autumn at the autumnal equinox and winter at the winter solstice. In the North Temperate Zone these dates are approximately March 21, June 21, September 23 and December 21.

At the vernal and autumnal equinoxes day and night are of equal length the world over, due to the fact that the earth's axis is then at right angles to the direction of the sun. Lengthening days bring increasing heat, hence the warmth of the summer season. At the summer solstice the day is longest. The shortest day of the year occurs at the winter solstice.

Indian Summer is a period of pleasant mild weather occurring in October or November, or sometimes as late as December, in the Central and Eastern States. The origin of the term is unknown. It occurs first in printing in 1794 and was introduced from America into England. There similar weather is usually termed "All Hallow Summer" or "St. Martin's Summer." In Germany it also occurs and is known as "St. Luke's Summer" or "Old Woman's Summer."

The seasons of 1949 Eastern Standard Time begin as follows

Spring — March 20th, at 5:49 p. m.

Summer — June 21st, at 1.03 p. m.

Autumn — September 23rd, at 4 06 p m

Winter — December 21st, at 11:24 p m

DERIVATIONS OF THE NAMES OF DAYS AND MONTHS

The Names of Months

January — The Roman Janus presided over the beginning of everything, hence the first month of the year was named after him

February — The Roman festival Februs was held on the fifteenth day of this month, in honor of Lupercus, the god of fertility

March — Named from the Roman god of war, Mars

April — The Latin word, *Aprilis*, is probably derived from *aperire*, to open; because spring generally begins and the buds open in this month.

May — The Latin word, *Maius*, is probably derived from Maia, a feminine divinity worshiped at Rome on the first day of this month

June — From Juno, a Roman divinity worshiped as the queen of heaven

July — From Julius Julius Caesar was born in this month

August — Named by the Emperor Augustus Caesar, 30 B C, after himself, as he regarded it a fortunate month, in which he had gained several victories.

September — From *septem*, meaning seven. September was the seventh month in the old Roman year.

October — From *octo*, meaning eight October was the eighth month in the old Roman year

November — From *novem*, meaning nine November was the ninth month in the old Roman year

December — From *decem*, meaning ten. December was the tenth month in the old Roman year.

Days of the Week

Sunday — From Anglo-Saxon, Sunnandaeg, day of the sun.

Monday — From Anglo-Saxon, Monadaeg, day of the moon.

Tuesday — From Anglo-Saxon, Tiwesdaeg, from Tiw, Norse god of war

Wednesday — From Anglo-Saxon, Wodnesdaeg, day of the god Woden

Thursday — From Anglo-Saxon, Thunresdaeg, from Thor, Danish god of thunder.

Friday — From Anglo-Saxon, Frigudaeg, from Frigga, Norse goddess of marriage.

Saturday — From Anglo-Saxon, Saeterdaeg, from Saturn, god of time.

LEGAL OR PUBLIC HOLIDAYS OBSERVED THROUGHOUT THE UNITED STATES

New Year's Day, Saturday, Jan 1, 1949.

Washington's Birthday, Tuesday, Feb 22, 1949

Independence Day, Monday, July 4, 1949.

Labor Day, first Monday in September, Sept 5, 1949.

Armistice Day, Friday, Nov. 11, 1949.

Thanksgiving Day, last Thursday in November, Nov 24, 1949

Christmas Day, Sunday, December 25, 1949.

OTHER HOLIDAYS AND DATES COMMEMORATED IN THE UNITED STATES

- Jan. 8 — Battle of New Orleans (in La.).
- Jan. 17 — Benjamin Franklin's Birthday.
- Jan. 19 — R. E Lee's Birthday (in Southern states).
- Jan. 20 — Inauguration Day, every 4th year after 1937 (in D. C.).
- Jan. 29 — Wm. McKinley's Birthday (in Ohio).
- Feb. 12 — Lincoln's Birthday (in most states).
— Georgia Day (in Ga.)
- Feb. 14 — St. Valentine's Day
— Admission Day (in Ariz.)
- March 1 — Shrove Tuesday
— Mardi Gras (in Ala., Fla., and La.).
- March 2 — Texas Independence Day (in Tex.).
- March 4 — Pennsylvania Day (in Pa.).
- March 7 — Luther Burbank's Birthday (in Cal.).
- March 22 — Emancipation Day (in Puerto Rico)
- March 25 — Maryland Day (in Md.)
- March 30 — Seward Day (in Alaska)
- April 12 — Anniversary Passage of Halifax Independence Resolutions (in N. C.).
- April 13 — Thomas Jefferson's Birthday (in Mo., Okla., Va.).
- April 14 — Pan-American Day
- April 15 — Good Friday (in many states).
- April 16 — De Diego's Birthday (in Puerto Rico).
- April 17 — Easter Sunday.
- April 19 — Patriots' Day (in Mass. and Me.).
- April 21 — Anniversary of Battle of San Jacinto (in Tex.).
- April 22 — J. Sterling Morton's Birthday (in Neb.).
- April 24 — National Wild Flowers Day.
- April 26 — Confederate Memorial Day (in Ala., Fla., Ga., Miss.).
- May 1 — May Day. Child Health Day.
- May 8 — Mother's Day.
- May 12 — National Hospital Day (Florence Nightingale's Birthday).
- May 18 — Peace Day. World Goodwill Day.
- May 20 — Anniversary of Signing of Mecklenburg Declaration of Independence (in N. C.).
- May 30 — Decoration or Memorial Day (in most States).
— Confederate Memorial Day (in Va.).
- June 3 — Jefferson Davis' Birthday.
— Confederate Memorial Day (in many Southern states).
- June 11 — Kamehameha Day (in Hawaii).
- June 14 — Flag Day.
- June 15 — Pioneer Day (in Idaho)
- June 17 — Bunker Hill Day.
- June 19 — Father's Day.
- June 20 — West Virginia Day (in W. Va.).
- July 13 — Gen. Bedford Forrest's Birthday (in Tenn.).
- July 17 — Munoz Rivera Day (in Puerto Rico).
- July 24 — Pioneer Day (in Utah)
- July 25 — Occupation Day (in Puerto Rico)
- July 27 — Dr. Barbosa's Birthday (in Puerto Rico)
- Aug. 1 — Colorado Day (in Col.).
- Aug. 16 — Anniversary of Battle of Bennington (in Vt.).
- Sept. 6 — Lafayette Day (in many states)
- Sept. 9 — Admission Day (in Cal.)
- Sept. 12 — Defenders' Day (in Md.).
- Sept. 17 — Constitution Day.
- Oct. 3 — Missouri Day (in Mo. schools).
- Oct. 9 — Fraternal Day (in Ala.).
- Oct. 12 — Columbus Day (in most states).
- Oct. 18 — Alaska Day (in Alaska).
- Oct. 27 — Navy Day.
- Oct. 31 — Hallowe'en.
— Admission Day (in Nev.).
- Nov. 8 — General Election Day.
- Dec. 6 — St. Nicholas Day.
- Dec. 7 — Delaware Day (in Del.).
- Dec. 14 — Alabama Day (in Ala.).
- Dec. 28 — Woodrow Wilson's Birthday (in S. C.).

DAY FINDER FOR 200 YEARS: FROM 1752* TO 1962 INCLUSIVE

(For example, to find on what day of the week November 11, 1918, fell, look in the table of years for 1918, and in a parallel line under November is figure 5, which directs to column 5, in which it will be seen that November 11 fell on Monday in that year.)

Common Years 1753 to 1951											Jan.	Feb.	Mar.	Apr.	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.	
1761 1801	1767 1807	1778 1818	1789 1829	1795 1835	1846	1857 1903	1863 1914	1874 1925	1885 1931	1891 1942	4	7	7	3	5	1	3	6	2	4	7	2	
1762 1802	1773 1813	1779 1819	1790 1830	1841	1847	1858 1909	1869 1915	1875 1926	1886 1937	1897 1943	5	1	1	4	6	2	4	7	3	5	1	3	
1757 1803	1763 1814	1774 1825	1785 1831	1791 1842	1853	1859 1910	1870 1921	1881 1927	1887 1938	1898 1949	6	2	2	5	7	3	5	1	4	6	2		
1754 1805	1765 1811	1771 1822	1782 1833	1793 1839	1799 1901	1850 1907	1861 1918	1878 1929	1889 1935	1895 1946	2	5	5	1	3	6	1	4	7	2	5	7	
1755 1806	1766 1817	1777 1823	1783 1834	1794 1845	1800 1902	1851 1913	1862 1919	1873 1930	1890 1941	1947	3	6	6	2	4	7	2	5	1	3	6	1	
1758 1809	1769 1815	1775 1826	1786 1837	1797 1843	1854 1905	1865 1911	1871 1922	1882 1933	1893 1939	1899 1950	7	3	3	6	1	4	6	2	5	7	3	5	
1753 1810	1759 1821	1770 1827	1781 1838	1787 1849	1798 1855	1866 1906	1877 1917	1883 1923	1894 1934	1900 1945 1951	1	4	4	7	2	5	7	3	6	1	4	6	
Leap Years 1756 to 1952											29												
1764	1792	1804	1832	1860	1888	1928					7	3	4	7	2	5	7	3	6	1	4	6	
1768	1796	1808	1836	1864	1892	1904					5	1	2	5	7	3	5	1	4	6	2	4	
1772 1776		1812 1816	1840 1844	1868 1872	1896	1908 1912	1936 1940					3	6	7	3	5	1	3	6	2	4	7	2
1780		1820	1848	1876	1916					1944	6	2	3	6	1	4	6	2	5	7	3	5	
1766	1784	1824	1852	1880	1920					1948	4	7	1	4	6	2	4	7	3	5	1	3	
1760	1788	1828	1856	1884	1924					1952	2	5	6	2	4	7	2	5	1	3	6	1	
1		2		3		4		5		6		7											
Monday	1	Tuesday	1	Wednesday	1	Thursday	1	Friday	1	Saturday	1	SUNDAY	1	SUNDAY	1	SUNDAY	1	SUNDAY	1	SUNDAY	1	SUNDAY	1
Tuesday	2	Wednesday	2	Thursday	2	Friday	2	Saturday	2	SUNDAY	2	SUNDAY	2	SUNDAY	2	SUNDAY	2	SUNDAY	2	SUNDAY	2	SUNDAY	2
Wednesday	3	Thursday	3	Friday	3	Saturday	3	SUNDAY	3	SUNDAY	3	SUNDAY	3	SUNDAY	3	SUNDAY	3	SUNDAY	3	SUNDAY	3	SUNDAY	3
Thursday	4	Friday	4	Saturday	4	SUNDAY	4	SUNDAY	4	SUNDAY	4	SUNDAY	4	SUNDAY	4	SUNDAY	4	SUNDAY	4	SUNDAY	4	SUNDAY	4
Friday	5	Saturday	5	SUNDAY	5	SUNDAY	5	SUNDAY	5	SUNDAY	5	SUNDAY	5	SUNDAY	5	SUNDAY	5	SUNDAY	5	SUNDAY	5	SUNDAY	5
Saturday	6	SUNDAY	6	Monday	6	Monday	6	Monday	6	Monday	6	Monday	6	Monday	6	Monday	6	Monday	6	Monday	6	Monday	6
SUNDAY	7	Monday	7	Tuesday	7	Tuesday	7	Tuesday	7	Tuesday	7	Tuesday	7	Tuesday	7	Tuesday	7	Tuesday	7	Tuesday	7	Tuesday	7
Monday	8	Tuesday	8	Wednesday	8	Wednesday	8	Wednesday	8	Wednesday	8	Wednesday	8	Wednesday	8	Wednesday	8	Wednesday	8	Wednesday	8	Wednesday	8
Tuesday	9	Wednesday	9	Thursday	9	Thursday	9	Thursday	9	Thursday	9	Thursday	9	Thursday	9	Thursday	9	Thursday	9	Thursday	9	Thursday	9
Wednesday	10	Thursday	10	Friday	10	Saturday	10	SUNDAY	10	SUNDAY	10	SUNDAY	10	SUNDAY	10	SUNDAY	10	SUNDAY	10	SUNDAY	10	SUNDAY	10
Thursday	11	Friday	11	Saturday	11	SUNDAY	11	SUNDAY	11	SUNDAY	11	SUNDAY	11	SUNDAY	11	SUNDAY	11	SUNDAY	11	SUNDAY	11	SUNDAY	11
Friday	12	Saturday	12	SUNDAY	12	SUNDAY	12	SUNDAY	12	SUNDAY	12	SUNDAY	12	SUNDAY	12	SUNDAY	12	SUNDAY	12	SUNDAY	12	SUNDAY	12
Saturday	13	SUNDAY	13	Monday	13	Monday	13	Monday	13	Monday	13	Monday	13	Monday	13	Monday	13	Monday	13	Monday	13	Monday	13
SUNDAY	14	Monday	14	Tuesday	14	Tuesday	14	Wednesday	14	Thursday	14	Friday	14	Saturday	14	Saturday	14	Saturday	14	Saturday	14	Saturday	14
Monday	15	Tuesday	15	Wednesday	15	Thursday	15	Friday	15	Saturday	15	SUNDAY	15	SUNDAY	15	SUNDAY	15	SUNDAY	15	SUNDAY	15	SUNDAY	15
Tuesday	16	Wednesday	16	Thursday	16	Friday	16	Saturday	16	SUNDAY	16	SUNDAY	16	SUNDAY	16	SUNDAY	16	SUNDAY	16	SUNDAY	16	SUNDAY	16
Wednesday	17	Thursday	17	Friday	17	Saturday	17	SUNDAY	17	SUNDAY	17	SUNDAY	17	SUNDAY	17	SUNDAY	17	SUNDAY	17	SUNDAY	17	SUNDAY	17
Thursday	18	Friday	18	Saturday	18	SUNDAY	18	SUNDAY	18	SUNDAY	18	SUNDAY	18	SUNDAY	18	SUNDAY	18	SUNDAY	18	SUNDAY	18	SUNDAY	18
Friday	19	Saturday	19	SUNDAY	19	SUNDAY	19	SUNDAY	19	SUNDAY	19	SUNDAY	19	SUNDAY	19	SUNDAY	19	SUNDAY	19	SUNDAY	19	SUNDAY	19
Saturday	20	SUNDAY	20	Monday	20	Monday	20	Tuesday	20	Wednesday	20	Thursday	20	Friday	20	Saturday	20	Saturday	20	Saturday	20	Saturday	20
SUNDAY	21	Monday	21	Tuesday	21	Tuesday	21	Wednesday	21	Thursday	21	Friday	21	Saturday	21	SUNDAY	21	SUNDAY	21	SUNDAY	21	SUNDAY	21
Monday	22	Wednesday	22	Thursday	22	Friday	22	Saturday	22	SUNDAY	22	SUNDAY	22	SUNDAY	22	SUNDAY	22	SUNDAY	22	SUNDAY	22	SUNDAY	22
Tuesday	23	Wednesday	23	Thursday	23	Friday	23	Saturday	23	SUNDAY	23	SUNDAY	23	SUNDAY	23	SUNDAY	23	SUNDAY	23	SUNDAY	23	SUNDAY	23
Wednesday	24	Thursday	24	Friday	24	Saturday	24	SUNDAY	24	SUNDAY	24	SUNDAY	24	SUNDAY	24	SUNDAY	24	SUNDAY	24	SUNDAY	24	SUNDAY	24
Thursday	25	Friday	25	Saturday	25	SUNDAY	25	SUNDAY	25	SUNDAY	25	SUNDAY	25	SUNDAY	25	SUNDAY	25	SUNDAY	25	SUNDAY	25	SUNDAY	25
Friday	26	Saturday	26	SUNDAY	26	SUNDAY	26	SUNDAY	26	SUNDAY	26	SUNDAY	26	SUNDAY	26	SUNDAY	26	SUNDAY	26	SUNDAY	26	SUNDAY	26
Saturday	27	SUNDAY	27	Monday	27	Monday	27	Tuesday	27	Wednesday	27	Thursday	27	Friday	27	Saturday	27	Saturday	27	Saturday	27	Saturday	27
SUNDAY	28	Monday	28	Tuesday	28	Wednesday	28	Thursday	28	Friday	28	Saturday	28	SUNDAY	28	SUNDAY	28	SUNDAY	28	SUNDAY	28	SUNDAY	28
Monday	29	Tuesday	29	Wednesday	29	Thursday	29	Friday	29	Saturday	29	SUNDAY	29	SUNDAY	29	SUNDAY	29	SUNDAY	29	SUNDAY	29	SUNDAY	29
Tuesday	30	Wednesday	30	Thursday	30	Friday	30	Saturday	30	SUNDAY	30	SUNDAY	30	SUNDAY	30	SUNDAY	30	SUNDAY	30	SUNDAY	30	SUNDAY	30
Wednesday	31	Thursday	31	Friday	31	Saturday	31	SUNDAY	31	SUNDAY	31	SUNDAY	31	SUNDAY	31	SUNDAY	31	SUNDAY	31	SUNDAY	31	SUNDAY	31

*In Great Britain and the United States, where the Gregorian Calendar was not adopted till 1752 1752 is the same as 1772 from January 1 to September 2. From September 14 to December 31 it is the same as 1780 September 3-13 were omitted.

CHRONOLOGICAL TABLE OF THE SAVIOR'S LIFE

(The dates here given are approximate, for exact dates cannot be given for many events. Christ's birth is assigned to the year 7 B. C. Our Lord certainly was born before 4 B. C., when Herod died, because the king did not die until at least six months after the visit of the Magi, and Christ, scholars hold, was at least 18 months old at Herod's death.)

Year	Date	Event
8 B. C.		Annunciation of the birth of John the Baptist
7 B. C.		Annunciation of the birth of Christ.
		Visitation of Mary to her cousin Elizabeth
		Birth of John the Baptist
7 B. C.		Birth of Christ
		Circumcision of Our Lord
6 B. C.		Presentation of Christ in the Temple
5 B. C.		Adoration of the Magi.
		Flight of the Holy Family into Egypt.
		Massacre of the Holy Innocents
4 B. C.		Return of the Holy Family from Egypt
4 B. C.		Hidden life of Christ.
to		
27 A. D.		
7 A. D.		The Boy Jesus in the Temple
27 A. D.		Beginning of John the Baptist's preaching.
28 A. D.	Jan	Baptism of Christ and beginning of His 40-day fast
	Mar	First public miracle, performed at the marriage feast at Cana.
		Celebration of first Passover and expulsion of the money-changers from the Temple.
	Apr.	Early Judean ministry.
	May	Beginning of Galilean ministry.
	June	Choice of the Twelve Apostles.
		Sermon on the Mount.
29 A. D.	Mar.	Martyrdom of John the Baptist.
	Apr	Celebration of the second Passover.
	Aug.	The Transfiguration.
30 A. D.	Apr.	Anointing at Bethany.
		Final ministry in Jerusalem.
	Apr. 2	Triumphal entry into Jerusalem.
	Apr. 5	Judas' agreement with chief priests to betray Jesus.
	Apr. 6	The Last Supper and institution of the Holy Eucharist.
		Agony in the Garden.
	Apr. 7	Passion and Death.
	Apr. 9	Resurrection.
	May 18	Ascension.
	May 28	Descent of the Holy Ghost.

DISCOURSES OF JESUS IN CHRONOLOGICAL ORDER

Vindication of His authority	Jerusalem
Discourse with Nicodemus	Jerusalem
Discourse with the Samaritan woman	.Sichar
Defense of disciples for not fasting	Galilee
Defense of disciples for plucking corn on Sabbath	Galilee
Defense of Himself for healing the withered hand on the Sabbath ..	Galilee
Sermon on the Mount	Mt of Beatitudes
Testimony concerning John the Baptist	Galilee
Instructions for the apostolate	.Galilee
The Bread of Life	Capharnaum
Defense of His claim to divinity	Jerusalem
Defense of His disciples against Pharisees	Galilee
Promise of primacy to Peter	Caesarea Philippi
First prediction of Passion and Resurrection	..Galilee
Doctrine of the Cross	Galilee
Second prediction of the Passion	.Galilee
Scandal	Capharnaum
Fraternal correction	Capharnaum
Instruction to the seventy-two disciples	Galilee
Conversation with Martha and Mary	Bethany
The adulteress	Jerusalem
Efficacy of prayer	Jerusalem
Third prediction of Passion and Resurrection	Galilee
Defense of His authority	Jerusalem
Tribute to Caesar	Jerusalem
The great commandment	Jerusalem
Destruction of Jerusalem and Temple	Mt of Olives
End of the world and coming of the Son of Man	Jerusalem
Last Judgment	Jerusalem
Discourses at the Last Supper	Jerusalem
Conferring of primacy on Peter	Sea of Tiberias
Commission of the Apostles to baptize	Jerusalem

PRINCIPAL MIRACLES OF CHRIST IN CHRONOLOGICAL ORDER

Changing of water into wine at marriage feast	Cana
Cure of ruler's son of Capharnaum	Cana
Miraculous draft of fishes	Sea of Galilee
Exorcism of an unclean spirit	Capharnaum
Cure of fever of Peter's mother-in-law	Capharnaum
Cure of a leper	. Galilee
Cure of a paralytic	Capharnaum
Cure of the man with the withered hand	Galilee
Cure of the centurion's servant	Capharnaum
Raising to life of the widow's son	Naim
Calming of the storm	Sea of Galilee
Exorcism of unclean spirits	Gerasa
Cure of the woman with the hemorrhage	Galilee
Raising to life of Jairus' daughter	Capharnaum
Cure of two blind men	Galilee
Exorcism of the dumb man	Galilee
Feeding of over 5,000 with five loaves and two fishes	Near Bethsaida
Walking on the sea with Peter	Sea of Galilee
Cure of the lame man at the pool of Bethesda	Jerusalem

Exorcism of the daughter of Canaanite woman	Near Tyre
Feeding of about 4,000 with seven loaves and a few fishes . .	Decapolis
Cure of a blind man	Bethsaida
Transfiguration	Mt. Thabor
Exorcism of the lunatic boy	Mt. Thabor
Temple tax	Capharnaum
Cure of the blind man	Jerusalem
Cure of the stooped woman	Galilee
Cure of the man afflicted with dropsy	Perea
Cure of the 10 lepers	Samaria
Raising of Lazarus to life	Bethany
Cure of the blind man	Jericho
Withering of the cursed fig tree	Jerusalem
Transubstantiation	Jerusalem
Overpowering of officers and people in the Garden	Gethsemane
Healing of Malchus' ear	Gethsemane
Miraculous draft of fishes after the Resurrection	Sea of Galilee

PARABLES OF CHRIST

(*From "The Parables of the Gospel," by L. Fonck, S. J.*)

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| <p>1 Sower.</p> <p>2. Seed cast into the ground</p> <p>3. Tares or cockle.</p> <p>4 Mustard seed</p> <p>5. Leaven.</p> <p>6. Hidden treasure</p> <p>7 Pearl of great price</p> <p>8 Fishing-net</p> <p>9. Great harvest and few laborers</p> <p>10. Bridegroom and wedding guests</p> <p>11 Old garment and old wine-skins</p> <p>12-13 Old and new wine</p> <p>14. Wayward children</p> <p>15 Real defilement.</p> <p>16-17. Uprooted plants and blind leaders of the blind.</p> <p>18 Children and dogs</p> <p>19-21 Kingdom of Christ and kingdom of Satan</p> <p>22. Laborers in vineyard</p> <p>23. Two sons.</p> <p>24. Wicked husbandman</p> <p>25. Marriage of the king's son</p> <p>26. Great supper.</p> <p>27. Signs of the end</p> <p>28. The body and the eagles</p> <p>29. Barren fig-tree</p> <p>30. Good tree and the bad</p> <p>31. Pharisee and publican.</p> <p>32. Last place at the feast</p> <p>33. Poor guests</p> <p>34. The rich fool.</p> <p>35. Vigilant servants.</p> <p>36. Thief in the night.</p> | <p>37 Faithful steward</p> <p>38 Ten virgins</p> <p>39 Closed doors</p> <p>40 Five talents</p> <p>41 The pounds</p> <p>42. Unprofitable servants</p> <p>43 Good Samaritan.</p> <p>44 Unjust steward</p> <p>45 Rich man and Lazarus</p> <p>46 Serving two masters.</p> <p>47 Unmerciful servant.</p> <p>48 Mote and beam</p> <p>49 Pearls before swine</p> <p>50 Son asking his father for bread</p> <p>51 Friend coming at midnight</p> <p>52 Unjust judge</p> <p>53. Two debtors.</p> <p>54 Salt of the earth</p> <p>55-56 Lamp on the lamp-stand and city on the mountain</p> <p>57-58 The builder; king going to war.</p> <p>59-61 Disciples; servants; the household</p> <p>62 Prudent householder.</p> <p>63 House built on rock and house built on sand.</p> <p>64. Light of the world</p> <p>65. Grain of wheat</p> <p>66. Vine.</p> <p>67. King's son free from tribute.</p> <p>68 Physician.</p> <p>69 Good Shepherd</p> <p>70. Lost sheep.</p> <p>71. Lost coin.</p> <p>72. Prodigal son.</p> |
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IMPORTANT DATES OF CHRISTIANITY

(Approximate dates for the events in the lives of our Lord and the Apostles are given, based on the year 1 A. D. as the year of Christ's birth. See, however, the note preceding "The Chronological Table of the Savior's Life")

- 1 A. D. (7 B. C.)—Birth of our Lord Jesus Christ at Bethlehem in Judea
- 33 (30) — Crucifixion and Death of Jesus Christ on Mount Calvary.
- 35 (32) — Conversion of Saul of Tarsus.
- 39 — Reception into the Church of the first Gentile, Cornelius the Centurion, by St. Peter.
- 42 — Spread of the Faith as a result of the persecution of Herod which forced the Christians to flee from Palestine
- 46-58 — The Missionary journeys of St. Paul during which he converted many Gentiles
- 50 — The Council of Jerusalem, the first held in the Church, which decreed that converts from paganism were not held to the observance of the Jewish Law
- 67 — The Martyrdom of Sts. Peter and Paul
- 70 — The destruction of Jerusalem by Titus
- 64-305 — The period of the ten great persecutions of the Infant Church by the Roman Emperors
- 100 — The death of St. John the Evangelist, the last of the Apostles. With his death the deposit of faith was closed
- 313 — The Edict of Milan issued by Constantine the Great, by which Christianity received legal recognition within the Roman Empire
- 325 — The Council of Nicea, the first ecumenical council, which condemned the heresiarch Arius for teaching that the Son is inferior to the Father. The Council also formulated the Nicene Creed
- 376 — The beginning of the Barbarian Invasions
- 391-405 — Translation of the Bible into Latin by St. Jerome.
- 431 — Condemnation of Nestorius by the Council of Ephesus for teaching that Mary is not the Mother of God but only the Mother of Christ the Man.
- 432 — The arrival in Ireland of St. Patrick to complete the conversion of the people and to establish the hierarchy
- 476 — The end of the Western Roman Empire.
- 496 — Conversion of Clovis, King of the Franks. Soon after, the whole nation embraced Catholicism. This conversion of a powerful Germanic people sealed the doom of Arianism.
- 529 — St. Benedict, the Father of Western Monasticism, began his great work with the foundation of the Monastery of Monte Cassino.
- 532 — Justinian wrote his famous code of laws
- 596 — St. Augustine began the conversion of the English.
- 622 — The Flight (Hegira) of the Mohammed from Mecca and the beginning of the Mohammedan conquest
- 719 — The beginning of the conversion of the Germans by St. Boniface.
- 732 — The battle of Poitiers at which Charles Martel defeated the Moors, thus saving Europe.
- 756 — The beginning of the Papal States with the bequest of some territory to Pope Stephen by Pepin the Short.
- 800 — Coronation of Charlemagne by Pope Leo III.
- 1041 — The Truce of God.
- 1054 — The beginning of the Eastern Schism.

- 1066 — The conquest of England by the Normans.
- 1077 — The Emperor, Henry IV, appeared before Pope St Gregory at Canossa to beg his pardon.
- 1096-1271 — The period of the Crusades to regain the Holy Places from the Saracens.
- 1156 — The founding of the Order of Our Lady of Mt Carmel by the crusader Berthold of Calabria with ten companions.
- 1184 — Establishment of the Inquisition by Pope Lucius III
- 1205 — Foundation of the Order of Preachers by St. Dominic
- 1207 — Foundation of the Order of Friars Minor by St. Francis of Assisi
- 1274 — Reunion of East and West for a short time
- 1309-1376 — The Babylonian exile of the Papacy at Avignon
- 1378-1417 — The Great Schism of the West
- 1439-1453 — Temporary reunion of the Greeks and Latins.
- 1480 — The Spanish Inquisition
- 1492 — The discovery of the New World
- 1517 — The beginning of the Protestant Reformation
- 1523 — Zwingli began the Reformation in Switzerland
- 1534 — The foundation of the Society of Jesus by St Ignatius Loyola to counteract the work of the Reformation
- 1534 — The passage of the Act of Supremacy which made the King the head of the Church of England
- 1536 — John Calvin began the work of the Reformation in Geneva
- 1545-1563 — The Council of Trent was held to remedy the abuses which had brought on the Reformation.
- 1569 — On St Bartholomew's Day a number of Catholic nobles of France were massacred by the Huguenots On the same day in 1572 the assassins and some 700 Huguenots were killed by mobs
- 1571 — The naval battle of Lepanto which resulted in a brilliant victory for the Christians and marked the beginning of Turkish decadence
- 1588 — The defeat of the Spanish Armada
- 1598 — The Edict of Nantes granting liberty of worship to the Huguenots.
- 1608 — Jansenius began work on his book, "Augustinus," in an endeavor to discover the ideas of Baius in the works of St. Augustine
- 1649 — Cromwell lays Ireland waste
- 1743 — Febronius opposed the authority of the Church of Rome.
- 1780 — The beginning of ecclesiastical reform by the Emperor Joseph II of Austria which is called "Josephinism."
- 1789 — The French Revolution and the rise of neo-paganism.
- 1809 — The annexation of the Papal States and the carrying into captivity of Pope Pius VII by Napoleon.
- 1829 — Catholic Emancipation won in the British Isles by Daniel O'Connell.
- 1870 — The seizure of Rome and the Papal States by Garibaldi.
- 1871 — The beginning of the "Kulturkampf" in Germany. The so-called "May Laws" which sought to transform bishops and priests into state officials were passed in 1873 and 1874.
- 1903 — Expulsion of religious congregations from France, followed by confiscation of Church property in 1906.
- 1910 — The Laws of Separation in Portugal.
- 1914 — Beginning of the religious persecution in Mexico under President Carranza. This continued under Obregon, Calles, Gil and Cardenas.

- 1917 — Pope Benedict XV promulgated the "Code of Canon Law."
- The Bolshevik Revolution in Russia and the spread of atheism.
- 1929 — The Lateran Treaty and Concordat whereby the Roman Question was settled. The sovereignty and independence of the Pope were recognized.
- 1931 — The proclamation of the Spanish Republic was followed by a bitter persecution of the Church and her religious orders
- 1936 — In Germany Hitler began persecution of the Church by the arrest of many priests and religious on trumped-up charges of immorality. Revolution in Spain was accompanied by many outrages against the Church: destruction and seizure of her institutions, slaying of bishops, priests and nuns
- 1939 — Victory of Franco ended revolution and anarchy in Spain.
- 1946 — Pope Pius XII provided example for the era of reconstruction after World War II.
- Persecution of the Church in Russian-occupied and -influenced lands.
- Thirty-two prelates from all over the world created Cardinals.
- First citizen of the United States raised to the altar, St. Frances Xavier Cabrini

THE APOSTLES

Peter, originally named Simon, son of Jona, called Peter (Gr, *petra*, rock) by Christ when He appointed him chief of the Apostles and head of the Church. Crucified head downward at Rome by Nero, A. D. 64 or 67. Feast, June 29

Andrew, brother of Peter. Crucified on an X-shaped cross at Achaia by the Roman governor Aegeus, A. D. 60. Feast, Nov. 30

James the Greater, son of Zebedee, elder brother of John the Evangelist. Perished by the sword under Herod Agrippa, at Jerusalem, A. D. 44. Feast, July 25

John, brother of James the Greater. Plunged into a cauldron of boiling oil at Rome, but escaped unhurt and died a natural death at Ephesus about A. D. 100. Feast, Dec. 27.

Philip, native of Bethsaida, as was also Peter. Said to have been hanged against a pillar in Phrygia. Feast, May 1

James the Less, son of Alphaeus and Mary of Cleophas, who was probably the sister of the Blessed Virgin Mary; hence, a cousin, called "brother," of Christ. Stoned by the Jews and killed with a fuller's club about A. D. 62. Feast, May 1.

Thomas. Said to have labored in India, where he was run through with a lance at Coromandel. The Thomas Christians trace their origin to him. Feast, Dec. 21.

Bartholomew, friend of Philip. Said to have been skinned alive in Armenia. Feast, Aug. 24

Matthew, a Galilean, son of Alphaeus, and originally known as Levi. Martyred probably by the sword in Ethiopia. Feast, Sept. 21

Matthias, chosen from among the disciples of Christ to replace the Apostle Judas. Martyred probably in Jerusalem, first stoned and then beheaded. Feast, Feb. 24.

Jude or Thaddeus, brother of James the Less. Said to have been shot to death with arrows in Mesopotamia. Feast, Oct. 28

Simon. Said to have been crucified in Persia. Feast, Oct. 28

Paul, a Jew of the tribe of Benjamin, but a Roman citizen, and persecutor of the Christians until converted by an apparition of Our Lord. Ranked with the Apostles, he is called "Apostle of the Gentiles," as he labored mainly among them. Beheaded outside one of the gates of Rome by Nero, A. D. 67. Feast, June 29

THE ROMAN PONTIFFS

(Adapted from the "Annuario Pontificio" of 1947, all the Popes before Sylvester I are listed as Martyrs. Double dates mark, respectively, election and coronation.)

St. Peter, of Bethsaida in Galilee, Prince of the Apostles, was the first Pope. He received from Jesus Christ the Supreme Pontifical Power and this was to be passed on to his successors. He resided first in Antioch and then, according to the Historian of 354, for twenty-five years in Rome where he suffered martyrdom in 64 or 67 of the modern era. He was followed by St. Linus.

<i>Name</i>	<i>Birthplace</i>	<i>Accession</i>	<i>End of Reign</i>
St. Linus . . .	Tuscia	67	76
St. Anacleto (Cletus) .	Rome	76	88
St. Clement . . .	Rome .	88	97
St. Evaristus . . .	Greece	97	105
St. Alexander I . . .	Rome	105	115
St. Sixtus I . . .	Rome	115	125
St. Telesphorus . . .	Greece	125	136
St. Hyginus	Greece	136	140
St. Pius I	Aquileia	140	155
St. Anicetus	Syria	155	166
St. Soter	Campania	166	175
St. Eleutherius . . .	Nicopoli in Epirus	175	189
St. Victor I	Africa	189	199
St. Zephyrinus . . .	Rome	199	217
St. Callistus I . . .	Rome	217	222
St. Urban I	Rome	222	230
St. Pontian	Rome	July 21, 230	Sept. 28, 235
St. Anterus	Greece	Nov. 21, 235	Jan. 3, 236
St. Fabian	Rome	Jan. 10, 236	Jan. 20, 250
St. Cornelius	Rome	Mar. 251	June, 253
St. Lucius I	Rome	June 25, 253	Mar. 5, 254
St. Stephen I	Rome	May 12, 254	Aug. 2, 257
St. Sixtus II	Greece	Aug. 30, 257	Aug. 6, 258
St. Dionysius	unknown	July 22, 259	Dec. 26, 268
St. Felix I	Rome	Jan. 5, 269	Dec. 30, 274
St. Eutychian	Luni	Jan. 4, 275	Dec. 7, 283
St. Caius	Dalmatia	Dec. 17, 283	Apr. 22, 296
St. Marcellinus . . .	Rome	June 30, 296	Oct. 25, 304
St. Marcellus I . . .	Rome	May 27, 308	Jan. 16, 309
St. Eusebius	Greece	Apr. 18, 309	Aug. 17, 309
St. Melchiades . . .	Africa	July 2, 311	Jan. 11, 314
St. Sylvester I	Rome	Jan. 31, 314	Dec. 31, 335
St. Marcus	Rome	Jan. 18, 336	Oct. 7, 336
St. Julius I	Rome	Feb. 6, 337	Apr. 12, 352
St. Liberius	Rome	May 17, 352	Sept. 24, 366
St. Damasus I	Spain	Oct. 1, 366	Dec. 11, 384
St. Siricius	Rome	Dec., 384	Nov. 26, 399
St. Anastasius I . . .	Rome	Nov. 27, 399	Dec. 19, 401
St. Innocent I	Albano	Dec. 22, 401	Mar. 12, 417
St. Zozimus	Greece	Mar. 18, 417	Dec. 26, 418
St. Boniface I	Rome	Dec. 28 or 29, 418	Sept. 4, 422
St. Celestine I	Campania	Sept. 10, 422	July 27, 432
St. Sixtus III	Rome	July 31, 432	Aug. 19, 440
St. Leo I (the Great) .	Tuscia .	Sept. 29, 440 .	Nov. 10, 461
St. Hilary	Sardo	Nov. 19, 461	Feb. 29, 468
St. Simplicius	Tivoli	Mar. 3, 468 .	Mar. 10, 483

<i>Name</i>	<i>Birthplace</i>	<i>Accession</i>	<i>End of Reign</i>
St. Felix III (II)	Rome	Mar. 13, 483	Mar. 1, 492
St. Gelasius I	Africa	Mar. 1, 492	Nov. 21, 496
Anastasius II	Rome	Nov. 24, 496	Nov. 19, 498
St. Symmachus	Sardo	Nov. 22, 498	July 19, 514
St. Hormisdas	Frosinone	July 20, 514	Aug. 6, 523
St. John I, Martyr	Tuscia	Aug. 13, 523	May 18, 526
St. Felix IV (III)	Sannio	July 12, 526	Sept. 22, 530
Boniface II	Rome	Sept. 22, 530	Oct. 17, 532
John II	Rome	Jan. 2, 533	May 8, 535
St. Agapitus I	Rome	May 13, 535	Apr. 22, 536
St. Silverius, Martyr	Campania	June 1, 536	Nov. 11, 537
Vigilius	Rome	Mar. 29, 537	June 7, 555
Pelagius I	Rome	Apr. 16, 556	Mar. 4, 561
John III	Rome	July 17, 561	July 13, 574
Benedict I	Rome	June 2, 575	July 30, 579
Pelagius II	Rome	Nov. 26, 579	Feb. 7, 590
St. Gregory I, the Great	Rome	Sept. 3, 590	Mar. 12, 604
Sabinianus	Blera in Tuscia	Sept. 13, 604	Feb. 22, 606
Boniface III	Rome	Feb. 19, 607	Nov. 12, 607
St. Boniface IV	Marsi	Aug. 25, 608	May 8, 615
St. Deusdedit (Adeodatus I)	Rome	Oct. 19, 615	Nov. 8, 618
Boniface V	Naples	Dec. 23, 619	Oct. 25, 625
Honorius I	Campania	Oct. 27, 625	Oct. 12, 638
Severinus	Rome	May 28, 640	Aug. 2, 640
John IV	Dalmatia	Dec. 24, 640	Oct. 12, 642
Theodore I	Greece	Nov. 24, 642	May 14, 649
St. Martin I, Martyr	Todi	July, 649	Sept. 16, 655
St. Eugenius I	Rome	Aug. 10, 654	June 2, 657
St. Vitalian	Segni	July 30, 657	Jan. 27, 672
Adeodatus II	Rome	Apr. 11, 672	June 17, 676
Donus	Rome	Nov. 2, 676	Apr. 11, 678
St. Agatho	Sicily	June 27, 678	Jan. 10, 681
St. Leo II	Sicily	Aug. 17, 682	July 3, 683
St. Benedict II	Rome	June 26, 684	May 8, 685
John V	Syria	July 23, 685	Aug. 2, 686
Conon	unknown	Oct. 21, 686	Sept. 21, 687
St. Sergius I	Syria	Dec. 15, 687	Sept. 8, 701
John VI	Greece	Oct. 30, 701	Jan. 11, 705
John VII	Greece	Mar. 1, 705	Oct. 18, 707
Sisinnius	Syria	Jan. 15, 708	Feb. 4, 708
Constantine	Syria	Mar. 25, 708	Apr. 9, 715
St. Gregory II	Rome	May 19, 715	Feb. 11, 731
St. Gregory III	Syria	Mar. 18, 731	Nov., 741
St. Zachary	Greece	Dec. 10, 741	Mar. 22, 752
Stephen II	Rome	Mar. 23, 752	Mar. 25, 752
Stephen III	Rome	Mar. 26, 752	Apr. 26, 757
St. Paul I	Rome	May 29, 757	June 28, 767
Stephen IV	Sicily	Aug. 1 (7), 768	Jan. 24, 772
Adrian I	Rome	Feb. 1 (9), 772	Dec. 25, 795
St. Leo III	Rome	Dec. 26 (27), 795	June 12, 816
Stephen V	Rome	June 22, 816	Jan. 24, 817
St. Paschal I	Rome	Jan. 25, 817	Feb. 11, 824
Eugenius II	Rome	Feb. (May), 824	Aug., 827
Valentine	Rome	Aug., 827	Sept., 827
Gregory IV	Rome	827	Jan., 844

<i>Name</i>	<i>Birthplace</i>	<i>Accession</i>	<i>End of Reign</i>
Sergius II	Rome	Jan., 844	Jan. 27, 847
St. Leo IV ..	Rome	Apr. 1 (10), 847	July 17, 855
Benedict III ..	Rome	July (Sept.), 855	Apr. 17, 858
St. Nicholas ..	Rome	Apr. 24, 858	Nov. 13, 867
Adrian II ..	Rome	Dec. 14, 867	Dec. 14, 872
John VIII ..	Rome	Dec. 14, 872	Dec. 16, 882
Marinus I ..	Gallese	Dec. 16, 882	May 15, 884
St. Adrian III ..	Rome	May 17, 884	Sept., 885
Stephen VI ..	Rome	Sept., 885	Sept. 14, 891
Formosus ..	Portus	Oct. 6, 891	Apr. 4, 896
Boniface VI ..	Rome	Apr., 896	Apr., 896
Stephen VII ..	Rome	May, 896	Aug., 897
Romanus ..	Gallese	Aug., 897	Nov., 897
Theodore II ..	Rome	Dec., 897	Dec., 897
John IX ..	Tivoli	Jan., 898	Jan., 900
Benedict IV ..	Rome	Jan. (Feb), 900	July, 903
Leo V ...	Ardea	July, 903	Sept., 903
Sergius III ..	Rome	Jan. 29, 904	Apr. 14, 911
Anastasius III ..	Rome	Apr., 911	June, 913
Laudus ..	Sabina	July, 913	Feb., 914
John X ..	Tossignano	Mar., 914	May, 928
Leo VI ...	Rome	May, 928	Dec., 928
Stephen VIII ..	Rome	Dec., 928	Feb., 931
John XI ..	Rome	Feb (Mar), 931	Dec., 935
Leo VII ..	Rome	Jan 3, 936	July 13, 939
Stephen IX ..	Rome	July 14, 939	Oct., 942
Marinus II ..	Rome	Oct 30, 942	May, 946
Agapitus II ..	Rome	May 10, 946	Dec., 955
John XII ...	Tusculum	Dec 16, 955	May 14, 964
Leo VIII ..	Rome	Dec. 4 (6), 963	Mar. 1, 965
Benedict V ..	Rome	May 22, 964	July 4, 966
John XIII ..	Rome	Oct. 1, 965	Sept. 6, 972
Benedict VI ..	Rome	Jan 19, 973	June, 974
Benedict VII ..	Rome	Oct., 974	July 10, 983
John XIV ..	Pavia	Dec., 983	Aug. 20, 984
John XV ..	Rome	Aug, 985	Mar., 996
Gregory V ..	Saxony	May 3, 996	Feb. 18, 999
Sylvester II ..	Alvernia	Apr. 2, 999	May 12, 1003
John XVII ..	Rome	June, 1003	Dec., 1003
John XVIII ..	Rome	Jan., 1004	July, 1009
Sergius IV ..	Rome	July 31, 1009	May 12, 1012
Benedict VIII ..	Tusculum	May 18, 1012	Apr. 9, 1024
John XIX ..	Tusculum	Apr. (May), 1024	1032
*Benedict IX ..	Tusculum	1032	1044
Sylvester III ..	Rome	Jan. 20, 1045	Mar. 10, 1045
Benedict IX, 2nd time		Apr. 10, 1045	May 1, 1045
Gregory VI ..	Rome	May 5, 1045	Dec. 20, 1046
Clement II ..	Saxony	Dec. 24 (25) 1046	Oct. 9, 1047
Benedict IX, 3rd time		Nov. 8, 1047	July 17, 1048
Damasus II ..	Bavaria	July 17, 1048	Aug. 9, 1048
St. Leo IX ..	Egisheim-		
	Dagsburg	Feb. 12, 1049	Apr. 19, 1054
Victor II ..	Dollnstein-		
	Hirschberg	Apr. 16, 1055	July 28, 1057

*If this pope's triple removal was invalid, his successors were antipopes.

<i>Name</i>	<i>Birthplace</i>	<i>Accession</i>	<i>End of Reign</i>
Stephen X	Lorraine	Aug. 3, 1057	Mar. 29, 1058
Nicholas II	Burgundy	Jan. 24, 1059	July 27, 1061
Alexander II	Baggio (Milan)	Oct. 1, 1061	Apr. 21, 1073
St. Gregory VII	Tuscia	Apr. (June), 1073	May 25, 1085
Bl. Victor III	Benevento	May 24, 1086	Sept. 16, 1087
Bl. Urban II	France	Mar. 12, 1088	July 29, 1099
Paschal II	Ravenna	Aug. 13 (14), 1099	Jan. 21, 1118
Gelasius II	Gaeta	Jan. (Mar.), 1118	Jan. 28, 1119
Callistus II	Burgundy	Feb. 2 (9), 1119	Dec. 13, 1124
Honorius II	Fiagnano	Dec. 15 (21), 1124	Feb. 13, 1130
Innocent II	Rome	Feb. 14 (23), 1130	Sept. 24, 1143
Celestine II	Citta di Castello	Sept. (Oct.), 1143	Mar. 8, 1144
Lucius II	Bologna	Mar. 12, 1144	Feb. 15, 1145
Bl. Eugene III	Pisa	Feb. 15 (18), 1145	July 8, 1153
Anastasius IV	Rome	July 12, 1153	Dec. 3, 1154
Adrian IV	England	Dec. 4 (5), 1154	Sept. 1, 1159
Alexander III	Siena	Sept. 7 (20), 1159	Aug. 30, 1181
Lucius III	Lucca	Sept. 1 (6), 1181	Sept. 25, 1185
Urban III	Milan	Nov. (Dec.), 1185	Oct. 20, 1187
Gregory VIII	Benevento	Oct. 21 (25), 1187	Dec. 17, 1187
Clement III	Rome	Dec. 19 (20), 1187	Mar., 1191
Celestine III	Rome	Mar. (Apr.), 1191	Jan. 8, 1198
Innocent III	Anagni	Jan. (Feb.), 1198	July 16, 1216
Honorius III	Rome	July 18 (24), 1216	Mar. 18, 1227
Gregory IX	Anagni	Mar. 19 (21), 1227	Aug. 22, 1241
Celestine IV	Milan	Oct. 25 (28), 1241	Nov. 10, 1241
Innocent IV	Genoa	June 25 (28), 1243	Dec. 7, 1254
Alexander IV	Anagni	Dec. 12 (20), 1254	May 25, 1261
Urban IV	Troyes	Aug. (Sept.), 1251	Oct. 2, 1264
Clement IV	France	Feb. 5 (15), 1265	Nov. 29, 1268
Bl. Gregory X	Piacenza	Sept., 1271 (Mar., 1272)	Jan. 10, 1276
Bl. Innocent V	Savoy	Jan. (Feb.), 1276	June 22, 1276
Adrian V	Genoa	July 11, 1276	Aug. 18, 1276
John XXI	Portugal	Sept. 8 (20), 1276	May 20, 1277
Nicholas III	Rome	Nov. (Dec.), 1277	Aug. 22, 1280
Martin IV	France	Feb. (Mar.), 1281	Mar. 28, 1285
Honorius IV	Rome	Apr. (May), 1285	Apr. 3, 1287
Nicholas IV	Ascoli	Feb. 22, 1288	Apr. 4, 1292
St. Celestine V	Isernia	July (Aug.), 1294	Dec. 13, 1294
Boniface VIII	Anagni	Dec. 1294 (Jan., 1295)	Oct. 11, 1303
Bl. Benedict XI	Treviso	Oct. 22 (27), 1303	July 7, 1304
Clement V	France	June (Nov.), 1305	Apr. 20, 1314
John XXII	Cahors	Aug. (Sept.), 1316	Dec. 4, 1334
Benedict XII	France	Dec., 1334 (Jan., 1335)	Apr. 25, 1342
Clement VI	France	May 7 (19), 1342	Dec. 6, 1352
Innocent VI	France	Dec. 18 (30), 1352	Sept. 12, 1362
Bl. Urban V	Grimoard	Sept. (Nov.), 1362	Dec. 19, 1370
Gregory XI	France	Dec., 1370 (Jan. 1371)	Mar. 26, 1378
Urban VI	Naples	Apr. 8 (18), 1378	Oct. 15, 1389
Boniface IX	Naples	Nov. 2 (9), 1389	Oct. 1, 1404
Innocent VII	Sulmona	Oct. (Nov.), 1404	Nov. 6, 1406
Gregory XII	Venetia	Nov. (Dec.), 1406	July 4, 1415

<i>Name</i>	<i>Birthplace</i>	<i>Accession</i>	<i>End of Reign</i>
Martin V	Rome	Nov. 11 (21), 1417	Feb. 20, 1431
Eugene IV	Venetia	Mar. 3 (11), 1431	Feb. 23, 1447
Nicholas V	Sarzana	Mar. 6 (19), 1447	Mar. 24, 1455
Callistus III	Valencia	Apr. 8 (20), 1455	Aug. 6, 1458
Pius II	Siena	Aug. (Sept.), 1458	Aug. 15, 1464
Paul II	Venetia	Aug. (Sept.), 1464	July 26, 1471
Sixtus IV	Savona	Aug. 9 (25), 1471	Aug. 12, 1484
Innocent VIII	Genoa	Aug. (Sept.), 1484	July 25, 1492
Alexander VI	Jativa		
	(Valencia)	Aug. 11 (26), 1492	Aug. 18, 1503
Pius III	Siena	Sept. (Oct.), 1503	Oct. 18, 1503
Julius II	Savona	Oct. (Nov.), 1503	Feb. 21, 1513
Leo X	Florence	Mar. 9 (19), 1513	Dec. 1, 1521
Adrian VI	Utrecht	Jan. (Aug.), 1522	Sept. 14, 1523
Clement VII	Florence	Nov. 19 (26), 1523	Sept. 25, 1534
Paul III	Rome	Oct. (Nov.), 1534	Nov. 10, 1549
Julius III	Rome	Feb. 7 (22), 1550	Mar. 23, 1555
Marcellus II	Montepulciano	Apr. 9 (10), 1555	May 1, 1555
Paul IV	Naples	May 23 (26), 1555	Aug. 18, 1559
Pius IV	Milan	Dec. 1559	
		(Jan. 1560)	Dec. 9, 1565
St. Pius V	Bosco	Jan. 7 (17), 1566	May 1, 1572
Gregory XIII	Bologna	May 13 (25), 1572	Apr. 10, 1585
Sixtus V	Grottammare	Apr. (May), 1585	Aug. 27, 1590
Urban VII	Rome	Sept. 15, 1590	Sept. 27, 1590
Gregory XIV	Cremona	Dec. 5 (8), 1590	Oct. 16, 1591
Innocent IX	Bologna	Oct. (Nov.), 1591	Dec. 30, 1591
Clement VIII	Florence	Jan. (Feb.), 1592	Mar. 3, 1605
Leo XI	Florence	Apr. 1 (10), 1605	Apr. 27, 1605
Paul V	Rome	May 16 (29), 1605	Jan. 28, 1621
Gregory XV	Bologna	Feb. 9 (14), 1621	July 8, 1623
Urban VIII	Florence	Aug. (Sept.), 1623	July 29, 1644
Innocent X	Rome	Sept. (Oct.), 1644	Jan. 7, 1655
Alexander VII	Siena	Apr. 7 (18), 1655	May 22, 1667
Clement IX	Pistoia	June 20 (26), 1667	Dec. 9, 1669
Clement X	Rome	Apr. (May), 1670	July 22, 1676
Innocent XI	Como	Sept. (Oct.), 1676	Aug. 12, 1689
Alexander VIII	Venetia	Oct. 6 (16), 1689	Feb. 1, 1691
Innocent XII	Naples	July 12 (15), 1691	Sept. 27, 1700
Clement XI	Urbino	Nov. (Dec.), 1700	Mar. 19, 1721
Innocent XIII	Rome	May 8 (18), 1721	Mar. 7, 1724
Benedict XIII	Rome	May (June), 1724	Feb. 21, 1730
Clement XII	Florence	July 12 (16), 1730	Feb. 6, 1740
Benedict XIV	Bologna	Aug. 17 (22), 1740	May 3, 1758
Clement XIII	Venetia	July 6 (16), 1758	Feb. 2, 1769
Clement XIV	Rimini	May (June), 1769	Sept. 22, 1774
Pius VI	Cesena	Feb. 15 (22), 1775	Aug. 29, 1799
Pius VII	Cesena	Mar. 14 (21), 1800	Aug. 20, 1823
Leo XII	Fabriziano	Sept. (Oct.), 1823	Feb. 10, 1829
Pius VIII	Cingoli	Mar. (Apr.), 1829	Nov. 30, 1830
Gregory XVI	Belluno	Feb. 2 (6), 1831	June 1, 1846
Pius IX	Senigallia	June 16 (21), 1846	Feb. 7, 1878
Leo XIII	Carpineto	Feb. (Mar.), 1878	July 20, 1903
Pius X	Riese (Treviso)	Aug. 4 (9), 1903	Aug. 20, 1914
Benedict XV	Genoa	Sept. 3 (6), 1914	Jan. 22, 1922
Pius XI	Desio (Milan)	Feb. 6 (12), 1922	Feb. 10, 1939
Pius XII	Rome	Mar. 2 (12), 1939	.....

Antipopes

(In the following list of those who falsely claimed Papal Sovereignty, the dates and, in some cases, Roman numerals after the names, account for occasional discrepancies in the succession of the Roman Pontiffs.)

<i>Name</i>	<i>Birthplace</i>	<i>Accession</i>	<i>End of Reign</i>
St. Hippolytus	. Rome	217 .	235
Novatian	. Rome	251 .	
Felix II	.. Rome	355	Nov. 22, 365
Ursinus	.. .	...366	367
Eulalius		Dec. 27 (29), 418	419
Lawrence		..498	501 (505)
Dioscorus	Alexandria	Sept. 22, 530	Oct. 14, 530
Theodore	... ..	.....	687
Paschal		.....	687
Constantine	. Nepi	. June (July), 767	769
Philip	... ..	..... July 31, 768	July 31, 768†
John		.....	Jan., 844
Anastasius	.. .	..Aug., 855	Sept., 855
Christopher	. Rome	July or Sept., 903	Jan., 904
Boniface VII	.. Rome	June, 974	July, 974
Boniface VII, 2nd time		.. Aug., 984	July, 985
John XVI	. Rossano	Apr., 997	Feb., 998
Gregory		...	1012
Benedict X	. Rome	Apr. 5, 1058	Jan 24, 1059
Honorius II	. Verona	Oct 28, 1061	1072
Clement III	. Parma	June, 1080	
		(Mar., 1084)	Sept 8, 1100
Theodoric	... ..	...	1100
Albert	.. .		1102
Sylvester IV	. Rome	Nov 18, 1105	1111
Gregory VIII	. France	Mar. 8, 1118	1121
Celestine II	.. Rome	...	Dec., 1124
Anacletus II	.. Rome	Feb 14 (23), 1130	Jan 25, 1138
Victor IV	... ..	Mar., 1138	May 29, 1138
*Victor IV	.. Montecelio	..Sept. (Oct), 1159	Apr. 20, 1164
Paschal III	... ..	Apr. 22 (26), 1164	Sept 20, 1168
Callistus III	. (Arezzo)	Sept., 1168	Aug 29, 1178
Innocent III	.. .Sezze	Sept 29, 1179	1180
Nicholas V	. Corvaro (Rieti)	May 12 (22), 1328	Aug. 25, 1330
Clement VII		Sept (Oct), 1378	Sept. 16, 1394
Benedict XIII	. Aragon	Sept (Oct), 1394	May 23, 1423
Alexander V	.. Crete	June (July), 1409	May 3, 1410
John XXIII	. Naples	May 17 (25), 1410	May 29, 1415
Felix V	... ..	..Nov., 1439	
		(July, 1440) .	Apr 7, 1449

†On the very day of his election he retired to his monastery.

*This antipope did not recognize his predecessor of 1138 who, only two months after claiming the Papacy, submitted to the rightful Pope, Innocent II.

HISTORY OF THE POPES

(It is proposed to give in the Almanac over a period of years a summarized history of all the Roman Pontiffs. This is the fourth installment)

From Pope Pius III (1503) to Pope Clement VIII (1605)

The stability of the Church is proved by the history of the sixteenth century. As the middle ages passed into modern times a period of transformation and cultural changes began. Individualism and secularism found expression in all forms of life, national consciousness became a dominating political factor and royal power achieved greater prominence. The growth of commerce and industry gave impetus to the rise of cities, and a vast new world was opened up with the discovery of America. But judged by results the most disturbing movement of this historical period was the religious revolt known as the Protestant Reformation (see pages 251-254), which impaired the unity of Christendom.

During these years especially, men of wisdom and courage were needed to occupy the throne of the Vicar of Christ. Such were the majority of the pontiffs of the time. Not one of them erred in matters of doctrine, although some were embroiled in the family quarrels and intrigues that plagued Italy. But despite human frailty, the successors of St. Peter were united in their efforts to check the general Catholic laxity and the spread of Protestantism.

When Pope Alexander VI died, his son Cesare Borgia tried by intrigue and diplomacy to gain the papal throne. When it seemed that he was about to achieve his ambition, sickness forced him to withdraw from the conclave. This, coupled with the opposition of Cardinal della Rovere, brought about the election of the pious and upright Cardinal Piccolomini, known as Pius III (1503). His election was well received by the people. Pius III was 64 when chosen, and he wished not only to inaugurate a reform of the abuses then prevalent in the Church but also to restore

peace to a Christendom torn by political strife. Unfortunately, he died after a reign of four weeks, in October, 1503. Pope Pius III's successor, Cardinal della Rovere, was the nephew of Sixtus IV, and had the support of the majority of the cardinals. Upon his election he took the name of Julius II (1503-1513). Though not a model character in his early years, his conduct as pope is beyond reproach. Julius tried to insure the independence of the papacy and restore its prestige by regaining control of the Papal States. One of his first moves was to curb and destroy the power of Cesare Borgia, an action in which he was completely successful. Julius won back the ecclesiastical territories of Perugia and Bologna and a part of the Romagna; he endeavored to break the power of the French in Italy. An incident was created when he excommunicated Duke Alfonso de'Este of Ferrara, a vassal of Louis XII of France. The cardinals with the support of the king, retaliated, in 1511, with the unauthorized Council of Pisa. Julius answered this challenge by calling his own council, the Fifth Lateran Council (1512-1517), which declared the Council of Pisa null and void. To insure his strength against the might of the rising French power, the pope joined the Holy League in 1511. Although the League suffered defeat at Ravenna, it gained the favor of the Emperor Maximilian and the English king. As a result, France was forced to withdraw from Italian soil. In securing the independence of the papacy when it seemed very weak, Julius showed himself to be a clever diplomat. He succeeded to a large extent in placing the government of the Church on a firm basis; reorganizing the administrative system and correcting some of the abuses prevalent at the papal curia. Even

religious orders felt the strong hand of the reforming pope Italian art during the Renaissance owes much to his patronage Julius promoted the talents of Michelangelo, Raphael, Bramante, and other artists In 1506, he laid the foundation stone of St Peter's in Rome He is known as the "savior of the papacy."

When Julius II died in 1513, he was succeeded by Giovanni de Medici, son of Lorenzo the Magnificent, the doge of Florence. The new pope took the name of **Leo X** (1513-1521) From his earliest youth he had been destined for the ecclesiastical state, having been given the tonsure when only seven years of age and created a cardinal at the age of thirteen As a Medici, he had inherited great wealth, which disposed him to a life of ease and pleasure He was a patron of the arts and sciences, and was prone to nepotism Lacking the courage and diplomatic skill of his predecessor, he was forced to surrender Parma and Piacenza to France As a result of a later alliance with France, however, Leo made some temporal gains for the papacy by means of a concordat with Francis I, wherein the latter agreed to abandon the Pragmatic Sanction This concordat, a victory for the Roman court, regulated the relationship of Church and State in France for the next two centuries More occupied with the welfare of his family than the necessary reform of the Church, Leo did little to correct the abuses then current Political intrigue and moral laxity came to a climax with the apostasy of Martin Luther in Germany. The insubordination of this unfortunate ecclesiastic began when he attacked the doctrine of indulgences Tetzel, a Dominican friar, refuted Luther's erroneous teachings, as did Johann Eck, Vice-chancellor of the University of Ingolstadt, and many other German scholars Finally Leo sent the learned Dominican Cardinal Cajetan, as papal legate, to examine Luther. As a result, Luther's writ-

ings were condemned in 1520, and he was told to recant his explanations of many points of faith. He refused and was excommunicated in 1521 by the Bull, "Decet Romanum Pontificem." Luther received the protection of Frederick, the Elector of Saxony, and remained an apostate and instigator of Protestantism. Leo's contemporaries referred to him as "Il Principe," because he played the part of a worldly prince more than a spiritual shepherd. The tragic reign of Leo X ended in December, 1521, with all of Europe in turmoil.

Adrian Cardinal Delled was elected as a compromise candidate He broke a 200-year-old tradition when he retained his own name and became **Adrian VI** (1522-1523). The new pontiff lived an ascetical and retired life, he avoided the gay court life of his predecessors. A native of Utrecht, he was regarded as a foreigner by the Romans, and he met with resistance wherever he tried to eradicate abuses. Had he lived, this simple yet energetic pope might have overcome many of the Church's enemies, but he died after a reign of less than two years His place was filled by Julius Cardinal de Medici, the cousin of Leo X, who became **Clement VII** (1523-1534). During his pontificate England was lost to the Church and the Reformation spread into the Scandinavian countries The separation of England from Rome was caused by Clement's refusal to grant King Henry VIII of England a divorce from his legitimate wife, Catherine of Aragon Unfortunately, Clement VII, like Leo X, failed to recognize the gravity of the situation in Germany. He attempted to arrest the progress of the Reformation there through diplomacy by allying himself with King Francis I of France. But this action incurred the displeasure of Emperor Charles V, who was steadily gaining political power Clement's former allies deserted him, and during the resultant fighting the armies of Charles began the frightful "sack of Rome,"

May 6, 1527. The leaderless soldiers ravaged the city. Churches and works of art were wantonly destroyed. Clement himself was arrested and imprisoned in the Fortress of St. Angelo. Finally, however, pope and emperor were reconciled, and in 1530, at Bologna, Clement crowned Charles emperor. The Pontificate of Clement VII was one of the most disastrous in history. Temporal gain seems to have been the pope's principal concern. The situation that confronted the Church at the time of Clement's death was critical, and called for a man capable of meeting the challenge of the times.

During the papal election of 1534, the Emperor Charles favored one candidate and the King of France another, each had his influence over members of the curia. A deadlock resulted, and the emperor suggested a compromise candidate, Cardinal Farnese, who, almost elected twice before, became Paul III (1534-1549). His early life was not exemplary, but he was a veteran diplomat and rigorously applied himself to the tasks of his office. Diligent in his desire to reform the curia he chose such advisers as St. John Fisher, Cardinal Pole and Cardinal Caraffa. He appointed a commission of cardinals, whose opinions and decisions served as the material for the reforms established by the Council of Trent. Pope Paul also sought to restore the fervor of the older religious orders and to protect the new ones. The Society of Jesus was confirmed by his Bull, "*Regimini militanti Ecclesiae*." In July, 1542, he established the Holy Office, supreme sacred Congregation at Rome, to combat heresy. Succeeding popes completed the organization of this Congregation, which defends Catholic teaching in matters of faith and morals. Another fruitful activity of Paul's pontificate was his zealous promotion of the work of missions in foreign lands, which was considerably aug-

mented by the discovery of America. One of his greatest achievements was the convocation of the much-needed General Council. Despite the opposition of the French king, he opened it in Trent, December 13, 1545. The first and most important period of the Council lasted until the sessions were moved to Bologna in March, 1547, about two years before Paul's death.

In the next conclave of the Sacred College, the cardinals elected Ciocchi del Monte, the former president of the Council of Trent, who took the name of Julius III (1550-1555). He was a typical product of the Renaissance with a love for art and literature, and indifferent to the problems of the Church. After the invasion of the Tyrol forced the adjournment of the Council of Trent, however, he seemed to realize the necessity of reform, and made some attempts to reopen the Council. The members did reconvene (again in Trent) in 1551, but the revolt of Maurice, the Elector of Saxony, caused a new suspension. The only important contribution Julius made to the Church was the founding of the German College in Rome. His few efforts at reform were quite insufficient to counteract the harm caused by the Protestant revolt.

Julius' successor was Cardinal Marcello Cervini, who became Marcellus II (1555) and reigned only twenty-one days. He indicated immediately his desire of reform in the Church. Abhorring nepotism, his first official act was to prohibit his family from coming to Rome. The luxury so characteristic of the Medici popes was banished from his court. He died suddenly, but had he lived the spread of Protestantism would undoubtedly have been retarded. His memory was preserved by Palestrina in the famous "*Missa Papae Marcelli*."

In the next election, Gian Pietro Cardinal Caraffa, known as Paul IV (1555-1559), was chosen to succeed Pope Marcellus II. Paul was a re-

lentless opponent of heresy, and used every means at his disposal to eradicate it. With St. Cajetan, he founded the first order of Clerks Regular, the Theatines, to inaugurate a reform of the clergy. He urged the Holy Office in Rome to constant activity and published the first Index of Forbidden Books. Of an ascetical nature, his zeal was often intemperate, and many of the punishments he sanctioned, imprudent and unjust. As a diplomat, he had but little success. An intense distrust of Spanish power caused him to declare war on Philip of Spain, with disastrous results. In allying himself with France, he only furthered the Protestant cause. But Paul's greatest mistake, probably, was his failure to reconvoke the Council of Trent. Charges of nepotism have been truthfully leveled against him, but later when his family manifested signs of corruption, he exiled them from Rome. The people greatly disliked Paul IV and, at his death, smashed his monument.

PIUS IV (1559-1565) was a welcome contrast to his predecessor. The people received the news of his election with joy. He continued the reform movement, for this had now become a dominant feature in papal policy, but modified it considerably. He was kinder and more diplomatic than Paul IV, and succeeded in establishing friendly relations again with the Spanish court. He reopened the Council of Trent in spite of the opposition of the Catholic powers, closed it in December, 1563, and confirmed its decrees the following January. The importance of the Council of Trent can hardly be overestimated, it counteracted the force of the Protestant revolt and gave new vigor to the Church. Pius had little success in the administration of the Papal States, for the taxes he imposed were oppressive. He was accused of nepotism, but in one instance at least it was of a beneficial nature: he raised his nephew, Charles Borromeo (now canonized

a saint) to the cardinalate. Charles Borromeo's holy life and valuable advice inestimably aided the reform movement. Pius IV was responsible for the famous "Profession of Faith," which must be sworn to by everyone holding an ecclesiastical office. He patronized the arts, and enlarged the Vatican. Muratori writes: "Pius IV had faults... but his memory shall ever remain in benediction."

The Dominican Cardinal Ghislieri was elected **PIUS V (1566-1572)** in the next conclave, with the support of the French element and Cardinal Borromeo. He was considered a virtuous man, and as pontiff displayed complete integrity. By the Bull "In Coena Domini," he condemned the interference of the secular authorities in ecclesiastical matters, and likewise forbade the appeal to a general council. The College of Cardinals was reorganized, as were the ranks of the clergy and religious orders. He introduced the Roman Breviary and the Roman Missal, and formulated a Roman catechism which embodied the disciplinary decrees of the Council of Trent and a simplified explanation of Catholic doctrine. In defence of Christendom this courageous pope persuaded Spain and Venice to attack the Turkish forces. It is said that he knew by divine revelation, days before word reached Rome, that the enemy was defeated. As an act of thanksgiving for the help given by the Mother of God in the decisive battle of Lepanto, Pope Pius instituted the feast of our Lady of Victory, which is still celebrated. Pius maintained a firm stand against heretics, and sent troops to fight the Huguenots. In 1570, he excommunicated Queen Elizabeth of England, declared her a usurper and her domains forfeited, and released her subjects from their allegiance to her. During his pontificate Pius V lived according to the rule of poverty that he had observed as a Dominican friar. His life was marked by evident signs of sanctity, and he was canonized

by Clement XI in 1712; his feast day is May 5.

Cardinal Buoncompagni, who became Pius V's successor as Gregory XIII (1572-1585), is perhaps best known for his reform of the Julian calendar, but his reign is important for many other significant achievements. A great promoter of science and scholarship, Gregory liberally endowed many educational institutions, notably the Gregorian University and the German College in Rome; he founded the Greek College in Rome, and the famous English College at Douai. Pope Gregory was especially devoted to the restoration of the Faith in all Protestant countries, but his efforts were particularly successful in Germany. He sought the deposition of Elizabeth in England, but the Protestant revolt there had taken too deep a hold.

On Gregory's death in 1585, a Franciscan friar of great renown became Sixtus V (1585-1590). He was a personal friend of such men as St. Philip Neri, St. Pius V, Pope Paul IV and St. Ignatius Loyola. Sixtus V had been General of his Order and was raised to the Sacred College by Pope St. Pius V. Sixtus did much to free the Papal States from the interference of and dependence upon national monarchs. He divided the government of the Church among fifteen congregations, and the number of Cardinals in the Sacred College was limited to seventy with a definite hierarchy established among them. He published the Sistine edition of the Vulgate, which was later recalled because of textual errors. Huge sums were spent upon public works; these included: sponsoring of many new works of art; completion of St. Peter's Basilica; construction of much-needed aqueducts; additions to the papal residence; erection of the Vatican Library. Sixtus' political relations with other states were firm and decisive. He excommunicated the King of Navarre to prevent a Protestant from ruling Cath-

olic France. This king was later reconciled with the Church and became Henry IV of France. The reign of Sixtus V, together with those of his predecessors, shows that the Counter-Reformation was a dynamic force in the fight against heresy.

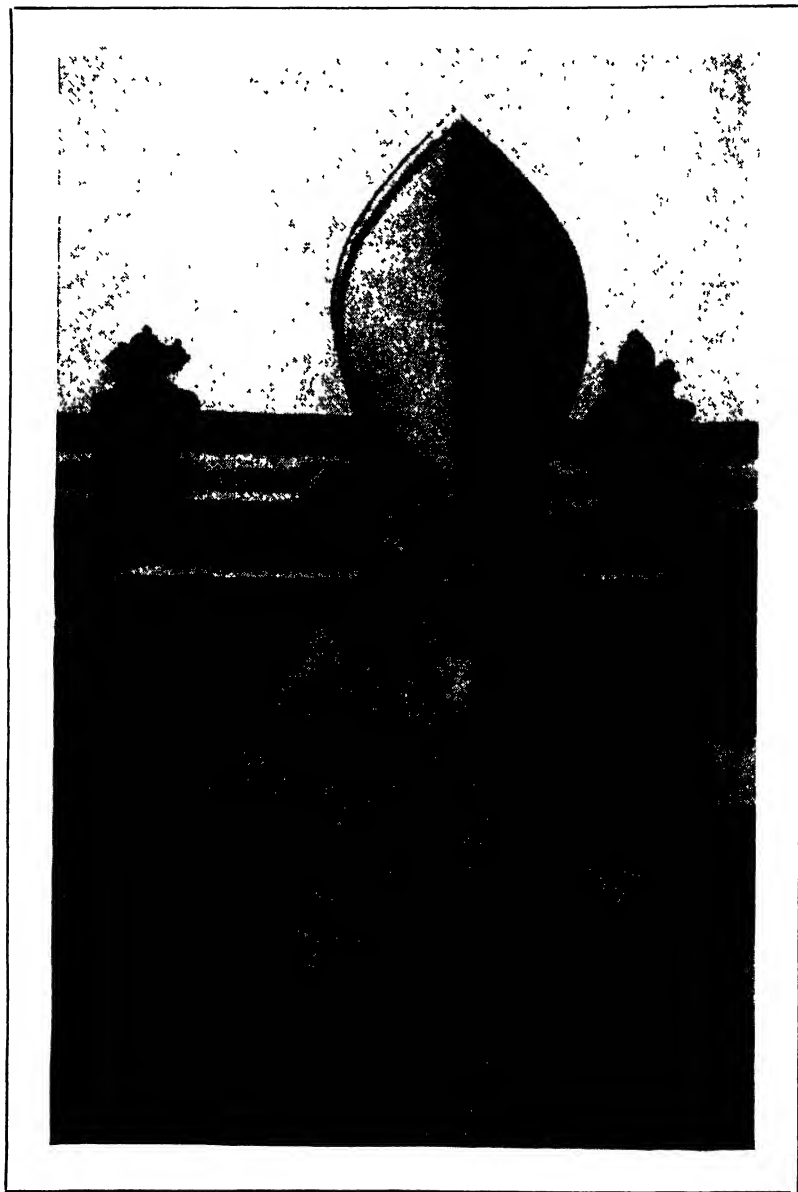
The reigns of the next three Popes were so short there is little to do but name the pontiffs: Urban VII (Sept 15 to Sept 27, 1590), Gregory XIV (Dec, 1590 to Oct., 1591), Innocent IX (Oct to Dec, 1591)

The appointment of Innocent's successor, Clement VIII (1592-1605), was a great disappointment to the powerful Spanish monarchy. Clement's vigorous policy to protect the papacy from Spanish domination was immediately evident. He used the rivalry of France and Spain in the European struggle for power on the continent to curb the aggressive policy of both nations. It was he who reconciled Henry IV of France with Rome and brought peace to France, Spain and Savoy through the Treaties of Vervins (1598) and Lyons (1601). By reclaiming the Duchy of Ferrara, Clement extended the Papal States. His efforts to drive the Turks from Europe were unsuccessful. In the internal problems of the Church, Clement gave no recognition to political parties. He called into the College of Cardinals such learned men as Baronius and St. Robert Bellarmine, and during a lengthy controversy on grace wisely appointed the famous *Congregatio de Auxiliis* as a means of mediation. To him we owe the institution of the Forty Hours' Devotion. In the year 1600, Clement proclaimed a Jubilee in Rome. The attendance in the Eternal City of over three million pilgrims visiting the holy places gave evidence of the renewed vigor of the Church after a century of weakness. Clement VIII's virtue and brilliant diplomacy mark him as a true Vicar of Christ and outstanding representative of papal authority.

THE POPES AS MEDIATORS

Notable cases when Popes have acted as Mediators include:

Date of Reign	Name	Event
440- 461	St. Leo I	Treaty between Attila the Hun and Italy.
590- 604	St. Gregory I	Between Agilulf, the Lombards, and the Romans; between the Lombards and the Emperor of the Orient.
715- 731	St. Gregory II	Between Luitprand, Lombard King, and the Romans.
741- 752	St. Zachary	Between Luitprand and Rachis, Lombard Kings, and the Romans.
1049-1054	St. Leo IX	Between Henry III, Holy Roman Emperor, and King Andrew of Hungary.
1055-1057	Victor II	Between Henry III, Holy Roman Emperor, and King Ferdinand of Spain.
1198-1216	Innocent III	Between Richard the Lion-Hearted, King of England, and Philip Augustus of France.
1216-1227	Honorius III	Between Louis VIII of France and Henry III of England.
1243-1254	Innocent IV	Between the King of Portugal and his subjects.
1277-1280	Nicholas III	Between Emperor Rudolph of Hapsburg and Charles of Anjou, King of Naples.
1316-1334	John XXII	Between Edward II of England and Robert of Scotland.
1342-1352	Clement VI	Between Edward III of England and Philip VI, King of France.
1370-1378	Gregory XI	Between Ferdinand of Portugal and Henry of Castile.
1484-1492	Innocent VIII	Between contending royalties in England.
1492-1503	Alexander VI	Between Spain and Portugal.
1572-1585	Gregory XIII	Between Czar Ivan IV and King Bathory of Poland.
1623-1644	Urban VIII	Between France and Spain.
1878-1903	Leo XIII	Between Germany and Spain; between Haiti and Santo Domingo.
1914-1922	Benedict XV	Between Germany, Austria, Bulgaria, Turkey, and England, France, Russia, Belgium, Serbia, Montenegro, for the exchange of disabled prisoners and interned civilians in First World War.



THE SOVEREIGN PONTIFF PIUS XII

Pope Pius XII

Gloriously Reigning

Eugenio Pacelli was born in Rome on the second day of March, 1876, the second son of Filippo and Virginia Graziozi Pacelli, both descendants of noble Roman families. Reared in simple Catholic fashion, Eugenio early manifested outstanding qualities of character and scholarship. Feeling the call to the clerical state, he entered the Alma Collegio Capranica in Rome after having completed his studies in the Classical Secondary School. Delicate health made community life practically impossible and the young student was obliged to leave Capranica College after a year's study. He continued his philosophical, theological and juridical studies at the Pontifical University of the Roman Seminary as a day student, being ordained to the priesthood in 1899.

Recognizing his unusual talent, Fr. Pacelli's superiors appointed him substitute professor of law in the schools of the Roman Seminary, making him at the same time *Apprendista* in the offices of the Secretariate of State. Shortly afterwards he was made titular professor of Canon Law and an official in the Congregation of Extraordinary Ecclesiastical Affairs.

His singular accomplishments soon drew the attention of Cardinal Gasparri, Secretary of the Congregation of Extraordinary Ecclesiastical Affairs. Assured of the young priest's excellent qualities Cardinal Gasparri, having consulted His Holiness and Cardinal Merry del Val, Secretary of State, persuaded Fr. Pacelli to resign his professorship and give himself entirely to the work of the Congregation.

Fr. Pacelli went rapidly from one grade to the next in the Congregation. After several years as *Minutante* he was appointed Undersecretary; very shortly afterwards he was made Prosecretary. This latter position he held during the reign of Pius X. Upon his election to the Papacy, Benedict XV promoted Fr. Pacelli to the position of Secretary of the Congregation.

Together with Cardinal Gasparri, Papal Secretary of State, the future Pius XII showed himself more than capable of dealing with the situation created by World War I. His mastery of German language and literature, his continued interest in all religious, political, social and intellectual phases of German life, and his readiness to assist all who sought his aid made for effective negotiations with the German people. These qualifications led to his being made Apostolic Nuncio to Bavaria in 1917. Through the Nunciature of Bavaria at that time passed all negotiations between Germany and the Vatican. In accordance with the custom of conferring the fulness of the priesthood upon all Nuncios of the Holy See, Fr. Pacelli was made Titular Archbishop of Sardes on April 23, 1917, being consecrated on May 13 by the Holy Father himself in the Sistine Chapel.

To his new post Archbishop Pacelli brought Benedict XV's proposal for peace. The Pope's proposal sought not only to bring the conflict to a close, but was designed also to assure lasting peace to the world. The Apostolic Nuncio acted as interpreter of the proposal of peace. But his efforts to win over the conflicting parties were in vain and the struggle dragged on for another year.

After the war the Nunciature of Berlin was established, and Archbishop Pacelli was its first Nuncio. Outstanding among his accomplishments in this position was the negotiation of two Concordats — one with Bavaria in 1924, and one with Prussia in 1929. After twelve years of faithful service in the German capital, Nuncio Pacelli presented his resignation to President von Hindenburg on December 9, 1929.

On his return to Rome he was created cardinal by Pius XI. Following his elevation to the cardinalate he was formally appointed successor to Cardinal Gasparri as Papal Secretary of State in February of 1930. Cardinal Pacelli's years of service as Secretary of State were signalized by important events. In 1930 he signed an agreement with the Italian Government concerning the interpretation and application of regulations in the Concordat. Between the years 1932 and 1935 he successfully negotiated concordats with the Grand Duchy of Baden (November 10, 1932); with Germany (July 20, 1933); with Austria (June 5, 1934); and with Yugoslavia (July 25, 1935).

In 1934 Cardinal Pacelli was sent by the Holy Father as Papal Legate to the International Eucharist Congress in Buenos Aires, and in 1935 to the Solemn Triduum at Lourdes ending the Holy Year which commemorated the nineteenth centenary of the Redemption. In 1936 he inaugurated the International Congress of the Catholic Press. Having given his address in Italian, Cardinal Pacelli then addressed the other members in English, French, German, Spanish, Portuguese and Latin.

The last noteworthy achievement of the Cardinal Secretary of State before his election as Supreme Pontiff was his visit to the United States of America in October, 1936. His gracious kindness and his open friendliness during his visit have won for him a place in the heart of every true American. During his stay Cardinal Pacelli visited the nineteen ecclesiastical provinces and most of the dioceses in the States.

As Camerlengo of the Holy Office he fulfilled various duties during the interregnum following the death of Pius XI, on Feb. 10, 1939. He was elected Pope on the third ballot in the conclave, March 2, and took the name of Pius XII. The coronation took place March 12.

When Pope Pius XII ascended the Throne of Peter war clouds hung ominously over Europe. He made every endeavor to stay the tide of destruction that was soon to engulf the world. Repeatedly he urged all possible means to maintain peace, stating: "Nothing is lost with peace; all may be lost with war." But his appeals to representatives of governments were without avail. On Sept. 1, 1939, German troops invaded Poland, and England and France declared war on Germany. All the world became involved, the war affecting also those few nations that remained neutral. In this cataclysm Pope Pius XII proved himself the Father of all, in his impartiality toward conflicting peoples and in the generous relief administered to war's victims. Papal Nuncios and Apostolic Delegates throughout the world visited prisoners of war and internees in various countries, bringing them material and spiritual aid. A Bureau of Information at the Vatican received news concerning prisoners, refugees and missing persons and transmitted this to families and interested inquirers.

Meanwhile the Holy Father constantly labored for peace. A pamphlet entitled "Italy and the Work of Peace of the Holy See," issued by the Vatican Polyglot Press in 1945, quotes extensively from papal pronouncements and Vatican papers of the years 1939 and 1940, tracing particularly the tireless work of the Vatican to keep Italy out of the European struggle, including an appeal directed by Pope Pius XII to the then Premier Mussolini. Also made public by the Holy See during 1945 were various diplomatic notes and correspondence of the Vatican with Germany in the pre-war and war years, revealing the Pontiff's serene and unflinching defense of the rights and liberty of the Church in one of the stormiest periods in world history. These texts offer irrefutable answers to some of the vicious and gratuitous attacks leveled against the Vatican.

Soon after the outbreak of war the Pontiff issued his first encyclical, "Summi pontificatus," exhorting to unity in opposition to world evils, explaining the proper function of the state and the pernicious error of

totalitarianism, and concluding with an appeal for peace and unceasing prayer. The 105th anniversary of the establishment of the ecclesiastical hierarchy in the United States was the occasion of the issuance, on Nov 1, 1939, of his second encyclical, "Sertum laetitiae." In it he praised the progress of the Church in the United States and urged its members today to adhere more strictly to Catholic life and principles. A third encyclical, "Saeculo exeunto octavo," on the Missions, was issued in 1940.

In 1942 the entire Catholic world marked the silver jubilee of the episcopal consecration of Pope Pius XII with spiritual and religious observances. In 1943 he issued two encyclicals: "Mystici Corporis," giving a profound exposition of the doctrine of the Mystical Body and our union with Christ in and through the Church, and affirming our duty to love the found exposition of the doctrine of the Mystical Body; and "Divino Afflante Spiritu," on Biblical Studies.

With the surrender of Italy to the Allies on Sept. 8, 1943, the Holy See was directly affected, since the territory of Vatican City is contiguous to the capital and its extraterritorial possessions lie there Germany occupied Rome Sept. 10, announcing that she "assumed protection of Vatican City." Situated, however, within the area of warfare, Vatican territory suffered damage from bombs, and there were resulting casualties, especially in Castelgandolfo where hundreds had taken refuge. These bombings of neutral territory were protested by the Pope and aroused world-wide criticism.

Rome escaped destruction. The liberating Allied forces entered the city on Trinity Sunday, June 4, 1944, the Germans having retreated.

Europe remained a battlefield for another eleven months, and Rome was thronged with Allied military personnel. Several million of the armed forces of the United Nations of all races, colors and creeds, were received by the Pope, sometimes as many as 8,000 at one audience, and these contacts with the Vicar of Christ evoked warm words of praise and appreciation from non-Catholics as well as Catholics.

A sixth encyclical, "Orientalis Ecclesiae Decus," was issued in 1944, to mark the 15th centenary of St. Cyril of Alexandria.

On Dec. 23, 1945, the Holy Father named thirty-two new cardinals (to be created at a consistory on Feb. 18, 1946), thus bringing the Sacred College to its full complement of seventy. For the first time in history all the continents of the earth became participants in the Sacred College. Two encyclicals were issued in 1946: "Quemadmodum," calling for intensified aid to youth in the world crisis; and "Orientales omnes Ecclesias," marking the anniversary of the Ruthenian reunion.

During 1947, the Supreme Pontiff issued three encyclicals: "Fulgens Radiatur," commemorating the fourteenth centenary of the death of St. Benedict; "Mediator Dei," on the Sacred Liturgy; and "Optatissima Pax," dealing with peace and social disorders.

On Jan. 8, 1948, Pope Pius XII addressed some 3,000 Italian youths of the Catholic Advance Guard. Robert Despradel, new ambassador from the Dominican Republic, was received. In the Cortile San Damaso, the Pope blessed vehicles donated by War Relief Services, NCWC to the Pontifical Relief Commission. The UN International Children's Emergency Fund was strongly commended in the Pope's letter to Dr. Thervald Madsen, chief of the agency's mission to Italy. On Jan 23, His Holiness proclaimed the heroic virtue of Venerable Antonio Maria Pucci, priest of the Order of the Servants of Mary (d. Jan. 12, 1892). Partial use of the French language in administering some sacraments and at funerals was authorized to the French hierarchy. The pontiff greeted representatives of US welfare agencies supervising distribution of the Friendship Train food in Italy. During January, James P. Hayes of Pawtucket, R.I., was named a Knight of Malta; William H. Leary and John J. Galligan of

the University of Utah, and John F. Fitzpatrick, Salt Lake City newspaper publisher, were made Knights of the Order of St. Gregory.

On Feb. 9, the Holy Father received representatives of the United Jewish Appeal. At the twelfth inaugural convocation of the Pontifical Academy of Sciences, His Holiness called on science to use atomic energy for the progress of civilization. On Ash Wednesday, Feb. 11, the Pope broadcast to the parochial school children of the United States an appeal in behalf of the Bishops' Campaign for the Victims of War. On Feb. 18, the Holy Father congratulated the American hierarchy on their plan to reopen the North American College in Rome and to construct a new seminary there. A joint audience was given 2,000 street car and bus drivers and conductors. Addressing European delegates to a conference of the UN Food and Agriculture Organization, His Holiness lauded the FAO plan as truly Christian. William J. Sullivan of War Relief Services, NCWC was made Knight of the Order of St. Sylvester.

In reply to the new Irish government's pledge of loyalty and devotion, the Holy Father telegraphed thanks and prayerful wishes to John A. Costello, Prime Minister. March 7, in an audience to the Congress of International Trade Policy, the Pontiff applied Christian social principles to the problems of trade among nations. Gen. Nicola Accame, new Argentine ambassador, presented his credentials. Addressing the Italian Congress for the Study of International Commerce, the Pope set forth the Christian concepts basic to international economic relations. A special plenary indulgence applicable to the faithful who died as a consequence of the recent war, was granted under the usual conditions from Palm to Low Sunday. Addressing Lenten preachers, the Pope warned that the communist threat made it gravely sinful not to vote in the coming Italian elections. On the ninth anniversary of the Pontiff's coronation, messages were received from all parts of the world, and a Mass of Thanksgiving was celebrated in the Sistine Chapel. The Pope praised by letter the radio apostolate of Fr. Patrick Peyton, C. S. C., founder and director of the "Family Theatre" program. Italy's new Ambassador to the Holy See, the Marchese Tarasconi, presented his credentials. On March 23, His Holiness gave Holy Communion to members of the Papal Antecamera and lay attendants of the official family. To a group of political science students of the University of Paris, the Holy Father declared that Christian politicians must not abandon the field to the unworthy. On Easter Sunday, the Holy Father spoke to a great concourse of Roman citizens and imparted his blessing "urbi et orbi." On March 30, the Pontiff offered Mass in the Hall of Benedictions for 2,500 Easter pilgrims. During March, the Vicar of Christ honored. Virgil Burgess, non-Catholic, of Champaign, Ill., former Army chaplain, with Knighthood in the Order of St. Sylvester for his relief work in Sicily; Frederick W. Mansfield of Boston and Vittorio Ceroni and Thomas J. Walsh, of New York, in the Equestrian Order of the Holy Sepulchre; John J. Dempsey, Michael J. Gibbons, Irwin A. Penker, Louis O. Richter, Dr. Elmer A. Schlueter, Paul Spaeth, all of Cincinnati, and Patrick Murphy, only Catholic mayor of Northern Ireland, in the Order of St. Gregory. William J. Holz, of Guam, received the decoration Pro Ecclesia et Pontifice.

On April 4, Bro. Benildus, of the Brothers of the Christian Schools was beatified. Through Archbishop Perdomo of Bogota, the Pope greeted the Conference of American States gathered in Colombia. Received in audience were: Myron C. Taylor, Pres. Truman's representative, his staff and guests; Margaret O'Brien, child actress, and her mother; (the late) Msgr. Edward J. Flanagan, founder of Boys Town; Patrick J. Norton, his assistant; Msgr. Roman J. Nuwer, Army chaplain from Buffalo; Dr. Samuel Williams. In a letter to the hierarchy of India, His

Holiness defined Catholic Action as above political parties, an apostolate of religion and morality. Reappointment of Msgr. Patrick J. McCormick as rector of the Catholic University of America was approved. Rep. John W. McCormack of Massachusetts was made a Knight of Malta.

On May 1, the Vicar of Christ, in the encyclical "Auspicia Quaedam," called on all the faithful to implore the Blessed Virgin for peace and a just settlement in Palestine (see pp. 79-80). Brazil's new ambassador, Federico de Castello Branco Clark, was received. His Holiness sent a message to Melbourne archdiocese, celebrating its centennial, and cabled congratulations to the English sovereigns on their silver anniversary. The Pontiff blessed Mrs. Richard McSorley of Philadelphia, 1948 Catholic Mother. In reply to the message of the new president of Italy, Luigi Einaudi, the Pope blessed him and the entire nation. On May 23, the Pontiff addressed members of the Society for Retreats of Perseverance, and the following day members of the International Institute for the Unification of Private Rights. The Holy Father counseled surgeons from 32 countries on their duty to preserve the integrity of the human body. The Pontiff praised the Lord Mayor, Sir Frederick Wells, for his Great Britain Fund for suffering children of the world. During May, audience was given to Myron C. Taylor; a laymen's retreat group; Joseph P. Kennedy, former US Ambassador to Great Britain; and delegates to the World Federation of Trade Unions. Dr. Francis J. Kriebbs of Elkport, Ia., was named Knight of the Holy Sepulchre and Dr. Eugene Tremblay of Chicoutimi, Quebec, Commander of the Order of St. Gregory.

On June 2, feast of St. Eugene, the Pontiff's nameday, he voiced concern to the College of Cardinals over the Palestine strife, and announced the opening of the twenty-fifth Holy Year on Christmas Eve, 1949 (see p 50). Bishop Noll of Fort Wayne, on his golden jubilee of ordination, received warm praise. On June 21, at a secret consistory, Cardinals Pizzardo and Masella passed from the order of cardinal priest to that of cardinal bishop; the election of two Oriental patriarchs was confirmed, 2 archbishops and 14 bishops were appointed, Cardinal Jorio was made camerlengo; pallia were postulated for 4 American archbishops. On the feast of SS Peter and Paul the Vicar of Christ received 30,000 members of the Christian Association of Italian Workers. Americans honored with the Knighthood of St. Gregory in June were. James P. Nash of Austin, Tex; Edward J. Kastenholz, Norman J. Kopmeier, Frank Surges, Harry S. Johnston, Charles O'Hara and Sylvester J. Wabiszewski of Milwaukee; M. R. Kneif of St. Louis. Five hundred workers from Milan, communist citadel, were received. Other audiences included: Bishop O'Hara, now regent of the Apostolic Nunciature in Bucharest, and Bishop Begin of Cleveland; J. Bennett Nolan of Reading, Pa.; 250 US sailors; 1,250 farm workers from Publica. The Knight Commandership of the Order of St. Gregory was conferred on Brig. Gen. Geoffrey P. Baldwin, CARE chief in Italy.

At the ordination of the first Blackfoot Indian, the Pontiff imparted his blessing to all Indians of the Northwest. The Pope sent an autographed letter to Bishop Floersh of Louisville upon his silver episcopal jubilee. The exhortation for the opening of St. Peter the Apostle Seminary in Rome for the native clergy of missionary lands was written by His Holiness. Herman Neusch and John Langley of the University of Texas, representing the Newman Club Federation, were received. Ecuador's new ambassador, Manuel Larrea Ribadeniera, presented his credentials. Bishop McCormick, Auxiliary of Philadelphia, was given audience. On July 13, His Holiness addressed 100 war-mutilated children of Italy. US Midshipmen were received in two groups. On behalf of the Holy Father, Msgr. Testa of the apostolic delegation in Grece presented the Queen of Greece with an offering for the relief of Greek children.

Lauding plans for ten Clergy Weeks in Italy, the Holy Father urged Italian priests to increased perfection. In a message to the French Catholic Social Week meeting in Lyons, His Holiness stated that Christian principles must guide relations of the West with colonial peoples. Appreciation of the anxieties facing Czech bishops was expressed by the Pope in reply to their message of loyalty. Audiences in July also included. Stanislaw Mikolajczyk, former Polish peasant leader; National Catholic Community Service leaders; Rev. Nicholas Maestrini, founder of the Catholic Truth Society in Hong Kong; James D. Zellerbach, Economic Cooperation Administration official; six American priests representing the National Catholic Resettlement Council; Msgr. Landi, Rev. Joseph J. Harnett, James J. Norris, all of War Relief Services, NCWC; and five American labor leaders. Before leaving for Castelgandolfo, papal summer residence, on July 29, the Pontiff blessed five new ambulances donated by War Relief Services, NCWC.

In a letter to Cardinal Nasalli-Rocca, Archbishop of Bologna, on the occasion of Church Unity Week, the Pontiff praised the initiative being taken for the return of dissidents. Rev. Joseph E. Schieder, director of the Youth Dept, NCWC, was received. Gino Bartali, Italian Catholic Action leader, who won the Tour de France bicycle race, was received. On the third centenary of the death of their founder, St. Joseph Calasanz, the Scolopi Fathers received a letter from His Holiness. Lilly Windsor, Catholic soprano of Hawthorne, N Y, was twice received by the Pope. Miss Hsia Ching-ju of China was awarded the medal Pro Ecclesia et Pontifice. The Shah of Iran was granted an audience. Mary Graham Hawkes of New York received the Pro Ecclesia et Pontifice award. The Pontiff broadcast to 100,000 pilgrims from 30 countries at the Spanish shrine of Santiago de Compostela. Other audiences granted included Very Rev. Raphael Grande, Superior General of the Friars of the Atonement, Rev. Henry Bezou and Rev. Daniel J. Becnel of New Orleans, Robert S. Labonge, Mary Ann Harper, and Virginia Schwartz.

Five hundred Americans on a pilgrimage organized by the Confraternity of Christian Doctrine for the Cause of Pope Pius X, gathered at Castelgandolfo, where the Holy Father spoke to them in English. Archbishop Cushing of Boston, Bishop O'Hara of Kansas City, Mo., Bishop Ryan of Burlington, Bishop Brady of Manchester and Bishop Wright, Auxiliary of Boston, headed the pilgrimage. George Szudy of Cleveland, War Relief Services, NCWC, was named a private chamberlain of the cape and sword. On Sept. 5 the Holy Father was back at the Vatican to address 150,000 young women gathered from 20 countries for the Catholic Action Congress. The following day, the Pope broadcast to the German National Catholic convention at Mainz. Mrs. M. Pilling and Mrs. N. Bremner were the first New Zealand women to receive the Pro Ecclesia et Pontifice decoration. The Pontiff received delegates to the International Parliamentary Union. On Sept. 12 he addressed several hundred thousand Catholic Action representatives from 52 nations. Audience was granted to members of the national congress of Italian Catholic Teachers. One thousand Rover Scouts from 9 countries were received at Castelgandolfo. The Pontiff sent his congratulations to the Social Week of Canadian Catholics meeting at Trois Rivieres. On Sept. 28, he addressed delegates to the congress of the International Association for the Protection of the Young Girl. Francis W. Russell of Winnipeg was named a Knight of St. Gregory. The Benemerenti was awarded to 5 Boston laymen: Dr. Frederick L. Good, Dr. Joseph Stanton, James Gearin, Vincent P. Roberts, and Col. Thomas F. Sullivan.

On Oct. 1, Count d'Ormesson, new French ambassador, presented his credentials. The Holy Father spoke to 100 delegates attending the International Institute of Public Finance in Rome. Msgr. Andrew P. Landi

of Brooklyn, representative of War Relief Services, NCWC, was received. The Benemerenti was bestowed on Emmet A. Blaes and Agnes J. Doherty, of Wichita. On Oct. 6, His Holiness broadcast to the Inter-American Congress on Catholic Education at La Paz, Bolivia. The Pope Pius XII Institute, deeded in 1941 by Mr. and Mrs. Myron C. Taylor, was formally opened in Florence by Cardinal Dalla Costa, Archbishop of Florence. Rev. Arthur R. McGratty, S. J., US director of the Apostleship of Prayer, was received. US Secretary of State George C. Marshall and Mrs. Marshall had a 30-minute audience at the papal summer villa. On Oct. 23, the encyclical "In Multiplicibus," on the Palestine crisis, appeared (see pp 718-719). Eric Johnston, president of the Motion Picture Association of America, was received. On Oct. 24, the Pope received the faculty and students of the North American College. Rev. Louis A. Gales of St. Paul, editor of the "Catholic Digest," and Admiral Richard L. Connolly, Commander-in-Chief of the US naval forces in the Eastern Atlantic and Mediterranean, were received. On Oct. 28, the Pontiff addressed 1,500 members of the Association of Italian Blood Donors. He broadcast to the fifth national Brazilian Eucharistic Congress at Porto Allegre.

A petition for the Cause of Mother Seton was presented by Mrs. Hugh Stuart of Dubuque, one of a group of American pilgrims representing 500,000 members of the International Federation of Catholic Alumnae who sponsor the Cause. Rev. John J. Dougherty of Newark, N. J., new Doctor of Sacred Scripture, was received. Nine hundred automobile workers of Turin were given an audience. Thibaudau Rinfret, Chief Justice of the Canadian Supreme Court, received the Grand Cross of the Order of St. Gregory, while Alan Fleming, K C, and A J Major, both of Ottawa, were named Commanders. Sister Paul Emile of the Grey Nuns of the Cross, Ottawa, was given the Benemerenti medal. His Holiness voiced thanks for a specially bound set of publications of the Confraternity of Christian Doctrine sent in the name of Bishop O'Hara of Kansas City, Mo., Chairman of the US Episcopal Committee, by the St. Anthony Guild Press, Paterson, N. J. On Nov. 12, delegates to the international congress of the European Union of Federalists were received at Castelgandolfo. Acknowledging the Holy Father's congratulations on his election, Pres. Truman expressed thanks for the assurance of the Pontiff's prayers.

On Nov. 20, the Central Committee for the Holy Year announced that world-wide observance was being planned of the Golden Jubilee of the Pope's ordination. A letter to this effect was sent to all archbishops and bishops. While the anniversary will occur on April 2, 1949, the celebration will be held the following day, Sunday, April 3.

The Pontiff outlined the tasks of Catholic education to the superiors, students and alumni of the Clerks Regular of the Religious Schools. The Duke and Duchess of Edinburgh acknowledged the good wishes of the Pontiff on the birth of their son. Two US senators and 7 congressmen were given three separate audiences. Douglas Fairbanks, Jr., was received. John G. Liebert of Washington, D C, was appointed a Knight Commander of the Order of St. Sylvester. At Castelgandolfo, Karl Gruber, Austria's Foreign Minister, and Rudolf Kohlruess, Minister to the Holy See, were received. Mrs. Edward C. Donnelly of Boston was named a Dame of the Equestrian Order of the Holy Sepulchre. Two new envoys to the Vatican were named: Raimondo Arias Feroud, Panama, and Alessandro Paternotte de la Vaillie, Belgium. Rev. Paul Eberle of Mayhew Lake, Minn., received the Lateran Cross. William E. Cotter of New York was named a Knight of the Holy Sepulchre. On Nov. 29, Msgr. Thomas McMahon, Catholic Near East Welfare Association official, was received. In November, 1,000 US sailors were given an audience.

Foreign Ministers Dabayle of Nicaragua and Bramuglia of Argentina were received Spain's new ambassador, Joaquin Ruiz Gimenez, presented his credentials On the feast of the Immaculate Conception, His Holiness blessed Agnus Dei sacramentals in the Consistorial Hall. Members of the executive committee of the International Refugee Organization (IRO) and students of the new Pius XII Institute in Florence were received. James P Hamblen, Bernard J. Hamilton and J. Ralph Mulvey were named Knights of St. Gregory. In traditional Latin the Pope conversed with Italy's President Einaudi at his state visit. US Secretary of the Army, Kenneth Royall, and Assistant Secretary of State for Public Affairs, George V. Allen, were received; likewise officers of the Papal Guards and 500 American sailors. Decrees were promulgated approving miracles of two Servants of God: Blessed Jeanne of Valois, and Venerable Anne Marie Javouhey. Among 12 recipients of the Pro Ecclesia et Pontifice in the Diocese of Lafayette (La.) was Miss Eleanor N. Figaro, Negro. The Christmas gift of the Sodalists of the US and Canada to the Vicar of Christ was 924,970 Masses and 762,575 Communions. On Dec 24, the Vicar of Christ delivered his tenth Christmas message Compassionating the sufferings and praising the heroism of many victims of hardship and persecution, he pointed out the Christian's role in bringing back peace help in solving these grave problems according to his ability, and reliance on prayer and love. On Dec. 30, following the arrest of Cardinal Mindszenty, Primate, by the communist government of Hungary on charges patently false, the Pope excommunicated all who aided in this action

THE HOLY YEAR

The idea of the Holy Year dates back to Moses, who designated every 50th year as a time of pardon during which slaves were to be freed and debts remitted (Lev., ch 25). In Christian times, the Jubilee Year was instituted by Pope Boniface VIII, who offered extraordinary indulgences for the remission of spiritual debts to all who should visit Rome and the tombs of the Apostles during the year 1300-1301. This first Holy Year attracted some 2,000,000 pilgrims, among them Dante Alighieri, who describes the event in his "Divine Comedy." By the proclamation "Dei ad certitudinem," Boniface VIII ordered a Holy Year observance at the beginning of every century. Pope Clement VI shortened the interval to fifty years, and Pope Sixtus IV lessened it to twenty-five. From the year 1450 the Holy Year has been celebrated regularly save for some omissions in the nineteenth century because of political disturbances. Pius XI proclaimed three Holy Years, the first in 1925, the second in 1929 to celebrate the 50th anniversary of his ordination, and the third in 1933 in honor of the 19th centenary of the Passion, Death and Resurrection of Christ.

In June, 1948, the Central Committee for the Holy Year to begin on Christmas Eve, 1949, was appointed, with Archbishop Valeri as its president. This will be the twenty-fifth Holy Year in the history of Christendom. It will begin with the opening of the "Holy Doors"—a walled-up entrance to St. Peter's Basilica which the Pontiff strikes with a golden hammer—and will end with the closing of these doors twelve months later, on Christmas, 1950. Similar rites take place at the four major basilicas in Rome. By permission of the Holy Father, certain classes of people (religious, the sick, workingmen, etc.) who cannot visit Rome, may gain the indulgences of the Holy Year in their own churches under the conditions laid down by their bishop. Such conditions are usually: Confession, the reception of Holy Communion, and prayers for the intentions of the Holy Father.

ECCLESIASTICAL ADMINISTRATION

The 1948 "Annuario Pontificio" gives the number of separate ecclesiastical jurisdictions under the Holy See as 1,811. These were residential patriarchates, 10; metropolitan sees, 257, archdioceses other than metropolitan sees, 38; dioceses, 1,052, abbeys and prelatures nullius, 53; apostolic administrations "ad nutum Sanctae Sedis," 12; Oriental prelacies, 228; prefectures apostolic, 136, missions "sui juris," 12. Besides residential prelates, there were 4 titular patriarchs and 1,639 titular archbishops and bishops. Before Jan. 1, 1948, Pope Pius XII had erected 254 ecclesiastical areas to their present status. In the Western Hemisphere there were 504 ecclesiastical jurisdictions and of these North America had 214: United States including the Vicariate of Alaska, 122, Canada, 54, Newfoundland, 4; Mexico, 34. Central America had 42, and South America, 248.

Five cardinals died during 1948 leaving the Sacred College with 56—14 short of its full complement, as of Jan. 1, 1949.

Some 556 mission jurisdictions depend on the Sacred Congregation for the Propagation of the Faith. These missions embracing over one-half of the entire world population, are staffed by nearly 70,000 priests, Brothers and Sisters, of whom approximately 50% are natives. The total number of missionaries in foreign fields, including catechists and teachers, is estimated at over 275,000. The hazards of war caused a fluctuation in the number, so that exact statistics are not available.

The Holy See has special representatives in 66 countries of the world, 43 are of diplomatic status and 23 are Apostolic Delegations (see pp 81-83). Unfilled at present are the nunciatures in Estonia, Hungary, Ireland, Latvia, Lithuania and Paraguay, and the delegation in Japan. The Sovereign Order of Malta, the President of the United States and 41 countries have representatives at the Vatican. The posts of Honduras and Rumania are vacant.

PAPAL ELECTIONS

When the Dean of the Sacred College proclaims publicly the death of the Pontiff, word is sent out to all the cardinals throughout the world. They are convoked to solemn conclave to elect a new Pope, to be opened not earlier than fifteen and not later than eighteen days after the death of the Pope. Until an election takes place, they remain in seclusion within a part of the Vatican Palace specially prepared for them.

On the fifteenth day after the death of the Pope, if all the cardinals are present, or if not all present, at the latest on the eighteenth day the cardinals after celebrating Holy Mass go to the Sistine Chapel where voting takes place, by secret ballot, for candidates deemed qualified.

Special printed ballots, devoid of the elector's name, seal and motto, are used; and a two-thirds, plus one, majority is required for election, according to the Apostolic Constitution, "De Sede Vacante et de Romani Pontificis Electione," of Dec. 8, 1945. Two ballots are taken each morning and evening until a decision is reached. If no selection is made, the ballots are burned with damp straw which produces a heavy black smoke, thereby notifying the people that no selection has been made. When a two-thirds, plus one, majority is reached the ballots are burned without damp straw. The light smoke ascending from the chimney proclaims to the people the election of a new Pope. Acceptance of the office on the part of the one elected must be manifested before he is validly the new Pontiff. If the one elected is not already a bishop, he must be consecrated.

The Pope is elected for life, although, if he wishes, he may resign. Should he do so, a new Pope is elected. Any male Catholic, regardless of race or color, may be elected Pope, even one who is not a priest. Should a layman be chosen, he would have to be ordained and consecrated.

CONCORDATS

A concordat is an agreement between the Holy See and a civil government on disputable spiritual matters. To secure certain necessary immunities to the Church, the Popes have often conceded special rights to the State, such as the nomination of bishops, the appointments of pastors, taxation of Church property, etc. Some famous concordats were those between Pope Callistus II and Emperor Henry V of Germany in 1122, ending the dispute over the appointment of bishops, Pope Pius VII and Napoleon in 1801, reestablishing the Church in France; Pope Pius XI and Premier Mussolini of Italy in 1929, settling the controversy about the holding of Church property, and the marriage and public school questions.

The Holy See has made concordats with the following countries: Colombia, 1892; Poland, 1925 (repudiated by Polish leftist government, 1945); Italy, 1929 (modified slightly and reaffirmed by Italy, 1947); Rumania, 1929; Germany, 1933 (recognized by occupational forces of Christian nations); Portugal, 1940, and a *Modus Vivendi* with Ecuador, 1937.

CONSISTORIES

Consistories are assemblies of cardinals presided over by the Pope. There are three kinds: (1) secret, with only the Pope and cardinals present (2) public, attended by other prelates and lay spectators; (3) semi-public, attended by bishops and patriarchs. At the secret consistory, the Pope delivers an allocution on religious and moral conditions throughout the world; sometimes seeks the opinion of the cardinals on the creation of new cardinals, gives the cardinal's ring, appoints bishops, archbishops and patriarchs, makes ecclesiastical transfers, divides or unites dioceses, and asks for a vote on a proposed canonization. At the public consistory, the Pope bestows the red hat, hears the causes of beatifications and canonizations. At the semi-public consistory the propriety of a proposed canonization is decided.

AD LIMINA VISIT

Bishops are obliged once every five years to visit the tombs of St. Peter and St. Paul, have audience with the Holy Father and present a written report of conditions in the diocese. The visits rotate over five years beginning January 1, 1911: first year, the bishops of Italy, Corsica, Sardinia, Sicily and Malta; second year, the bishops of Spain, Portugal, France, Belgium, Holland, England, Scotland, Ireland; third year, bishops from the other countries of Europe; fourth year, the bishops of the American Continents; fifth year, the bishops of Africa, Asia and Australia.

NOMINATIONS OF BISHOPS

The Sacred Congregation of the Consistory decreed July 25, 1916, that bishops should every two years send to their metropolitans a list of priests worthy of the episcopacy. The metropolitan forwards the results to the Apostolic Delegate who in turn forwards the list to the Congregation of the Consistory where the names are recorded to guide the Pope in his choice of bishops to fill vacancies and newly created sees.

CONCURSUS

A *Concursus* is a competitive examination of applicants for the permanent rectorship of a parish, covering knowledge of ecclesiastical affairs, age, prudence, integrity and past services. An applicant must have been a priest of the diocese not less than ten years, have had three years of parish work and have demonstrated ability to direct the temporal and spiritual affairs of a parish. A permanent rector is removed only by judicial process.

COUNCILS

A Council is an assembly of the prelates of the Church, called together by their lawful head, in order to decide questions concerning faith, morals, or ecclesiastical discipline. The following are the chief kinds of Councils: General or Ecumenical; National or Plenary; Provincial; and Diocesan.

Diocesan Synods

A Diocesan Council, usually called Diocesan Synod, is a convention of priests of a diocese called by the bishop to consider matters for the good of the clergy and people. Except in special cases, it must be held in the Cathedral. Those who attend include: vicar general, diocesan consultors, rector of the seminary, deans, a delegate from each collegiate church, pastors of the city in which the synod is held, abbots, and one superior from each religious order in the diocese, all of whom merely consult with the bishop who alone signs synodal decrees.

Provincial Councils

A Provincial Council is a meeting of the bishops of one province. The metropolitan of an ecclesiastical province calls and presides over a provincial council to consider and adopt measures for the increase of faith, the regulation of morals, the correction of abuses, the settling of controversies, the establishment and maintenance of uniform discipline. Acts and decrees must be approved by the Sacred Congregation of the Council at Rome before being promulgated. One must be held at least once every twenty years.

Plenary Councils

Plenary Councils are National Councils, or meetings of the ordinaries of a region assembled under the presidency of the Pope's legate to determine matters of regulation and discipline. Their decrees are binding in the whole territory.

In the United States the archbishops of Baltimore by right of priority of the see, have presided over all the Plenary Councils, which have been attended by the archbishops, bishops, administrators, mitred abbots, vicars apostolic, prefects, apostolic coadjutors, auxiliary bishops, visiting bishops, provincials of religious orders, rectors of major seminaries and experts in theology and canon law.

The First Plenary Council of Baltimore was called May 9, 1852, with Archbishop Kenrick of Baltimore as Apostolic Delegate. It professed allegiance to the Pope and faith in the doctrines of the Church, regulated parish life, ceremonies, the administration of Church funds, and the teaching of Christian Doctrine.

The Second Plenary Council was called by Archbishop Spalding of Baltimore, October 7-21, 1866. It condemned the heresies of the day, made regulations in the organization of dioceses, the education and conduct of the clergy, ecclesiastical property, parochial duties, general education and secret societies.

The Third Plenary Council was called Nov. 9—Dec. 7, 1884, by Archbishop Gibbons. It appointed a commission for the creation of a Catholic University. Elementary and higher education was discussed. A Commission was appointed to prepare a catechism of Christian Doctrine. Six holy days of obligation were determined for the United States. A petition was signed to introduce the cause of beatification of the Jesuit Martyrs.

General Councils

A General or Ecumenical Council is one to which the bishops of the whole world are lawfully summoned by the Pope, or with his consent, and presided over by him or by his legates. Its decrees must also have the approval of the Sovereign Pontiff. General councils are infallible and cannot teach us anything wrong in faith or morals.

The following are the General Councils which have been held up to the present time. The first eight were held in Asia, or the eastern part of Christendom; the remainder in Europe, or the Western part:

<i>Council (Place)</i>	<i>Date</i>	<i>Pope</i>	<i>Doctrine</i>
1. Nicaea I	325..	St. Sylvester I.	Condemned heresy of Arius; defined clearly that the Son of God was consubstantial (<i>homoousios</i>) with the Father; formulated the Nicene Creed.
2. Constantinople I..	381	..St. Damasus I.	Condemned heresy of Macedonius; defined the divinity of the Holy Ghost; confirmed and extended the Nicene Creed.
3. Ephesus	431	St. Celestine I.	Condemned heresy of Nestorius; defined that there was one person in Christ and defended the Divine Maternity of the Blessed Virgin Mary.
4. Chalcedon .	451	..St. Leo I	...Condemned heresy of Eutyches (Monophysitism); declared Christ had two natures, human and divine.
5. Constantinople II	553	Vigilius	Condemned, as savoring of Nestorianism, the so-called Three Chapters, the erroneous books of Theodore of Mopsuestia and the teaching of Theodoret of Cyprus and Ibas of Edessa.
6. Constantinople III..	680-681.	..St. Agatho	..Declared against the Monothelites, who taught one will in Christ, by defining that Christ had two wills, human and divine.
(Confirmed by St. Leo II)			
7. Nicaea II	787	Adrian I	Condemned the heresy of the image-breakers (Iconoclasm).
8. Constantinople IV..	869-870.	..Adrian II..	Deposed the usurper, Photius, and suppressed the Greek Schism.
9. Lateran I (Rome).	1123....	Callistus II	Called to confirm the peace between Church and State after the settlement of the Investiture Question.
10. Lateran II	1139..	Innocent II . . .	Suppressed last remnants of schism of Anacletus II; reaffirmed principles of the Gregorian Reform; silenced and banished from Italy Arnold of Brescia; condemned heresy of Peter of Bruys.

<i>Council (Place)</i>	<i>Date</i>	<i>Pope</i>	<i>Doctrine</i>
11. Lateran III	1179	Alexander III	Condemned Waldensian heresy; reformed ecclesiastical discipline; decreed papal elections by two-thirds majority of Cardinals at conclave; confirmed Peace of Venice (Alexander III and Barbarossa).
12. Lateran IV.	1215	Innocent III	Condemned errors of Albigenses, Joachim of Floris and Amalric of Bena; prescribed annual confession and Communion for all; promoted ecclesiastical discipline; ordered crusade for the recovery of the Holy Land.
13. Lyons I.	1245	Innocent IV	Called in behalf of the Holy Land, and on account of the hostility of the Emperor Frederick II toward the Holy See.
14. Lyons II	1274	B. Gregory X.	Called to promote ecclesiastical discipline; to effect union of the Greeks with the Latin Church; to aid the Holy Land.
15. Vienne	1311 1312	Clement V	Condemned extreme views of Olivi and the heresies of the Fraticelli, Dulcinists, Beguards, and Beguins; suppressed the Knights Templar; sought aid for the Holy Land.
16. Constance	1414-1418	Gregory XII Martin V	Suppressed Western Schism; ecclesiastical reform in "head and members"; Wyclif and Hus condemned.
17. Florence	1438-1443	Eugene IV	Called to effect union of Greeks and other Oriental sects with the Latin Church; to reestablish peace among Christian princes.
18. Lateran V	1512-1517	Julius II Leo X.	Defined relation of Pope to General Councils; condemned certain errors regarding nature of the human soul; called for crusade against Turks.
19. Trent	1545-1563	Paul III Julius III Pius IV	Called to combat heresies of so-called Reformers of the 16th century; proclaimed Bible and Tradition as the Rule of Faith;

Trent (continued)			issued canons on the Sacraments and decrees on purgatory, indulgences, justification, invocation and veneration of saints, veneration of images and relics; published decree on the "Index" of forbidden books.
20. Vatican ..	1869	... Pius IX.	Promulgated canons relating to faith and the Constitution of the Church; defined solemnly the primacy and infallibility of the Pope.
	(op'd)		
	1870		
	(adj'd		
	but not		
	closed)		

ACTS OF THE APOSTOLIC SEE AND THEIR FORMS

The term "Apostolic See" means both the Supreme Pontiff and all the Offices through which he administers the affairs, or "Acts," of the Universal Church. These Acts are issued either orally or in written documents having various forms

Forms of the Acts of the Apostolic See

Apostolic Bull—The most solemn form of papal document, concerning important matters. It is of dark parchment to which there is attached by silken or hemp laces a leaden seal bearing on one side the heads of Sts. Peter and Paul, and on the other that of the reigning Pontiff. It begins with the name of the pope (without his ordinal number) in this manner: "Pius, Servus Servorum Dei" (Pius, Servant of the Servants of God), and ends with the name of the place where it was issued, followed by the day, month, year, and the year of the pope's reign

Apostolic Brief—Less formal than the Bull, concerning less important matters. It is of thin white parchment, comparatively short and oblong; impressed with the seal representing St. Peter drawing his net from the sea. The heading includes the pope's number, for example, "Pius PP. XII." The conclusion is similar to that of a Bull.

Simple Epistle or Letter—Issued on ordinary paper in simple style. If it emanates from the pope, it is composed by the Secretary of Briefs to Princes, or by the Secretary of Latin Letters, and is signed by the Holy Father in this fashion: "Pius PP. XII."

Simple Rescript—Consists of two parts: first, the question is posed; secondly, the question is answered. A set formula is always used when the Sacred Congregation has faculties to grant the request. It is usually signed by the Cardinal Prefect and the Secretary of the Congregation, and impressed with the seal of the Congregation.

Acts of the Apostolic See

Constitution—Issued in the form of a Bull, immediately by the Supreme Pontiff. Through it His Holiness makes and promulgates laws. For example, the Constitution "Providentissima Mater Ecclesia" of Pentecost Sunday, 1917, promulgated the Code of Canon Law.

Apostolic Letter—An act of the Roman Pontiff, either executive or administrative. When issued in the form of a Bull, either by order of the Roman Pontiff, or by Acts of the Sacred Consistory, or by Decree of the Sacred Consistorial Congregation, it is known as a "Litterae Apostolicae sub plumbo" (Apostolic Letter with the seal). The title of Cardinal and the episcopal dignity are thus conferred, and the canonization of Saints is promulgated in this form. When published in the form of a Brief, by Decree of either the Sacred Congregation of the Sacraments, or the

Sacred Congregation of the Council, or the Propagation of the Faith, or the Congregation of Sacred Rites, or the Sacred Penitentiary, or the Secretariate of State, it is known as "Litterae Apostolicae Simples" (Simple Apostolic Letter). In this form it is granted for the beatification of Servants of God, for the title of Basilica, for the concession of Indulgences, etc.

Pontifical Letter—An Act of the pope as father, teacher or doctor, explaining Catholic doctrine, instructing, congratulating, etc. Encyclicals come under this heading: **Encyclical Letter**, addressed to all the Bishops and Ordinaries in communion with the Apostolic See; **Encyclical Epistle**, addressed to a certain group of Bishops, or to a specific part of the Catholic world. (An **Epistle** is addressed to one Bishop.)

Motu Proprio (By One's Own Accord)—Drawn up, issued and personally signed by the pope of his own accord and without the advice of others, generally administrative

Autograph Letter—Written by the Holy Father, dealing generally with less important matters

Decrees—Acts of the Roman Congregation, universal or particular in so far as they affect the Universal Church or only part of it. They are usually precepts or condemnations universal decrees bind all the faithful, doctrinal decrees dealing with matters of faith and morals are issued chiefly by the Holy Office. Decrees are not strictly Papal Acts unless the pope confirms them in "forma specifica" (specific form); he can, however, endow them with infallibility if the conditions for an "ex cathedra" teaching are fulfilled

Instructions—Acts containing doctrinal explanations, directive norms, rules, recommendations or admonitions. They do not possess force of law except when recalling former laws. The Sacred Congregations must see that decrees follow the prescriptions of Canon Law, and when necessary issue instructions in explanation.

Edicts—Acts of a temporal nature. They have been rare since the loss of the Papal States.

Statutes—The same as Decrees except in usage. They almost always designate laws of a particular Council, and rarely designate pontifical laws.

Rescripts—Answers given in writing by an ecclesiastical superior. They may be papal or episcopal, and affect only the person or place for which they are given. They may take the form of a Bull, Brief, Apostolic Letter or the usual form of Simple Rescript. They are divided into three classes: Rescripts of Justice, for the interpretation of law, or in the appointment of judges, Rescripts of Favor, concerning dispensations, privileges, etc., Mixed Rescripts, containing provisions of administration and the granting of favors not connected with judicial matters.

Privileges—Private laws conferring spiritual favors.

Faculties—Grants usually reserved to the Sacred Congregations. They are special privileges given to prelates by the Roman Pontiff.

Particular Law—Given for a particular nation, region, diocese or community

Declarations—Interpretations of existing laws, or replies to contested points, issued by the Sacred Congregations empowered by the pope. They have force of law if given in the form of law, or if they restrict or extend a former law.

Decisions—Judicial pronouncements in causes or suits, given by tribunals or others having strict judicial powers. They have force of law for the parties concerned, and repeated decisions of similar cases become norms of action.

Precepts—Commands given to individuals or to a community in a particular case. They establish law for those concerned.

THE PAPAL ENCYCLICALS

Communication of sound doctrine and the timely admonition against current evils by means of letters is definitely of Apostolic origin. Sts. Peter, Paul, John and James began writing to the members of the congregations where they had established the Church. The early pastors of souls continued this work of instruction by letter; and it is proper that the Supreme Shepherds of souls, the Roman Pontiffs, should thus guard their flocks by cautioning against abuses and by exhortation to virtue.

The encyclical letters of the recent Popes, who are at once pastors and guardians and recognized scholars of social conditions, have become text books to the Catholic and Christian world. A new era in encyclical history began with the reign of Leo XIII, whose great social encyclical, "Rerum Novarum" became so widely known and quoted.

Because many of the encyclicals deal with particular and even provincial problems, students have been unable to find a correct index to them. Thus far only one volume, "Guide to the Encyclicals," has appeared giving complete sources and bibliographies of the encyclicals from Pope Leo XIII to Pope Pius XI inclusive. With the permission of the author, Sister M. Claudia Carlen, I. H. M., we publish this list, with the addition of encyclicals issued by our present Holy Father, Pope Pius XII. Students will find in these encyclicals a treasury of deep thought, loving concern for humanity and a careful analysis of the varied problems of men and their genuine Christian solution.

Encyclicals of Pope Leo XIII

Title	Subject	Date
Ad extremas ..	Foundation of Seminaries in the East Indies	1893
Adiutricem	Rosary	1895
Aeterni Patris .	Scholastic Philosophy	1879
Affari vos	Manitoba School Question	1897
Annum Sacrum ..	Consecration of Mankind to the Sacred Heart	1899
Arcanum	Christian Marriage	1880
Au milieu des sollicitudes	Church and State in France	1892
Augustissimae Virginis		
Mariae	Rosary	1897
Auspicato concessum	Third Order of St. Francis	1882
Caritatis	Conditions in Poland	1894
Caritatis studium	Magisterium of the Church in Scotland	1898
Catholicae Ecclesiae	Abolition of African Slavery	1890
Christi nomen	Society for the Propagation of the Faith	1894
Constanti Hungarorum	Conditions of the Church in Hungary..	1893
Cum multa	Conditions in Spain	1882
Custodi di quella fede	Freemasonry in Italy	1892
Dall' alto dell' Apostolico		
Seggia	Conditions in Italy	1890
Depuis le jour	Ecclesiastical Education in France ..	1899
Diuturni temporis ...	Rosary	1898
Diuturnum	Origin of Civil Power	1881
Divinum illud munus ...	Holy Ghost	1897
Dum multa	Marriage in Ecuador	1902
Etsi cunctas	Expression of Sympathy for the Church in Ireland	1888
Etsi nos	Conditions in Italy	1882
Exeunte iam anno	Right Ordering of Christian Life	1888

Title	Subject	Date
<i>Fidentem pliumque animum</i> ..	Rosary	1896
<i>Fin dal principio</i>	Education of the Clergy in Italy ..	1902
<i>Grande munus</i>	Sta. Cyril and Methodius	1880
<i>Graves de communi re</i>	Christian Democracy	1901
<i>Gravissimas</i>	Religious Orders in Portugal	1901
<i>Humanum genus</i>	Freemasonry	1884
<i>Iampridem</i>	Laws against the Church in Germany	1886
<i>Immortale Dei</i>	Christian Constitution of States ..	1885
<i>In amplissimo</i> ..	Church in the United States ..	1902
<i>In ipso</i>	Episcopal Reunions in Austria ..	1891
<i>In plurimis</i>	Abolition of African Slavery ..	1888
<i>Inimica vis</i>	Freemasonry in Italy ..	1892
<i>Inscrutabili Dei consilio</i> ..	Evils of Society	1878
<i>Insignes</i>	Hungarian Millennium ..	1896
<i>Inter graves</i>	Church in Peru ..	1894
<i>Iucunda semper expectatione</i> ..	Rosary	1894
<i>Laetitiae sanctae</i> ..	Rosary	1893
<i>Libertas</i>	Human Liberty ..	1888
<i>Licet multa</i> ...	Controversies among Catholics in Bel- gium	1881
<i>Litteras a vobis</i> ..	Formation and Influence of Clergy in Brazil	1894
<i>Longinqua</i>	Catholicity in the United States ..	1895
<i>Magnae Dei Matris</i> ..	Rosary	1892
<i>Magni nobis</i>	Authorization of the Catholic Univer- sity of America	1889
<i>Militantis Ecclesiae</i> ..	Third Centenary of the Death of St. Peter Canisius	1897
<i>Mirae caritatis</i>	Most Holy Eucharist ..	1902
<i>Nobilissima Gallorum gens</i> ..	Religious Question in France ..	1884
<i>Non mediocri</i>	Spanish College in Rome	1893
<i>Octobri mense</i>	Rosary	1891
<i>Officio sanctissimo</i>	Condition of the Church in Bavaria ..	1887
<i>Omnibus compertum</i>	Union among the Greek Melchites ..	1900
<i>Pastoralis</i>	Religious Union in Portugal	1891
<i>Pastoralis officii</i>	Duelling	1891
<i>Paterna Caritas</i>	Recalling the Dissenting Armenians to the Faith	1888
<i>Paternae</i>	Ecclesiastical Education in Brazil ..	1899
<i>Pergrata</i>	Needs of the Church in Portugal ..	1886
<i>Permoti nos</i>	Social Conditions in Belgium ..	1895
<i>Providentissimus Deus</i> ..	Study of Holy Scripture	1893
<i>Quae ad nos</i>	Church in Bohemia and Moravia ..	1902
<i>Quam aerumosa</i>	Italian Emigrants in America ..	1888
<i>Quam religiosa</i>	Civil Marriage Law in Peru ..	1898
<i>Quamquam pluries</i>	Patronage of St. Joseph and the Blessed Virgin Mary	1889
<i>Quarto abeunte saeculo</i>	Columbus Centenary	1892
<i>Quod anniversarius</i>	Sacerdotal Jubilee	1888
<i>Quod Apostolici muneris</i> ..	Socialism, Communism, Nihilism	1878
<i>Quod auctoritate</i>	Proclamation of Jubilee Year ..	1885
<i>Quod multum</i>	Liberty of the Church in Hungary ..	1886
<i>Quod votis</i>	Catholic University in Austria	1902
<i>Quum diuturnum</i>	Convoing the Latin-American Bishops to the First Plenary Council at Rome	1898
<i>Reputantibus</i>	Language Question in Bohemia	1901

Title	Subject	Date
Rerum novarum	Condition of the Working Classes	1891
Saepe nos	Boycotting in Ireland	1888
Sancta Dei Civitas	Three French Societies	1880
Sapientiae Christianae	Chief Duties of Christian Citizens ..	1890
Satis cognitum	Church Unity	1896
Spectata fides	Maintenance of Denominational Schools	1885
Spesse volte	Catholic Action in Italy	1898
Superiore anno	Recitation of the Rosary	1884
Supremi Apostolatus Officio.	Rosary	1883
Tametsi futura prospicientibus	Jesus Christ Our Redeemer	1900
Urbanitatis veteris	Foundation of a Seminary in Athens..	1901
Vi e ben noto	Rosary: Remedy for Evils in Italy ..	1887

Encyclicals of Pope Pius X

Acerbo nimis	Christian Doctrine for Children and Adults	1905
Ad Diem illum laetissimum..	Jubilee of the Immaculate Conception.	1904
Communium rerum	Eighth Centenary of St. Anselm ..	1909
E Supremi	Restoration of All Things in Christ	1903
Editae saepe	Third Centenary of the Canonization of St. Charles Borromeo	1910
Gravissimo officii munere ...	Forbidding French Association of Wor- ship	1906
Iamdudum	Separation Law in Portugal ..	1911
Il fermo proposito	Catholic Action in Italy ..	1905
Iucunda sane	Thirteenth Centenary of St. Gregory the Great	1904
Lacrimabili statu	Indians of South America	1912
Pascendi	Modernism	1907
Pleni l'animo	Clergy in Italy	1906
Singulari quadam	Labor Organizations in Germany	1912
Tribus circiter	Condemnation of the Mariavites ..	1906
Une fois encore	Separation of Church and State in France	1907
Vehementer nos	French Separation Law ..	1906

Encyclicals of Pope Benedict XV

Ad beatissimi Apostolorum..	Appeal for Peace	1914
Annus iam plenus	Child War Victims	1920
Fausto appetente Die	Seventh Centenary of the Death of St. Dominic	1921
Humani generis redemptionem	Preaching	1917
In hac tanta	Twelfth Centenary of St. Boniface, Apostle of Germany	1919
In praeclara summorum	Sixth Centenary of Dante's Death	1921
Pacem, Dei munus pulcherrimum	Peace and Christian Reconciliation ...	1920
Paterno iam diu	Christian Charity of the Children of Central Europe	1919
Principi Apostolorum Petro..	St. Ephrem the Syrian	1920
Quod iam diu	Peace Congress, Paris	1918
Sacra propediem	Seventh Centenary of the Third Order of St. Francis ..	1921
Spiritus Paraclitus	Holy Scripture ..	1920

Title	Subject	Date
Encyclicals of Pope Pius XI		
Acerba animi	Persecution of the Church in Mexico	1932
Ad Catholici sacerdotii .	Catholic Priesthood	1935
Ad salutem	Fifteenth Centenary of the Death of St. Augustine	1930
Caritate Christi compulsi	Sacred Heart and World Distress	1932
Casti connubii	Christian Marriage	1930
Dilectissima nobis	Conditions in Spain	1933
Divini illius Magistri	Christian Education of Youth	1929
Divini Redemptoris .	Atheistic Communism	1937
Ecclesiam Dei	Third Centenary of the Death of St. Josaphat, Archbishop of Polotsk	1923
Firmissimam constantiam	Conditions in Mexico	1937
Ingravescentibus malis	Rosary	1937
Iniquis afflictisque ..	Persecution of the Church in Mexico	1926
Lux veritatis	Fifteenth Centenary of the Council of Ephesus	1931
Maximam gravissimamque	French Diocesan Associations	1924
Mens nostra	Promotion of the Practice of Spiritual Exercises	1929
Miserentissimus Redemptor	Reparation Due to the Sacred Heart	1928
Mit brennender sorge	Church in Germany	1937
Mortalium animos .	Promotion of True Religious Unity	1928
Non abbiamo bisogno	Catholic Action	1931
Nova impendet ..	Economic Crisis, Unemployment, and Increase of Armaments	1931
Quadragesimo anno	Social Reconstruction	1931
Quas primas ..	Feast of Christ the King	1925
Quinquagesimo ante	Sacerdotal Jubilee	1929
Rerum ecclesiae .	Catholic Missions	1926
Rerum omnium	Third Centenary of the Death of St. Francis de Sales	1923
peturbationem . . .		
Rerum Orientalium	Reunion with the Eastern Churches	1928
Rite expletis ..	Seventh Centenary of the Death of St. Francis of Assisi	1926
Studiorum ducem ..	Sixth Centenary of the Canonization of St. Thomas Aquinas	1923
Ubi arcano Dei consilio	Peace of Christ in Kingdom of Christ	1922
Vigilanti cura .	Clean Motion Pictures	1936
Encyclicals of Pope Pius XII		
Auspicia quaedam	Prayer to the B. V. M. for Peace	1948
Divino Affiante Spiritu	Biblical Studies	1943
Fulgens radiatur . . .	Fourteenth Centenary of the Death of St. Benedict	1947
In multiplicibus	The Crisis in Palestine	1948
Mediator Dei .	Sacred Liturgy	1947
Mystici Corporis	The Mystical Body	1943
Optatissima Pax	Peace and Social Disorders	1947
Orientales omnes Ecclesias	Anniversary of the Ruthenian Reunion	1946
Orientalis Ecclesiae Decus	Fifteenth Centenary of the Death of St. Cyril of Alexandria	1944
Quemadmodum . . .	Call for Intensified Aid to Youth in the World Crisis	1946
Saeculo exeunto octavo .	The Missions	1940
Sertum laetitiae .	To the Church in the United States	1939
Summi pontificatus	Function of State in Modern World	1939

THE FIVE-POINT PAPAL PEACE PLAN

The highest ideals of a truly Christian philosophy of government have been set forth by Pope Pius XII in his "Five-point Papal Peace Plan."

The first condition of world peace, as stated by the Pope, is the assurance for all nations of their right to life and independence. The strength of one powerful nation cannot in the court of God and the court of conscience destroy the right of another nation, however small or weak. Security of autonomy and territorial integrity, as well as all the other rights of a nation, can be had only from a conception of international justice and the universal recognition of the sacred inviolability of each state. The philosophy that defends the right of force is to be condemned, because it takes into account only physical prowess and overlooks ethical values. Right has a value all its own, independently of the capacity a nation may have for asserting it. Force is not to be used as an instrument of foreign policy except for legitimate defense. The Supreme Pontiff has put it thus: "One nation's will to live must never be tantamount to a death sentence for another."

The second condition for a lasting peace is that among the nations there must be agreement, based on moral principles, in limiting armaments. From a practical angle, this is one of the most difficult of the five points. There is talk of a unilateral disarmament, and it is understood that during the period of the armistice the defeated armies will be demobilized and their arms confiscated, but the Holy Father is looking beyond this period of transition. He is concerned with the peace treaty and the progressive transfer of the rights of the victors to federations or leagues which must then represent the collective interests of all the peoples and not the particular interests of any one state or group of states.

The third condition laid down by the Pope calls for a regulating international institution—not an institution which is a world-government through which the victors rule the earth for their own best interests, but an institution which works for justice and peace for all the nations of the world without exception. This, obviously, calls for the most disinterested statesmanship on the part of the conquering nations. To claim that it is impossible of realization, or to neglect to bring it about by any and all possible means, is to admit universal despair.

The fourth peace-principle calls for the analyzing and solving of the real needs and just demands of nations, peoples and racial minorities. Under this point come such questions as colonial expansion, colonial government and colonial exploitation, which have been the cause of widespread unrest in the past. It calls for just and forthright action in the matters of densely populated countries, of the need for raw materials, and of the equitable and brotherly treatment of racial minorities within a nation.

The fifth condition of world peace is honest and earnest interpretation of international undertakings in the light of the Divine law, with strict adherence to the counsels of justice and charity. Freedom of religion must be genuine and effective—not a freedom in which religion is harnessed and hampered and made a tool of the State for its own material ends. Those who rule the nations of the world must realize that global peace is not merely a question of economics, of industry, or of capital and labor, but basically a matter which must be settled by principles of right morality and bolstered by the supreme sanction of a religious culture. The post-war world must rest squarely on justice and charity. A peace based on pride of race, on hatred, on intimidating strength, or on mutual fear and suspicion, cannot last.

All men who recognize the sovereignty of God and the moral law which comes from God have been invited to the support of these principles by the Pontiff himself and by various Catholic organizations throughout the world.



Hierarchy of the Catholic Church

The hierarchy is the governing body of the Church. It consists of the Pope, the College of Cardinals, the Patriarchs, the Archbishops and Bishops (residential and titular), Abbots and Prelates *nullius* (i. e., of no diocese), the Apostolic Administrators, the Prelates of the Oriental Rite with ordinary jurisdiction, the Vicars and Prefects Apostolic, the Superiors of Missions and Districts *sui juris* and of the Custody of the Holy Land, and the General Curiae of Religious.

THE POPE

His Holiness the Pope is the Bishop of Rome, Vicar of Jesus Christ, Successor of St. Peter, the Prince of the Apostles, Supreme Pontiff, having not only the primacy of honor but also supreme and full power of jurisdiction over the Universal Church, Patriarch of the West, Primate of Italy, Archbishop and Metropolitan of the Roman Province, and Sovereign of the State of Vatican City. Pope Pius XII is now gloriously reigning (A brief biography and an account of his reign are given on pp. 43-50)

THE COLLEGE OF CARDINALS

The College of Cardinals is the Senate of the Pope. As principal advisers and helpers, the Cardinals assist him in the government of the Church. After the Pope, the Cardinals have supreme dignity in the Church. They have the supreme power of electing the Pope when the Holy See is vacant. When complete, the Sacred College numbers 70 members of whom, ordinarily, 6 are cardinal-bishops, 50 are cardinal-priests and 14 are cardinal-deacons. Presently there are 56 cardinals: 5 cardinal-bishops, 48 cardinal-priests and 3 cardinal-deacons (See pp. 69-78 and 214)

PATRIARCHS

In the early Church patriarchal rights were conceded only to the Bishops of Rome, Alexandria and Antioch. Jerusalem rose to importance when pilgrims flocked to the Holy City and the Council of Chalcedon (451) cut away Palestine and Arabia from Antioch and formed the Patriarchate of Jerusalem. Constantine having made Byzantium "New Rome," the Council of Chalcedon also raised Constantinople to patriarchal rank.

There are now five major patriarchates. The Pope as Bishop of Rome is Patriarch of all the Western Church. In the Eastern Church there are Patriarchs of Constantinople, Alexandria, Antioch and Jerusalem. The Latin Patriarchs of Constantinople, Alexandria and Antioch are now merely titular. The Latin Patriarch of Jerusalem has jurisdiction over

Palestine and Cyprus. The Coptic Patriarch of Alexandria and the Syrian, Maronite and Melchite Patriarchs of Antioch rule over Eastern Catholics of their respective Rites.

Minor Patriarchs in the East are the Patriarch of Babylon for the Chaldees and the Patriarch of Cilicia for the Armenians.

Minor Patriarchs in the West are merely titular. They bear the titles of Patriarchs of the West Indies, the East Indies, Lisbon and Venice.

The Patriarchs are as follows:

Patriarchate	Rite	Patriarch	Date of Election
Constantinople,			
Turkey	Latin . . .	Antonio A. Rossi	1927
Alexandria, Egypt ..	Latin	Vacant	..
	Coptic	Marco II Khouzam	1947
Antioch, Syria	Syrian	Ignazio Cardinal Tappouni .	1929
	Maronite	Anthony Peter Arida	1932
	Latin	Roberto Vicentini . .	1925
	Melchite	Maximos IV Saigh	1947
Jerusalem,			
Palestine	Latin	Gustavo Testa, Regent Ordinary	1948
	.....	Vincent Gelata, Aux Bp	1948
Babylon, Iraq .	Chaldean	Joseph III Ghanima	1947
Cilicia, Turkey	Armenian	Gregory Peter XV Cardinal Agagianian .	1937
West Indies . .	Latin	Leopoldo Eijo y Garay	1946
East Indies	Latin	Giuseppe da Costa Nunes	1940
Lisbon, Portugal	Latin	Emanuele Goncalves Cardinal Cerejeira .	1929
Venice, Italy	Latin . . .	Adeodato Giovanni Cardinal Piazza, O. C. D.	1935

PROTHONOTARIES APOSTOLIC

Prothonotaries Apostolic are members of the chief order of prelates in the Roman Curia. They are divided into four classes:

(1) Prothonotaries Apostolic de numero participantium, so called because they share in the revenues of the papal chancery; they sign the Papal Bulls, aid in the work of the consistories and in the process of canonizations and examinations of candidates, enjoy the use of pontificals and have many other privileges.

(2) Prothonotaries Apostolic Supernumerary, limited to the canons of the Roman patriarchal Basilicas of St. Peter, the Lateran and St. Mary Major and the cathedral churches of Concordia, Florence, Goritz, Padua, Treviso, Udine, Venice, Cagliari, Malta and Strigonia, who have been made domestic prelates by the Pope.

(3) Prothonotaries Apostolic ad instar (participantium), who are appointed by the Pope and are entitled to the same external insignia as Class 1.

(4) Prothonotaries Apostolic Titular or Honorary, who receive the dignity as a special privilege.

THE ROMAN CURIA

The Pope is the Supreme Head of the Church, possessing full and absolute jurisdiction in the governmental affairs of the Church. Since, however, it is practically impossible for him to exercise this ordinary authority immediately over the whole, universal Church, the Popes have found it necessary to establish various groups of churchmen to whom they delegate part of their jurisdiction to be exercised by them. These various bodies constitute the Roman Curia which, at present, according to the reform of Pius X, consists of twelve Congregations, three Tribunals, and five Offices.

Congregations

Congregation of the Holy Office

Prefect: His Holiness, the Pope.

Secretary: Francesco Cardinal Marchetti-Selvaggiani.

Assessor: Msgr. Alfredo Ottaviani.

Commissary: Very Rev. Giovanni Lottini, O. P.

Office: Palazzo del S. Uffizio, Piazza del S. Uffizio.

Duties: Guards the Catholic doctrine in faith and morals; judges heresy and those suspected of heresy; protects the dogmatic doctrine of the sacraments; decides in matters concerning the Eucharistic fast of priests celebrating Mass; in matters concerning the Pauline privilege, the marriage impediments of disparity of cult and mixed religion, and is able to grant dispensations from these two impediments; examines and condemns books and publications dangerous to faith and morals, and gives dispensations for reading them; judges all questions pertaining to the dogmatic doctrine of indulgences, new prayers, and devotions.

Consistorial Congregation

Prefect: His Holiness, the Pope

Secretary: Adeodato Giovanni Cardinal Piazza, O. C. D.

Assessor: Msgr. Benedetto Renzoni.

Office: Palazzo delle Congregazioni, Piazza S. Callisto.

Duties: Prepares matter to be discussed at consistories; constitutes new dioceses, provinces, and cathedral and collegiate chapters for all territories not subject to the Propagation of the Faith; divides dioceses; proposes bishops, apostolic administrators, coadjutors, and auxiliary bishops; makes the canonical inquiry of those to be promoted and carefully examines their records and tries their doctrine; all that pertains to the founding, preservation, and condition of dioceses not subject to the Propagation of the Faith belongs to this Congregation; receives and examines the reports of Bishops; provides for apostolic visitation and examines the results; decides the competency of all the Congregations other than the Holy Office; has charge of certain Apostolic Delegations; provides for the spiritual care of emigrants.

Congregation for the Oriental Church

Prefect: His Holiness, the Pope.

Secretary: Eugene Cardinal Tisserant.

Assessor: Most Rev. Valerio Valeri, Titular Archbishop of Ephesus.

Office: Palazzo del Convertendi, Via della Conciliazione.

Duties: All matters of whatever kind which pertain to the discipline, the persons, or the rites of the Eastern Church, as also mixed questions either of persons or things which arise owing to the relation to the Latin Church, constitute the object of this Congregation's care.

Congregation of the Sacraments

Prefect: Domenico Cardinal Jorio

Pro-Prefect: Benedetto Aloisi Cardinal Masella.

Secretary: Msgr. Francesco Bracci.

Office: Palazzo delle Congregazioni, Piazza S. Callisto.

Duties: Regulates the discipline of the seven sacraments: gives decrees and dispensations regarding all sacraments and the celebration of Mass, except in matters which belong to the Congregation of the Holy Office or of Rites and matrimonial cases to be tried before the Sacred Rota; probes reasons for dispensations; has exclusive competence in legitimation of birth; receives and answers questions regarding the obligations of Holy Orders and the validity of Orders or Matrimony.

Congregation of the Council

Prefect: Francesco Cardinal Marmaggi.

Secretary: Msgr. Francesco Roberti.

Office: Palazzo delle Congregazioni, Piazza S. Callisto.

Duties: Has authority over discipline of secular clergy and laymen. Takes care that ecclesiastical precepts are observed and grants necessary dispensations. Oversees matters concerning canons and parish priests, pious sodalities, unions (even though these may be founded by religious, be under their direction, or in their parishes, or attached to their houses), pious legacies, work, Mass stipends, benefices, and offices, ecclesiastical goods, both movable and immovable, diocesan taxes, taxes of the Episcopal Curia, etc.; has power to dispense from the conditions for obtaining a benefice; to permit laymen to acquire ecclesiastical goods usurped by the civil power. Deals with immunities. Prepares matters for the celebration of episcopal councils or conferences and recognizes the proceedings.

Congregation of Religious

Prefect: Luigi Cardinal Lavitrano.

Secretary: Most Rev. Luke Ermenegildo Pasetto, O. F. M. Cap., Titular Archbishop of Iconio.

Office: Palazzo delle Congregazioni, Piazza S. Callisto.

Duties: Has jurisdiction over the government, discipline, studies, property, and privileges of all religious, including lay members of Third Orders; gives dispensations to religious from the common law.

Congregation for the Propagation of the Faith

Prefect: Pietro Cardinal Fumasoni-Biondi.

Secretary: Most Rev. Celso Costantini, Titular Archbishop of Theodosia.

Office: Palazzo di Propaganda Fide, Piazza di Spagna.

Duties: Entrusted with the care of all mission territory — those places where no hierarchy is established, or if established, is still in its incipient stages; constitutes and changes priests subject to it; has the power to judge and to act in all things coming within its scope and which it considers necessary and opportune; arranges for the celebration of councils in districts under its jurisdiction; approves the proceedings. Societies and Seminaries founded to train missionaries are under the supervision of this Congregation.

Congregation of Sacred Rites

Prefect: Clemente Cardinal Micara.

Secretary: Most Rev. Alfonso Carinci, Titular Archbishop of Seleucia in Isauria.

Office: Palazzo delle Congregazioni, Piazza S. Callisto.

Duties: Supervises and determines all things which pertain to ceremonies and rites in the Latin Church; grants dispensations in such matters; gives insignia and privileges of honor; treats of all business concerning the beatification and canonization of the Servants of God or

concerning the relics of these same; to this Congregation are joined the Liturgical Commission, the Historico-Liturgical Commission, and the Commission for Sacred Music.

Congregation of Ceremonies

Prefect:

Secretary: Msgr. Beniamino Nardone.

Office: Palazzo Apostolico Vaticano

Duties: Regulates ceremonies in the papal chapel and court and the sacred functions which the cardinals perform outside the papal chapel; decides questions of the precedence of cardinals and legates whom the various nations send to the Holy See.

Congregation of Extraordinary Ecclesiastical Affairs

Prefect:

Secretary: Msgr. Domenico Tardini.

Office: Palazzo Apostolico Vaticano

Duties: Constitutes and divides dioceses, promotes suitable men for vacant sees, whenever these affairs must be settled in conjunction with civil powers; handles matters referred to it by the Holy Father through the Cardinal Secretary of State, especially concordats and those matters which have a relation to the civil laws. Under the Congregation is the Pontifical Commission for Russia.

Congregation of Seminaries and Universities

Prefect: Giuseppe Cardinal Pizzardo.

Secretary: Most Rev. Giuseppe Rossino, Titular Archbishop of Thessalonica.

Office: Palazzo di S. Callisto, Piazza S. Callisto

Duties: Superintends all those matters which pertain to the government, discipline, temporal administration, and studies of seminaries; to it also is committed the direction of the government and studies in universities depending on the authority of the Church, even those directed by religious; examines and approves new institutions; confers academic degrees and grants the faculty and establishes norms for the conferring of these.

Congregation of the Basilica of St. Peter

Prefect: Federico Cardinal Tedeschi.

Secretary: Msgr. Ludwig Kaas.

Office: Vatican City

Duties: The care of business pertaining to the building and the upkeep of the Basilica of St. Peter.

Tribunale

Sacred Penitentiary

Grand Penitentiary: Nicola Cardinal Canali.

Regent: Msgr. Salvatore Luzio.

Office: Palazzo dei Convertendi, Via della Conciliazione.

Duties: Jurisdiction to judge all cases of conscience, non-sacramental as well as sacramental; also decides questions concerning the use and concession of indulgences, without however encroaching on the rights of the Holy Office as to the dogmatic doctrine involved in these or in new prayers and devotions.

Sacred Roman Rota

Dean: Msgr. Andrew Jullien.

Office: Palazzo della Cancelleria Apostolica, Piazza della Cancelleria.

Duties: Handles cases demanding judicial procedure, without prejudice to the rights of the Holy Office or the Congregation of Sacred Rites.

Apostolic Signature

Prefect: Massimo Cardinal Massimi.

Secretary: Msgr. Francesco Morano.

Office: Palazzo della Cancelleria Apostolica, Piazza della Cancelleria.

Duties: The supreme tribunal of the Roman Curia; handles all cases of appeal; settles controversies as to the jurisdiction of the inferior tribunals.

Offices

Apostolic Chancery

Chancellor:

Regent: Msgr. Vincenzo Bianchi-Cagliesi.

Office: Palazzo della Cancelleria Apostolica, Piazza della Cancelleria.

Duties: Sends out Apostolic Letters and Bulls concerning the provision of consistorial offices and benefices, the establishment of new dioceses, provinces, and chapters, and other affairs of major importance.

Apostolic Datary

Datary: Federico Cardinal Tedeschi.

Regent: Msgr. Marco Martini.

Office: Palazzo della Dataria Apostolica, Via della Dataria.

Duties: Should have knowledge of the suitability of candidates to be promoted to non-consistorial benefices; sends letters of appointment to such candidates; sends dispensations from conditions required for these benefices; exacts the tax imposed by the Holy Father in conferring these benefices.

Apostolic Camera

Chamberlain of the Holy Roman Church Domenico Cardinal Jorio

Vice-Chamberlain:

Treasurer General:

Auditor General: Msgr. Alberto di Jorio

Office: Palazzo Apostolico Vaticano.

Duties: Has the care and administration of the temporal goods and rights of the Holy See, especially when it is vacant.

Secretariate of State

Secretary of State:

Secretary for Extraordinary Affairs: Msgr. Domenico Tardini.

Substitute for Ordinary Affairs and Secretary of the Cijia Msgr. Giovanni B. Montini.

Chancellor of Apostolic Briefs: Msgr. Domenico Spada.

Under-Secretary for Extraordinary Affairs: Msgr. Silvio Sericano.

Head of Protocol: Msgr. Carlo Grano.

Office: Palazzo Apostolico Vaticano

Duties: Prepares matters to be brought up before the Congregation of Extraordinary Ecclesiastical Affairs. Handles ordinary affairs. Sends out Apostolic Briefs.

Secretariate of Briefs to Princes and Latin Letters

Secretary of Briefs to Princes: Msgr. Antonio Baccl.

Secretary of Latin Letters: Msgr. Angelo Perugini.

Office: Palazzo Apostolico Vaticano

Duties: To transcribe in Latin the acts of the Supreme Pontiff, which have been committed to it by him.

THE COLLEGE OF CARDINALS

Year of Birth	Year of Creation	Name	Office or Dignity	Nationality
CARDINAL-BISHOPS				
1871	1930	Francesco Marchetti-Selvagiani .	Bishop of Frascati and Ostia, Vicar General of His Holiness, Dean of the College of Cardinals, Archpriest of the Patriarchal Basilica of the Lateran, Secretary of the Congregation of the Holy Office	Italian
1884	1936	Eugene Tisserant	Bishop of Porto and San Rufino, Secretary of the Congregation for the Oriental Church	French
1877	1937	Giuseppe Pizzardo	Bishop of Albano, Prefect of the Congregation of Seminaries and Universities	Italian
1879	1946	Clemente Micara	Bishop of Velletri; Prefect of the Congregation of Rites	Italian
1879	1946	Benedetto Aloisi Masella	Bishop of Palestrina, Pro-Prefect of the Sacred Congregation of the Sacraments	Italian
CARDINAL-PRIESTS				
1872	1916	Alessio Ascalesi	Archbishop of Naples .	Italian
1869	1921	Michael von Faulhaber .	Archbishop of Munich and Freising . .	German
1865	1921	Dennis J. Dougherty	Archbishop of Philadelphia .	American
1872	1923	Giovanni B. Nasalli-Rocca di Corneliano . .	Archbishop of Bologna . .	Italian
1865	1925	Alessandro Verde	Archpriest of Liberian Patriarchal Basilica of St. Mary Major	Italian
1874	1927	Joseph Ernest Van Roey	Archbishop of Malines	Belgian
1880	1927	Pedro Segura y Saenz .	Archbishop of Seville	Spanish
1880	1929	Ildefonso Schuster, O. S. B.	Archbishop of Milan	Italian
1888	1929	Manuel Goncalves Cerejeira	Patriarch of Lisbon . .	Portuguese
1874	1929	Luigi Lavitrano . .	Prefect of the Congregation of Religious	Italian
1884	1930	Achilles Lienart . .	Bishop of Lille	French
1872	1933	Pietro Fumasoni-Biondi .	Prefect of the Congregation for the Propagation of the Faith.	Italian
1873	1933	Federico Tedeschini .	Archpriest of Vatican Basilica; Prefect of the Congregation of the Basilica of St. Peter; Apostolic Datary	Italian

Year of Birth	Year of Creation	Name	Office or Dignity	Nationality
1876	1933	Maurilio Fossati	Archbishop of Turin .	Italian
1872	1933	Elia dalla Costa .	Archbishop of Florence .	Italian
1875	1933	Theodore Innitzer	Archbishop of Vienna .	Austrian
1879	1935	Ignatius Tappouni	Syrian Patriarch of Antioch ..	Irakian
1876	1935	Francesco Marmaggi	Prefect of the Congregation of the Council	Italian
1874	1935	Emmanuel Suhard	Archbishop of Paris	French
1880	1935	Santiago Copello	Archbishop of Buenos Aires ..	Argentinean
1867	1935	Domenico Jorio	Prefect of the Congregation of the Sacraments, Camerlengo of the College of Cardinals	Italian
1877	1935	Massimo Massimi	Prefect of the Supreme Tribunal of the Apostolic Signature, President of the Commission on the Authentic Interpretation of the Code of Canon Law	Italian
1884	1937	Adeodato Giovanni Piazza O. C. D. .	Patriarch of Venice, Secretary of the Consistorial Congregation	Italian
1880	1937	Pierre Marie Gerlier	Archbishop of Lyons	French
1895	1946	Gregory Peter XV Agagianian	Patriarch of Cilicia in Armenia	Transcaucasian
1867	1946	Adam Stephen Sapieha	Archbishop of Cracow	Polish
1882	1946	Edward Mooney .	Archbishop of Detroit .	American
1870	1946	Jules Saliege .	Archbishop of Toulouse	French
1894	1946	James McGuigan	Archbishop of Toronto	Canadian
1887	1946	Samuel A Stritch	Archbishop of Chicago .	American
1880	1946	Emile Roques	Archbishop of Rennes .	French
1885	1946	Jon De Jong	Archbishop of Utrecht ..	Dutch
1890	1946	Carlo Carmelo de Vasconcellos Motta	Archbishop of Sao Paulo .	Brazilian
1896	1946	Norman Gilroy .	Archbishop of Sydney	Australian
1889	1946	Francis J Spellman .	Archbishop of New York .. .	American
1866	1946	Jose Maria Caro Rodriguez	Archbishop of Santiago .	Chilean
1889	1946	Teodosio Clemente de Gouveia	Archbishop of Lourenco Marques, Mozambique	Portuguese
1894	1946	Jaime de Barros Camara .	Archbishop of Rio de Janeiro .	Brazilian
1876	1946	Enrique Pla y Deniel .	Archbishop of Toledo and Primate of Spain	Spanish

Year of Birth	Year of Creation	Name	Office or Dignity	Nationality
1879	1946	Manuel Arteaga y Betancourt	Archbishop of Havana	Cuban
1887	1946	Joseph Frings	Archbishop of Cologne	German
1882	1946	Juan Gualberto Guevara	Archbishop of Lima	Peruvian
1899	1946	Bernard Griffin . . .	Archbishop of Westminster . .	English
1892	1946	Josef Mindszenty	Archbishop of Esztergom and Primate of Hungary	Hungarian
1888	1946	Ernesto Ruffini . . .	Archbishop of Palermo	Italian
1880	1946	Konrad von Preysing . .	Bishop of Berlin	German
1889	1946	Antonio Caggiano . . .	Bishop of Rosario	Argentinean
1890	1946	Thomas Tien, S V D	Archbishop of Peiping	Chinese
CARDINAL-DEACONS				
1874	1935	Nicola Canali	Grand Penitentiary, President of the Commission charged with the Administration of Vatican City	Italian
1866	1936	Giovanni Mercati	Librarian and Archivist of the Holy Roman Church	Italian
1875	1946	Giuseppe Bruno	Secretary of the Commission on the Authentic Interpretation of the Code of Canon Law	Italian

BIOGRAPHIES OF THE CARDINALS

Cardinal Bishops

Marchetti-Selvaggioli, Francesco—b. Oct. 1, 1871, Rome, Italy; educ. Alma Collegio Capranica, Gregorianum; ord. April 4, 1896; confidential representative of Holy See at Berne 1914; cons. Titular Archbishop of Seleucia and appointed Nuncio to Venezuela 1918; translated to Apostolic Nunciature at Vienna 1920; Secretary of Sacred Congregation of the Propagation of the Faith 1923; laid foundation for Ethnological Missionary Museum in Lateran Palace; created Cardinal June 30, 1930, being ascribed in the order of Cardinal Priests; Vicar-General to Pope for diocese of Rome May, 1931; Archbishop of Archbasilica of St. John Lateran; entered order of Bishops in Consistory Jan., 1935; Secretary of the Congregation of the Holy

Office; Bishop of Frascati July, 1936; and Ostia Feb., 1948 Grand Chancellor of the Pontifical Athenaeum of the Roman Seminary

Masella, Benedetto Aloisi—b. June 29, 1879, Pontecorvo, Italy; educ. Seminary of Ferentino (Italy), Latin American College, Gregorianum, Appollinare, and Pontifical Ecclesiastical Academy (Rome); ord. Jan. 1, 1902; nominated Secretary of Nunciature in Lisbon 1908, and served as Charge d'Affaires at Lisbon Nunciature from 1910 to 1919; cons. Titular Archbishop of Caesarea in Mauritania, Dec. 21, 1919, and named Apostolic Nuncio to Chile; Papal Legate for coronation of the image of the Blessed Mother of Carmel Dec. 19, 1926; transferred to Nunciature of Brazil Apr. 26, 1927; created Cardinal Feb.

18, 1946. Papal Legate to Portugal for the crowning of the statue of Our Lady of Fatima, May 13, 1946; appointed Pro-Prefect of the Sacred Congregation of the Sacraments, June 16, 1947; passed into the order of Cardinal Bishops as Bishop of Palestrina June, 1948.

Micara, Clemente — b. Dec. 24, 1879, Rome, Italy; educ. Roman Pontifical Seminary, Capranica College, Gregorianum, and Academy of Noble Ecclesiastics (Rome); ord. Sept. 20, 1902; made Secretary of Apostolic Inter-Nunciature at Buenos Aires in 1909; became Auditor of Belgium Nunciature in 1915; transferred as Auditor to the Vienna Nunciature 1916; made Special Envoy to Czechoslovakia Oct., 1919, and promoted to rank of Nuncio May 17, 1920; cons. Titular Archbishop of Apamea Aug. 8, 1920; named Apostolic Nuncio to Belgium and Inter-Nuncio to Luxembourg 1923; Dean of Apostolic Nuncios; created Cardinal Feb. 18, 1946, and appointed to the Suburbicarian See of Velletri; Prefect of the Congregation of Sacred Rites.

Pizzardo, Giuseppe — b. July 13, 1877, Savona, Italy; educ. Diocesan Seminary (Savona), Lombardian College, University of Genoa; ord. Sept. 19, 1903; appointed Titular Archbishop of Cirro March 28, 1930, transferred to Nice April 22; cons. April 27; created Cardinal Dec. 13, 1937; Prefect of Congregation of Seminaries and Universities; passed into the order of Cardinal Bishops as Bishop of Albano, June, 1948

Tisserant, Eugene — b. March 4, 1884, Nancy, France; educ. Diocesan Seminary (Nancy), Dominican Convent of St. Stephen (Jerusalem), Catholic Institute of Paris; ord. Aug. 4, 1907; called to America by Carnegie Foundation 1927; represented Holy See at Orientalist Congresses at Oxford, Leyden and Rome, and at International Congress at Librarians at Warsaw; created Cardinal June 15, 1936; Secretary of the Congregation for the Oriental Church, passed into the order of Cardinal Bishops Feb. 18, 1946, as Bishop of Porto and San Rufino

Cardinal Priests

Agagianian, Gregory Peter XV — b. Sept. 18, 1895, Akhaltsikh, Transcaucasia; educ. Urban College of Propaganda Fidei (Rome); ord. Dec. 23, 1917; appointed Consultant of Sacred Congregation for Oriental Church Mar. 31, 1928; made Rector of Pontifical Armenian College in 1932; named to Committee for Codification of Oriental Canon Law July 17, 1935; consecrated Titular Bishop of Comana July 11, 1935; enthroned Patriarch of Cilicia in Armenia Dec. 5, 1937; created Cardinal Feb. 18, 1946.

Arteaga y Betancourt, Manuel — b. Dec. 28, 1879, Camaguey, Cuba; educ. Seminary and University at Caracas (Venezuela); ord. April 17, 1904; appointed Vicar General of Havana 1915; cons. Archbishop of San Christophoro (Havana) Feb. 24, 1942; created Cardinal Feb. 18, 1946.

Ascalesi, Alessio — b. Oct. 22, 1872, Casalnuovo, Italy; educ. Seminary of Spoleto (Umbria); ord. June 8, 1895; cons. Bishop of Muro-Lucano 1909; translated to See of St. Agata de Goti 1911; promoted Archbishop of Benevento 1915; created Cardinal Dec. 4, 1916; Archbishop of Naples 1924.

Caggiano, Antonio — b. Jan. 30, 1889, Coronda, Argentina; educ. Santa Fe Seminary (Argentina), Latin American College (Rome); ord. Mar. 23, 1912; appointed General Ecclesiastical Counsellor of Argentina Catholic Action, 1931; appointed Military Vicar of the Argentine Army 1933; cons. first Bishop of Rosario Mar. 17, 1935; created Cardinal Feb. 18, 1946.

Rodriguez, Jose Maria Caro — b. June 23, 1866, Pichelmu, Chile; educ. Santiago Seminary (Chile), Gregorianum, and Latin American

College (Rome); ord. Dec. 20, 1890; cons. Titular Bishop of Mylassa and Vicar-Apostolic of Tarapaca Apr. 28, 1912; transferred to La Serena Dec. 14, 1925; became first Archbishop of La Serena May 20, 1939; transferred to Archdiocese of Santiago Aug. 28, 1939; created Cardinal Feb. 18, 1946.

Copello, Santiago—b. Jan. 7, 1880, San Isidoro, Argentina; educ. College of San Jose and Seminary of Buenos Aires (Argentina), Latin American College (Rome); ord. Oct. 28, 1902; cons. Auxiliary Bishop of La Plata March 30, 1919; erected Diocesan Seminary and its Church in La Plata; appointed Visitor of all schools in the republic directed by religious bodies; named Chaplain General of the Army by Argentinian Government, 1927; appointed Vicar-General of Archdiocese of Buenos Aires and Auxiliary Bishop, 1928; Archbishop of Buenos Aires Dec., 1932; created Cardinal Dec. 16, 1935.

Dalla Costa, Ella — b. May 14, 1872, Villaverla, Italy; educ. Seminary of Vicenza and Royal University of Padua (Italy); ord. July 25, 1895; cons. Bishop of Padua, 1923; translated to the Archiepiscopal See of Florence Dec., 1931; created Cardinal March 13, 1933.

de Barros Camara, Jaime — b. Aug. 3, 1894, Sao Jose, Brazil; educ. Seminary of Sao Leopoldo, Rio Grande do Sul (Brazil); ord. Jan. 1, 1920; cons. Bishop of Mossoro Feb. 2, 1936; appointed Archbishop of Belem do Para 1941; transferred to Archiepiscopal See of Sao Sebastiao (Rio de Janeiro) July 3, 1943; created Cardinal Feb. 18, 1946.

de Gouveia, Teodosio Clemente—b. May 13, 1889, Sao Jorge in the Madeiras; educ. Diocesan Seminary (Paris), Portuguese College (Rome), Louvain University (Belgium); ord. Apr. 19, 1919; cons. Titular Bishop of Leuce and Prelate of Mozambique July 5, 1936; promoted to Archiepiscopal See of Lourenco Marques Jan. 18, 1941; created Cardinal Feb. 18, 1946.

De Jong, Jon — b. Sept. 10, 1885, Ameland, West Frisian Islands; educ. Seminary of Utrecht, Gregorianum (Rome); ord. Aug. 15, 1908; cons. Titular Archbishop of Rusio and Coadjutor to Archbishop of Utrecht Sept. 12, 1935; succeeded to the archbishopric Feb. 6, 1936; created Cardinal Feb. 18, 1946.

de Vasconcellos Motta, Carlo Carmelo — b. July 16, 1890, Bom Jesus de Amparos, Minas Gerais, Brazil; educ. Diocesan Seminary; ord. June 29, 1918; cons. Titular Bishop of Algiza and Auxiliary to the Archbishop of Diamantina Oct. 30, 1932; promoted to Archiepiscopal See of Sao Luiz do Maranhao Dec. 19, 1935; transferred to Archiepiscopal See of Sao Paulo Aug. 13, 1944; created Cardinal Feb. 18, 1946.

Dougherty, Dennis — b. Aug. 16, 1865, Girardville, Pennsylvania; educ. St. Mary's College, Montreal (Canada), St. Charles Seminary (Overbrook, Pa.), American College (Rome); ord. May 31, 1890; cons. Bishop of Nueva Segovia June 10, 1903; rehabilitated the Seminary at Vigan, Philippine Islands, and refounded the diocese 1903; made Bishop of Jaro 1908; Bishop of Buffalo 1915; Archbishop of Philadelphia 1918; created Cardinal March 7, 1921; President of the Bureau of Catholic Indian Missions, Commissioner for Catholic Missions among the Colored People and Indians; Trustee of the National Shrine of the Immaculate Conception, Washington, D. C.; member of the Board of Governors of the Catholic Church Extension Society; Grand Officer of the Crown of Italy; Papal Legate to the International Eucharistic Congress at Manila, P. I., 1937.

Fossati, Maurillo — b. May 24, 1876, Arona, Italy; educ. Diocesan Seminary at Arona (Italy); ord. Nov. 27, 1898; entered the Oblates of St. Gaudens and Charles; cons. Bishop of Galtelli-Nuoro April 27, 1924; translated to the Archiepiscopal See of Sassari Oct. 2, 1929; translated to the Archiepiscopal

See of Turin Dec. 11, 1930; created Cardinal March 13, 1933.

Frings, Joseph — b. Feb. 6, 1887, Neuss, Germany; educ. Innsbruck (Austria), Fribourg (Switzerland), Bonn (Germany); ord. Aug. 10, 1910; cons. Archbishop of Cologne June 21, 1942; created Cardinal Feb. 18, 1946.

Fumasoni-Biondi, Pietro — b. Sept. 4, 1872, Rome, Italy; educ. Roman Seminary (Rome); ord. April 17, 1897; cons. Archbishop of the Titular See of Doclea and appointed Apostolic Delegate to India 1916; first Apostolic Delegate to Japan 1919; Secretary of the Congregation for the Propagation of the Faith 1921, Prefect since 1933; fifth Apostolic Delegate to the United States, March 2, 1923; Apostolic Delegate to Mexico "pro tempore" 1926; created Cardinal March 13, 1933; Grand Chancellor of the Urban Athenaeum de Propaganda Fide.

Gerlier, Pierre — b. Jan. 14, 1880, Versailles, France; educ. Seminary of Saint Sulpice; ord. July 29, 1921; named Bishop of Tarbes and Lourdes May 14, 1929; translated to the Archiepiscopal See of Lyons July 30, 1937; created Cardinal Dec. 13, 1937.

Gilroy, Norman — b. Jan. 22, 1896, Sydney, Australia; educ. College of Saint Columba (New South Wales), Propaganda Fide College (Rome); ord. Dec. 24, 1923; cons. Bishop of Port Augusta Mar. 17, 1935; appointed Coadjutor Archbishop of Sydney July 1, 1937; succeeded to the Archbishopric Mar. 8, 1940; created Cardinal Feb. 18, 1946.

Goncalves Cerejeira, Emanuel — b. Nov. 29, 1888, Lousado, Portugal; educ. National University of Coimbra (Spain); ord. April 1, 1912; cons. Auxiliary Bishop of Lisbon and Titular Bishop of Mytilene 1928; appointed Capitular Vicar of the Patriarchate, and promoted Patriarch of Lisbon 1929; created Cardinal Dec. 16, 1929.

Griffin, Bernard — b. Feb. 21, 1899, Birmingham, England; educ.

Seminary of St. Mary (Ascot, England), English College, Gregorianum, Appolinare (Rome); ord. Nov. 1, 1924; cons. Titular Bishop of Apia and Auxiliary Bishop of Birmingham June 30, 1938; appointed Archbishop of Westminster Dec. 18, 1943; created Cardinal Feb. 18, 1946.

Guevara, Juan Gualberto — b. July 11, 1882, Vitor, Peru; educ. Collegio San Vincente de Paulo, Seminary of San Jeronimo, University of San Augustin (Arequipa), Latin American College and Gregorianum (Rome); ord. June 2, 1906; cons. Bishop of Trujillo Mar. 2, 1941; became first Archbishop of Trujillo May 23, 1943; transferred to Primatial See of Lima Dec. 16, 1945; created Cardinal Feb. 18, 1946. Papal Legate to Eucharistic Congress at Sucre, Bolivia, June, 1946.

Innitzer, Theodore — b. Dec. 25, 1875, Weipert-Neugeschrei, Bohemia; educ. University of Vienna; ord. July 25, 1902; cons. Archbishop of Vienna, Oct. 16, 1932; created Cardinal March 13, 1933; appointed Apostolic Administrator of Burgenland, 1947.

Jorio, Domenico — b. Oct. 7, 1867, Villa S. Stefano, Italy; educ. Diocesan Seminary of Ferentino and the Pontifical Roman Seminary (Rome); ord. Sept. 19, 1891; entered offices of the Apostolic Datary 1897; became Secretary of the Datary and Prefect of the Marriage Section of that office 1898; appointed Under-Secretary of the Sacred Congregation of the Sacraments 1908; created Cardinal Dec. 16, 1935; Prefect of the Congregation of the Sacraments. Passed into the order of Cardinal Priests, Feb. 18, 1946, Camerlengo of the College of Cardinals June 21, 1948.

Lavitrano, Luigi — b. March 7, 1874, Forio, Italy; educ. Institute of the Province and Apostolic School, the Appolinare and Royal University of Rome, Leonine Institute (Italy); ord. March 24, 1898; cons. Bishop of Cava and Sarno June 21, 1914; appointed Archbishop of

Pla y Deniel, Enrique — b. Dec. 19, 1876, Barcelona, Spain; educ. Seminary of Barcelona (Spain), Spanish Pontifical College (Rome); ord. July 15, 1900; cons. Bishop of Avila June 8, 1919; transferred to Salamanca and became its first Archbishop Jan. 28, 1935; restored the Pontifical University of Salamanca; promoted to the Primatial See of Toledo Oct. 31, 1941; director of Catholic Action for all Spain; created Cardinal Feb. 18, 1946.

Roques, Emile — b. Dec. 8, 1880, Graulhet, France; educ. Albi Grand Seminary, Catholic Institute of Toulouse (France), Duesseldorf (Germany); ord. Apr. 2, 1904; cons. Bishop of Montauban June 24, 1929; appointed Archbishop of Aix Dec. 24, 1934; named Archbishop of Rennes May 11, 1940; created Cardinal Feb. 18, 1946.

Ruffini, Ernesto — b. Jan. 19, 1888, San Benedetto Po, Italy; educ. Seminary of Mantua (Italy), Pontifical Biblical Institute (Rome); ord. July 10, 1910; named Secretary of Sacred Congregation of Universities and Seminaries 1928; prepared Constitution "Deus Scientiarum Dominus," inaugurating scholastic reforms in seminaries and universities; supervised implementation of Constitution for Roman Theological, Canonical and Scriptural Universities; cons. Archbishop of Palermo Dec. 8, 1945; created Cardinal Feb. 18, 1946.

Sallege, Jules — b. Feb. 24, 1870, Crouzy-Haut, France; educ. Diocesan Seminary of St. Fleur, and Seminary of St. Sulpice (France); ord. Sept. 21, 1895; cons. Bishop of Gap Jan. 6, 1926; appointed Archbishop of Toulouse Dec. 17, 1928; created Cardinal Feb. 18, 1946.

Sapieha, Adam Stephen — b. May 14, 1867, Krasieczyn, Galicia; educ. Innsbruck (Austria), Academy of Noble Ecclesiastics, and Appollinare

(Rome); ord. Oct. 10, 1893; cons. Bishop of Cracow Dec. 17, 1911; became first Archbishop of Cracow Dec. 14, 1925; created Cardinal Feb. 18, 1946.

Schuster, O. S. B., Alfredo Ildefonso — b. Jan. 18, 1880, Rome, Italy; educ. Benedictine Basilica of St. Paul outside the Walls, International College of the Benedictines of St. Anselm (Aventine Hill, Rome); ord. March 19, 1904; elected Abbot of St. Paul outside the Walls (Rome), April 6, 1918; appointed Archbishop of Milan June 26, 1929; created Cardinal July 15, 1929.

Segura y Saenz, Pedro — b. Dec. 4, 1880, Carazo, Spain; educ. Pontifical Seminary of Aquella (Burgos), Pontifical University of Comillas (Santander); ord. June, 1906; cons. Titular Bishop of Appollonia and Auxiliary Bishop of Valladolid, 1916; translated to the See of Coria 1920; promoted to the Archiepiscopal See of Burgos 1926; translated to the Primatial See of Toledo 1927; created Cardinal Dec. 19, 1927; resigned his See during the persecution; became Archbishop of Seville, 1937.

Spellman, Francis J. — b. May 4, 1889, Whitman, Mass.; educ. Fordham University (New York), North American College, and Propaganda Fide College (Rome); ord. May 14, 1916; served in Papal Secretariate of State from 1925 to 1932; cons. Titular Bishop of Sila and Auxiliary Bishop of Boston Sept. 8, 1932; appointed Archbishop of New York Apr. 15, 1939; appointed U. S. Military Vicar by Holy See Dec. 11, 1939; elected to N. C. W. C. Administrative Board in 1940; created Cardinal Feb. 18, 1946.

Stritch, Samuel A. — b. Aug. 17, 1887, Nashville, Tenn.; educ. St. Gregory's Preparatory Seminary (Cinn.), North American College (Rome); ord. May 21, 1910; cons. Bishop of Toledo, Ohio Nov. 30, 1921; appointed Archbishop of Mil-

waukee Aug. 26, 1930; transferred to Archdiocese of Chicago Dec. 27, 1939; elected Chairman of N. C. W. C. Administrative Board, 1939 and again in 1945; created Cardinal Feb. 18, 1946.

Suhard, Emmanuel Celestine—b. April 5, 1874, Brains-sur-les-Marches, France; educ. Petit Seminary at Mayenne (France), French Seminary (Rome); ord. Dec. 18, 1898; cons. Bishop of Bayeux and Lisieux, 1928; translated to the Archiepiscopal See of Reims, 1930; created Cardinal Dec. 16, 1935; appointed Archbishop of Paris, 1940.

Tappouni, Ignatius Gabriel—b. Nov. 3, 1879, Mossul, Irak; ord. Nov. 9, 1902; appointed Titular Bishop of Danaba Sept. 14, 1912; promoted to the Archiepiscopal See of Batnan Sarug Dec. 13, 1912; cons. Jan. 19, 1913; Patriarchal Vicar to the Archdiocese of Aleppo 1919; Metropolitan of Aleppo 1921; Syrian Patriarch of Antioch 1929; created Cardinal Dec. 16, 1935; Representative of Eastern Catholics in the Consistory of the Sacred College.

Tedeschini, Federico—b. Oct. 12, 1873, Antrodoco, Italy; educ. Seminario Romano and Seminario Pio (Rome); ord. July 25, 1896; cons. Titular Archbishop of Lepanto and appointed Nuncio to Madrid 1921; created Cardinal "in petto" March 13, 1933; proclaimed Cardinal Dec. 16, 1935; Archpriest of Vatican Basilica; Prefect of the Congregation of Basilica of St. Peter; Apostolic Datary.

Tien, S. V. D., Thomas—b. Sept. 27, 1890, Changtsu, China; educ. Seminary of Divine Word at Yenchew-fu; ord. June 9, 1918; entered Divine Word Novitiate 1929; made religious profession in 1931 and took final vows 1934; appointed Vicar Delegate of Pao-li 1932 and raised to Prefect-Apostolic Feb. 24, 1934; promoted to Vicar-Apostolic of Yangku July 11, 1939, and cons.

Titular Bishop of Ruspe Oct. 29, 1939; appointed Vicar-Apostolic of Tsingtao Nov. 10, 1942; created Cardinal Feb. 18, 1946 and appointed first Archbishop of Peiping and head of new Chinese Hierarchy May, 1946.

Van Roey, Joseph Ernest—b. January 13, 1874, Vorsseleer, Belgium; educ. Diocesan College of Herenthal (Belgium), Seminary of Malines and the University of Louvain (Belgium); ord. Sept. 18, 1897; cons. Archbishop of Malines April 25, 1926; erected new Diocesan Seminary of St. Joseph; promoter of Catholic Action in Belgium; created Cardinal June 20, 1927.

Verde, Alessandro—b. March 27, 1865, Sant' Antimo, Italy; educ. Diocesan Seminary of Aversa, Pontificio Seminario Pio (Rome); ord. March 31, 1888; entered Sacred Congregation of Rites as assistant Under-Promotor of the Faith, 1894; appointed Promoter of Faith and Consistorial Advocate; appointed Secretary of the Congregation of Rites, June, 1915; created Cardinal Dec. 14, 1925; Archpriest of Liberian Patriarchal Basilica of St. Mary Major.

von Faulhaber, Michael—b. March 5, 1869, Klosterheidenfeld, Germany; educ. University of Wuerzburg (Germany), Rome, Oxford, Cambridge, Paris and Toledo; ord. Aug. 1, 1892; cons. Bishop of Speyer Feb. 19, 1911; chaplain of the Bavarian armed forces during World War I; translated to the Archiepiscopal See of Munich and Freising 1917; created Cardinal Mar. 7, 1921.

von Preysing, Konrad—b. Aug. 30, 1880, Castle Kronwinkel, Bavaria; educ. universities of Munich and Wurzburg (Germany), Innsbruck (Austria); ord. July 26, 1912; cons. Bishop of Eichstaett Oct. 28, 1932; transferred to See of Berlin July 5, 1935; created Cardinal Feb. 18, 1946

Cardinal Deacons

Bruno, Giuseppe — b. June 30, 1875, Sezzadio, Italy; educ. Diocesan Seminary of Acqui; ord. Apr. 10, 1898; served as Director of "Acta Sanctae Sedis" and later of "Acta Apostolicae Sedis"; appointed Secretary of Pontifical Commission for Authentic Interpretation of the Code of Canon Law Feb. 22, 1924; Secretary of the Congregation of the Council from July 3, 1930 to Mar., 1946; Secretary of Roman Pontifical Theological Academy and Commissary of Pontifical Institute of Christian Archaeology; created Cardinal Feb. 18, 1946.

Canali, Nicola — b. June 6, 1874, Rieti, Italy; educ. Almo Collegio

Capranico, Gregorian University, Pontifical Academy (Rome); ord. March 31, 1900; Minutante of the Secretary of State 1904; Secretary of the Congregation of Ceremonies under Pius XI; Assessor of the Holy Office 1926; created Cardinal Dec. 16, 1935; Grand Penitentiary; President of the Commission charged with the Administration of Vatican City.

Mercati, Giovanni — b. Dec. 17, 1866, Villa Gaida, Italy; educ. Gregorianum (Rome); ord. Sept. 21, 1889; created Cardinal June 15, 1936; Librarian and Archivist of the Holy Roman Church.

TWELFTH CENTENARY OF THE DEATH OF ST. JOHN DAMASCENE (749-1949)

St. John Damascene, the last of the Greek Fathers, surnamed "Chrysorroas" (one who pours out gold) because of his eloquence, was born at Damascus about the year 676. Although the province of Asia Minor had already been overrun by the Saracens, John was able to practice his Faith and to receive an excellent Christian education. He succeeded his father as chief counselor to the Caliph. Legend records that John's enemy, the Emperor Leo the Isaurian, by calumniating John so worked on the Caliph that he cut off John's hand. When the Blessed Virgin restored the severed member, the ruler realized his own injustice. However, John decided to leave the Mohammedan court and enter the monastery of St Sabas, near Jerusalem, where he took up a life of prayer, labor and obedience. At this time the great controversy over the lawfulness of the veneration of images was raging throughout the East. Entering the contest with a masterly defense of Catholic custom, John drew on himself the undying hate of the heretics. The Second Council of Nicaea, which after John's death condemned Iconoclasm, did full justice to his great services to the faith.

He died in 749, and was numbered among the Doctors of the Church by Leo XIII.

St. John was a voluminous writer who, while championing the pure Catholic Faith, found time to attack almost every form of heresy. Besides that large part of his writings devoted to the Iconoclastic controversy, he also composed hymns and religious poems which are among the best produced in the Eastern Church. "Fountain of wisdom" is his main theological treatise, of which the most important part is the tract "On the True Faith." John is acclaimed as one of the great Eastern theologians. Less important as an original thinker than as a clarifier and systematizer, his range of knowledge was gigantic. In the East his labors have merited for him the same rank and authority as the other Greek Fathers.

ENCYCLICAL "AUSPICIA QUAEDAM"

(Courtesy of NCWC News Service)

(Issued by His Holiness Pope Pius XII and Addressed to Patriarchs, Primates, Archbishops, Bishops and other Ordinaries in peace and communion with the Holy See, concerning public prayers to be offered during the month of May)

Venerable Brethren: Peace and Apostolic Benediction

Today there are appearing certain tokens which give clear proof that the vast community of nations, after such destruction and ruin brought on by the long and terrible war, is resolutely turned to the saving paths of peace. At the moment, a more willing ear is given to those who are striving to restore lost prosperity, to heal discords, and to rebuild from the mighty ruins under which we groan, than to those who are inciting to mutual and bitter dispute, to hate and dissension, from which nothing can arise but fresh and more serious evils to the nations.

Nevertheless, although We and the Christian people have no light motives of solace and of hope for better times, there are not lacking circumstances and events which cause anxiety to Our paternal heart. Even though the war has ceased in nearly every land, still benign peace has not yet dawned on the minds and hearts of all men, indeed, the sky is still heavy with threatening clouds.

We, on Our part, do not cease to do all in Our power to stave off from the family of nations dangers of threatening disaster; but when human means are unequal to the task, then do We appeal in prayer first of all to God, further, We also exhort all Our children in Christ, throughout the world, to implore together with Us in ardent prayer the divine assistance. For this reason, it was comforting for Us in past years to appeal earnestly to all—especially to the young so dear to Us—to crowd around the altar of the great Mother of God during the month of May imploring the end of a cruel war, similarly today, by means of this encyclical letter, We invite you not to cease from this pious practice, and further, to add to prayers resolutions for Christian renewal and salutary works of penance.

Above all, speak to the Virgin Mother of God and our most tender Mother, words of most heartfelt thanks for having obtained, through her powerful intercession, the long-desired termination of that great world conflagration, and also for so many other graces obtained from the Most High. At the same time, implore her, with renewed prayers, that at long last there may shine forth, as a gift from heaven, mutual, fraternal and complete peace among all nations, and the longed-for harmony among all social classes.

Let there be an end to dissensions that redound to no one's advantage. Let there be a reconciliation of disputes that often sow the seeds of further misfortunes. Let international relations, public and private, be fittingly strengthened. Let religion, the foster mother of all virtues, enjoy the liberty to which she is entitled. And let men set about their peaceful work of abundant production for the common welfare—with justice their guide and charity their motive.

But you are aware, Venerable Brethren, that Our prayers are most readily welcomed by the Most Blessed Virgin when they are not merely fleeing and empty words but the outpouring of hearts adorned with the required virtues. See to it, then, as your apostolic zeal will suggest, that these prayers in common during the month of May are matched by a corresponding reform and revival of Christian conduct. For only from Christian virtues may we hope to see the course of history take its proper, orderly direction, and men empowered not only to achieve prosperity in

this world with God's help but also to enjoy, with the infusion of sanctifying grace, unending happiness in heaven

But there is another special reason today which brings affliction and keen anxiety to our hearts We mean to refer to the Holy Places of Palestine, which have long been disturbed. Indeed, if there exists any place that ought to be most dear to every cultured person, surely it is Palestine, where, from the dawn of antiquity, such great light of truth shone for all men; where the Word of God made flesh announced, through the angels' choir, peace to all men; where, finally, Christ hanging on the Cross acquired salvation for all mankind, with arms outstretched as if He were inviting all nations to fraternal harmony; and where He consecrated His precept of charity with the shedding of His blood

We desire, therefore, Venerable Brethren, that supplications be poured forth to the Most Holy Virgin for this request that the situation in Palestine may at long last be settled justly and thereby concord and peace be also happily established We place great confidence in the most powerful patronage of our Heavenly Mother—a patronage which, during this month dedicated to her, innocent children especially will implore in a holy crusade of prayer It will be precisely your task to invite and stimulate them with all diligence—not only children but also fathers and mothers, who in great numbers should give them leadership and example We know well that We have never appealed in vain to the ardent zeal which inflames your hearts That is why We seem to enjoy already the sight of dense multitudes of children, of men and women, crowding the churches to beg from the great Mother of God all the graces and favors of which we stand in need

May she who has given us Jesus obtain for us that all those who have wandered from the path of rectitude may straightway return to Him, moved by salutary contrition May she obtain for us—she is our most kind Mother, who has shown herself always in the face of every danger our powerful helper and channel of grace—may she obtain for us, We say, that even in the midst of the grievous need surrounding us a just solution will be found for disputes, and that a firm and free peace will finally dawn resplendent for the Church and for all nations

Some years ago, as all will remember, while the late war was still in its fury, when human means showed themselves to be uncertain and inadequate to that terrible conflagration, We addressed Our fervent prayers to the All-Merciful Redeemer, invoking the powerful patronage of the Immaculate Heart of Mary And even as Our predecessor of immortal memory, Leo XIII, at the dawn of the twentieth century saw fit to consecrate the whole human race to the Most Sacred Heart of Jesus, so We have likewise, in the role of representative of the whole human family which He redeemed, desired to dedicate it in turn to the Immaculate Heart of the Virgin Mary. It is Our wish, consequently, that wherever the opportunity suggests itself, this consecration be made in the various dioceses as well as in each of the parishes and families. And We are confident that abundant blessings and favors from heaven will surge forth from this private and public consecration.

In token of these blessings, and in pledge of Our paternal affection, We impart from a full heart the Apostolic Benediction to each of you, Venerable Brethren, to all those who make generous answer to this Our letter of exhortation, and particularly to the numerous throngs of Our most dear children.

Given in Rome at St. Peter's, the first day of May of the year 1948, the tenth of Our Pontificate.

PIUS PP. XII

**APOSTOLIC Nuncios, Internuncios, Apostolic Delegates
AND OTHER REPRESENTATIVES**

Country	Post	Name (Most Rev)	Rank*
Africa (for East- ern and West- ern British Af- rica) . . .	Mombasa	David Mathew	A D
Albania	Scutari	(Msgr.) Francesco Gjinj	(A D) Regent
Argentina	Buenos Aires	Giuseppe Fietta	Nuncio
Australasia	North Sidney	Paolo Marella	A D
Austria	Vienna	(Msgr) Luigi Borettini	(N) Ch d' A
Belgian Congo	Leopoldville	Giovanni Dellepiane	A. D
Belgium	Brussels	Fernando Cento	Nuncio
Bolivia	La Paz	Giuseppe Burzio	Nuncio
Brazil	Rio de Janeiro	Carlo Chiarlo	Nuncio
Bulgaria	Sofia***	Francesco Galloni	(A D) Regent
Canada and Newfoundland	Ottawa**	Ildebrando Antonutti	A D
Chile .	Santiago	Mario Zanin	Nuncio
China	Peiping	Antonio Riberi	Internuncio
Colombia	Bogota	Giuseppe Beltrami	Nuncio
Costa Rica	San Jose	Luigi Centoz	Nuncio
Cuba .	Havana	Antonio Taffi	Nuncio
Czechoslovakia	Prague	Saverio Ritter	Internuncio
Dominican Republic	Port-au-Prince (Haiti)	Alfredo Pacini	Nuncio
Ecuador	Quito	Efrem Forni	Nuncio
Egypt and Arabia	Cairo	Arthur Hughes, W. F	Internuncio
El Salvador .	San Salvador	Giovanni M. Castellani, O F M.	Nuncio
Estonia	Tallinn		Nuncio
Ethiopia . . .	Addis Ababa***	(Msgr) Theodore Monnent	(A D) Spec Envoy
France .	Paris	Angelo Giuseppe Roncalli	Nuncio
French West Africa	Dakar	Marcel LeFebvre, C S Sp	A D
Germany	Eichstaett	Aloysius Muench	(N) Ap Visitator
Great Britain	London**	William Godfrey	A. D
Greece .	Athens***	(Msgr) Giacomo Testa	(A D) Ch.d'A.
Guatemala	Guatemala	Giovanni M. Castellani, O F M	Nuncio
Haiti .	Port-au-Prince	Alfredo Pacini	Nuncio
Honduras	Tegucigalpa	Liberato Tosti	Nuncio
Hungary .	Budapest . . .		Nuncio
India .	Delhi†	Leo Peter Kierkels, C P	Internuncio
Indo-China	Hue, Annam .	Antonino Drapier, O. P.	A. D.
Indonesia	Batavia .	George de Jonghe d'Ardoye	A. D.

Country	Post	Name (Most Rev.)	Rank*
Iran	Teheran***	Paolo Pappalardo	A. D.
Iraq, Mesopotamia, Kurdistan, and Armenia . .	Bagdad***	Armand Blanquet du Chayla . .	A. D
Ireland	Dublin . . . . .	..	Nuncio
Italy	Rome	Francesco Borgongini Duca	Nuncio
Japan	Tokyo . . . . .	..	A D
Jerusalem, Palestine, Transjordan and Cyprus	Jerusalem	Gustavo Testa	A D
Latvia	Riga . . . . .	..	Nuncio
Lebanon	Beirut	Alcide Marina, C. M.	Nuncio
Liberia	Monrovia	John Collins	(N.) Ch. d'A.
Lithuania	Kaunas . . . . .	..	Nuncio
Luxembourg	Brussels (Belg.)	Fernando Cento	Internuncio
Mexico	Mexico City**	Luis Martinez	A. D.
Netherlands	The Hague	Paolo Giobbe	Internuncio
Nicaragua	Tegucigalpa (Honduras)	Liberato Tosti	Nuncio
Pakistan, Burma and Ceylon	Delhi (India)	Leo Peter Kierkels, C P	A D
Panama	San Jose (Costa Rica)	Luigi Centoz	Nuncio
Paraguay	Asuncion . . . . .	..	Nuncio
Peru	Lima	Giovanni Panico	Nuncio
Philippines	Manila**	(Msgr) James Morelli (A D)	Ch d'A
Poland	London	William Godfrey (N.)	Ch d'A <i>ad interim</i>
Portugal	Lisbon	Pietro Ciriaci	Nuncio
Rumania	Bucharest	Gerald P. O'Hara	(N) Regent
South Africa	Pretoria	Martin Lucas, S. V. D	A. D
Spain	Madrid	Gaetano Cicognani	Nuncio
Switzerland	Berne	Filippo Bernardini	Nuncio
Syria	Beirut***	Remy Lepretre, O. F. M	A. D
Turkey	Istanbul***	Andrew Cassulo	A D
United States and Guam	Washington, D. C.**	Amleto Giovanni Cicognani	A. D.
Uruguay	Montevideo	Albert Levame	Nuncio
Venezuela	Caracas	Giuseppe Misuraca	Nuncio
Yugoslavia	Belgrade	Joseph P. Hurley	(N.) Regent

*For Apostolic Delegate — A. D. — Nuncio, Internuncio, see p. 90; the parenthetical (A. D.) and (N) designate posts of the status of Apostolic Delegation or Nunciature
Ch. d'A., Charge d'Affaires; of lesser rank than any of the above but may deputize for them;

Regent: temporary administrator.

**indicates an Apostolic Delegate who depends on the Congregation of the Consistory;
***indicates an Apostolic Delegate who depends on the Congregation of the Oriental Church;
†indicates an Internuncio who depends on the Congregation of Extraordinary Ecclesiastical Affairs. The others depend solely on the Congregation for the Propagation of the Faith

DIPLOMATIC REPRESENTATIVES AT THE VATICAN

The diplomatic corps of the Vatican has representatives from most of the countries of the world. They are as follows:

Country	Name	Rank*
Argentina ..	Senor Nicola Accame .	A E and P.
Austria ..	Dr. Rudolf Kohlruss .	E. E. and M. P.
Belgium	Alessandro Paternotte de la Vaillée	A. E. and P.
Bolivia .	Nestor Galindo	A. E. and P.
Brazil .	Senhor Frederico de Castello Branco Clark	A E and P.
Chile .	Senor Luis Errazuriz Subercaseaux	A. E. and P.
China ..	Dr. John C. Wu ...	E E. and M. P.
Colombia .	Dr. Carlos Arango Velez	A. E. and P.
Costa Rica .	Prince Giulio Pacelli	E. E. and M. P.
Cuba ..	Senor Alfonso Forcade y Jorriin	E. E. and M. P.
Czechoslovakia	Dr. Arthur Maixner .	E. E. and M. P.
Dominican Republic	Robert Despradel .	A E and P.
Ecuador ..	Senor Manuel Larrea Ribadeniera	A E and P.
Egypt ..	Taher Al Omari Bey .	E. E. and M. P.
Elire .	Dr. Joseph P. Walshe	.. A. E. and P.
El Salvador	Senor Antonio Alvarez Vidaurre .	E. E. and M. P.
Finland ..	Dr. Harry Holma .	E. E. and M. P.
France	Count Vladimir d'Ormesson .	A E and P.
Great Britain	John Victor Perowne .	E. E. and M. P.
Guatemala .	Senor Francisco Figueroa	E. E. and M. P.
Haiti ...	Leon Thebaud	E. E. and M. P.
Honduras	.....	E. E. and M. P.
Hungary .	Dr. Joseph Cavallier	..... M. P.
India .	Dhirajlal B. Desai	E. E. and M. P.
Italy .	Marchese Antonio Meli Tarasconi	A E and P.
Lebanon	Dr. Charles Helou .	E. E. and M. P.
Liberia	Mr. Cornelille Bosman van Oudkarspel .	E. E. and M. P.
Lithuania .	Mr. Stanislaus Girdvainis	E. E. and M. P.
Monaco ..	M. Francois Gentil .	E. E. and M. P.
Netherlands	Jonkheer Marc van Weede	E. E. and M. P.
Nicaragua .	Dr. Tommaso F. Medina	E. E. and M. P.
Order of Malta .	Count Stanislaus Pecci	E. E. and M. P.
Panama ..	Raimondo Arias Feroud	E. E. and M. P.
Peru ..	Dr. Arturo Garcia Salazar	A. E. and P.
Poland .	Casimir Papee ..	A. E. and P.
Portugal .	Dr. Pedro de Lemos, Count of Tovar	.. A. E. and P.
Rumania .	.....	.....
San Marino .	Marchese Filippo Serlupi Crescenzi .	E. E. and M. P.
Spain ...	Dr. Joaquin Ruiz Gimenez	A. E. and P.
Uruguay .	Dr. Alfredo Carbonell Debali .	E. E. and M. P.
Venezuela .	Senor Joaquim Diaz Gonzalez	A. E. and P.
Yugoslavia ..	Petar Benzon ..	Ch. d'A.
United States	Myron C. Taylor, Personal Representative of President of the United States.†	

* A E, Ambassador Extraordinary; Ch. d'A., Charge d'Affaires; E E., Envoy Extraordinary; M. P., Minister Plenipotentiary; P., Plenipotentiary. † Holds rank of Ambassador.



Church and State

Primarily an institution devoted to the salvation of souls, the Church nevertheless performs many secondary functions, one of which is the preservation of the social order. She has always thrown her full weight against the destruction of society. Ceaselessly has she preached the duty of obedience to civil authority, respect for property rights and respect for human dignity.

The religious, social and political upheaval of the sixteenth century, known as the Reformation (1517-1648), destroyed Christian unity, and bitter antagonisms arose. During the eighteenth and nineteenth centuries the obvious opposition to Catholicism declined. Formerly the Church was reprobated for her form of worship, her sacraments and her credence in miracles. With the rise of the Protestant states to power and leadership and what was thought to be the decline of the Catholic countries, a more tolerant and patronizing attitude was assumed. The twentieth century, however, has brought many problems and difficulties, superficially blamable on the first World War but remotely traceable to the principles forming the basis of the anti-Catholic culture. Confused and bewildered at the blow struck their boasted superiority these forces have now been confronted with the definite Catholic political, social and economic philosophy which they have so long disregarded. That they will embrace the Catholic teaching seems too sanguine a hope. That there is need for a united Christian front to oppose the attacks of a pagan Socialism and Communism has been pointed out by Pope Pius XI and Pope Pius XII in their encyclicals. The Church will continue its opposition to these, as well as to extreme Nationalism.

The Catholic citizen is in conscience bound to respect and obey the duly constituted authority provided faith and morals are thereby not endangered. Under no circumstances may the Church be subjugated by the State. Whatever their form may be, states are not conceded the right to force the observance of immoral or irreligious laws upon a people. That there is grave danger that certain states encroach upon the realm of faith and morals is testified by the following record for 1948 (based in the main on CIP news service):

The Rumanian United Workers party began to function officially Jan 1, 1948. Its policy was to be based on proletarian internationalism. In Aug, the government-appointed Patriarch Justinian Marina claimed to have "reunited" more than 1½ million Catholics of the Eastern Rite with the 13 million members of the Rumanian Orthodox Church.

Bulgaria's new cabinet indicated a further strengthening of communist control. Attacks on religion alternated with small courtesies.

Despite Marshal Tito's differences with the Cominform, education in Yugoslavia remained communist in inspiration. Commercial relations with the Western nations were however increased.

In Czechoslovakia, bishops forbade priests to run for political office, while communists formally invited them into the party. Archbishop Eleutherios, exarch of the Russian Orthodox Church, was appointed first metropolitan of Prague. Czech communists sought the right of prior ap-

proval of all nominations to the clergy, and state financial control of church activities.

The Polish Peasant party, most of whose leaders are in exile, joined the Government Bloc. The regime had initiated new arrests and trials of Catholic priests. Religious education was under renewed attack.

In Hungary, the government-controlled press waged systematic war on the Church. To insure nationalization of schools, 2,500,000 new textbooks were provided, on June 18 the bells of all Catholic schools tolled in mourning. To socialize agriculture large and medium-sized farms were expropriated. On Dec. 27, Cardinal Mindszenty was imprisoned on obviously false charges of treason.

The government coalition in the Netherlands consisting of the Catholic People's party and the Labor party continued till the end of the year. The Chamber of Representatives ousted communists from its Foreign Affairs Committee. In the July elections, communists were defeated. Division in the Catholic People's party on several issues, including the question of supporting government action in Indonesia, led at the beginning of 1949 to the formation of the Catholic National party.

In Belgium, organized secularists agitated against new state grants for Catholic schools. The Labor Union Federation ousted communists from the Secretariat and Executive Committee. A crisis in the coalition government forced Prime Minister Spaak to form a new cabinet.

The Italian elections (April 18) brought resounding defeat to the communists. The Christian Democrats with 48.7% of the popular vote and an absolute majority in the chamber, were the great victors. In Aug., the alliance between socialists and communists in the Popular Democratic Front was broken. The general strike organized by communists led Christian labor leaders to conclude that separate non-communist unions would have to be established. Early in 1949, the Free Federation of Italian Labor was formed with its membership drawn largely from Christian groups.

In France, the attempt to nationalize religious schools in mining districts met with bodily resistance and police were called in. At the Nov. Council elections, DeGaullists scored a victory over all other parties, including the Christian Democrats.

Moscow exerted efforts to impose pro-Soviet policies on the Orthodox churches outside Russia. In Cominform-controlled countries, efforts aimed at the gradual collectivization of agriculture.

In Western Germany, Christian Democrats and Social Democrats cooperated to obtain passage of a bill making land available for agricultural settlers, workers' homesteads and similar purposes. Of the 40 newspapers licensed in the Soviet zone, 11 were official organs of the communist-dominated Socialist Unity Party, 4 belonged to the Christian Democratic Union, 4 to the Liberal Democratic Party, and 21 were "non-partisan." Against the measure secularizing Berlin's schools, Protestant and Catholic authorities protested to allied commandants, defending parents' rights to decide their children's education.

Mexico's Synarchists (Catholic party) had their first significant electoral successes in municipal elections held in many states.

The Indian draft constitution granted religious freedom to every denomination. In South Africa, the principle of "white supremacy" of the Nationalist party was opposed by Catholics and Protestants. Christian leaders in Egypt, while supporting the plan to develop the public school system, advocated adjustments to safeguard the rights of religious and private schools.

The problems confronting the Christian today, particularly in our own country, led the American hierarchy toward the end of 1948 to make the following statement (courtesy of the Press Department, NCWC):

THE CHRISTIAN IN ACTION

Human life centers in God. The failure to center life in God is secularism—which, as we pointed out last year, is the most deadly menace to our Christian and American way of living. We shall not successfully combat this evil merely by defining and condemning it. Constructive effort is called for to counteract this corrosive influence in every phase of life where individual attitudes are a determining factor—in the home, in the school, at work, and in civil polity. For as man is, so ultimately are all the institutions of human society.

To combat secularism, the individual Christian must get the full vision of Christian truth. It is not divisible. One cannot pick and choose from it. Either it is accepted as a whole or it counts for little in real life. When the Christian does get this full vision, he becomes enthusiastic in trying to share it with the world about him. It is a wonderful vision which gives new meaning to human life and an impelling urge to selfless action.

The sorry fact is that many, very many, Christians see this vision only dimly and vaguely and miss its impact on reality. They hold themselves to be Christians and are accepted as Christians, but they have never been thrilled by the glory of the truth of Christ in action. By their apathy they actually abet those who work for destruction and chaos. They criticize and even deplore the decay of morality and the spread of corruption in public life, but they feel no obligation to do anything about it. They simply do not realize that the great wonder of Divine Love is that it brings the Divine into human life and that godliness in living is giving self to God. The great Christian paradox is that to find you must lose, to get you must give.

Much of the confusion and chaos about us is attributable more directly to the inaction of Christians than to the effectiveness of the feverish efforts of the destroyers. The destroyers are definitely a minority, and yet the work of destruction goes on. The crisis is at hand. Today every Christian must face the full Christian vision and with no thought of compromise must seek vigorously to live it. Every day he must ask himself. What am I doing to build a Christian world? No matter what his condition or state, there is much that he can do. The reconstruction must start with the individual. He must be vigorously Christian in thought and in action—in the home, in the training of his children, in his office or workshop, and in his community.

Religion in the Home

In the full Christian vision, there is the Divine ideal of the home—the basic social institution. It is not enough to profess the Christian truths of the stability and sanctity of the marriage bond and to keep in mind the purposes of marriage. The Christian must make his home holy. It remained for modern history to record the first experiment in secularizing the home, an experiment which is at the root of so many of our greatest social evils.

The Christian home must realize the Christian ideal. The whole atmosphere of the home must be impregnated with genuine Christian living. The domestic virtues must be practiced, and family prayer made a daily exercise. It is in the home that the children learn their responsibility to God, and in this responsibility their duty to others. The home is the child's first school, in which he is taught to make the vision of Christian truth the inspiration of all living.

We strongly commend organized effort to make the home more truly Christian. Our Catholic Family Life Bureau plans and offers programs which make for a veritable apostolate of the Catholic home. It is gratifying to see the use that is being made of these programs by our Catholic lay organizations and the spread of this work in our dioceses. These activities serve as a powerful antidote to the venom of secularism, and withstand its withering effect on piety and virtue in the American home.

All of us are familiar with the problems which the family faces in our complex and maladjusted society. In trying to solve these problems, we must not compromise our Christian principles. The solution of these problems is only a part of the solution of the wider social problems of our day. To do their part, our homes must be thoroughly Christian and must let the glory of the full vision of Christian truth illumine them.

Religion in Education

We know the sacrifices made by our people to educate their children in schools in which the "superabundant wisdom" is the Gospel of Christ. Catholic parents closely associate their schools with their Christian homes, because they know that human living must center in God. Year after year we are making wider provisions for the education of our Catholic youth. At a time when secularism has captured the minds of very many leaders in education, it is heartening that Catholic parents are becoming more insistent in their demand for schools in which the best standards of instruction and training are integrated in the teaching of religion.

It behooves us to see that we enable our schools to work out fully the Christian educational idea. The field of higher education in particular demands a wider and more active interest. Our institutions of higher learning are the natural training grounds for Christian leadership. The ranks of Christian leadership will draw recruits largely from the undergraduate schools, but these ranks will not be filled without the Christian scholars who are formed in graduate schools. Perhaps much of the success of the secularist is due to the fact that the number of excellent Christian scholars is inadequate for the needs of our times.

We ask a deeper appreciation of the contribution our institutions of higher learning are making to a Christian reconstruction of society, and we urge a more generous support of their work. For if we as Christians are to do our part in restoring order to a chaotic world, Christ must be the Master in our classrooms and lecture halls and the Director of our research projects.

Religion and Economic Life

Christian principles should be put into action in economic life. It is not enough to find fault with the way our economic system is working. Positive, constructive thought and action are needed.

The secularist solutions proposed by eighteenth-century individualism or twentieth-century statism issue either in perpetual conflict or deadening repression. Christian social principles, rooted in the moral law, call insistently for cooperation not conflict, for freedom not repression, in the development of economic activity. Cooperation must be organized — organized for the common good; freedom must be ordered — ordered for the common good.

Today we have labor partly organized, but chiefly for its own interests. We have capital or management organized, possibly on a larger scale,

but again chiefly for its own interests. What we urgently need, in the Christian view of social order, is the free organization of capital and labor in permanent agencies of cooperation for the common good. To insure that this organization does not lose sight of the common good, government as the responsible custodian of the public interest should have a part in it. But its part should be to stimulate, to guide, to restrain, not to dominate. This is perfectly in line with our Federal Constitution, which empowers government not only "to establish justice" but also "to promote the general welfare."

Catholic social philosophy has a constructive program for this organic development of economic life. Pope Pius XI, rounding out the social principles formulated by Leo XIII, laid down the broad outlines of this program 17 years ago. In line with that constructive program, we advocate freely organized cooperation between the accredited representatives of capital and labor in each industry and in the economy as a whole, under the supervision, but not the control, of government.

The agencies of this freely organized cooperation have been called by various names: Occupational Groups, Vocational Groups, or more recently, Industry Councils. American Catholic students of the social encyclicals have expressed their preference for the name "Industry Councils" to designate the basic organs of a Christian and American type of economic democracy into which they would like to see our economic system progressively evolve. This evolution can come only as the fruit of painstaking study and effort to safeguard, in justice and charity, the rightful interests of property and the rightful interests of labor, in the pursuit of the dominant interest of all, which is the common good.

Such a constructive program of social order seems to us to be the answer to the questionings of high-minded leaders of industry and to the explicit proposals of sound and responsible leaders of organized labor. We bespeak for it in these critical times dispassionate consideration and calm, open discussion in an atmosphere of goodwill, and in a disposition to seek solutions by agreement rather than by force, whether political or economic. We call upon men of religious faith and principle, both in management and labor, to take the lead in working out and applying, gradually if need be, a constructive social program of this type. For the moral and social ideals which it would realize are their heritage.

Religion and Citizenship

The inroads of secularism in civil life are a challenge to the Christian citizen—and indeed to every citizen with definite religious convictions. The essential connection between religion and good citizenship is deep in our American tradition. Those who took the lead in establishing our independence and framing our Constitution were firm and explicit in the conviction that religion and morality are the strong supports of national well-being, that national morality cannot prevail in the absence of religious principle, and that impartial encouragement of religious influence on its citizens is a proper and practical function of good government.

This American tradition clearly envisioned the school as the meeting place of these helpful interacting influences. The third article of the Northwest Ordinance passed by Congress in 1787, reenacted in 1790, and included in the Constitutions of many states, enjoins. "Religion, morality and knowledge being necessary to good citizenship and the happiness of mankind, schools and the means of education shall forever be encouraged." This is our authentic American tradition on the philosophy of education for citizenship.

In the field of law, our history reveals the same fundamental connection between religion and citizenship. It is through law that government exercises control over its citizens for the common good and establishes a balance between their rights and duties. The American concept of government and law started with the recognition that man's inalienable rights—which it is the function of government to protect—derive from God, his Creator. It thus bases human law, which deals with man's rights and their correlative duties in society, on foundations that are definitely religious, on principles that emerge from the definite view of man as a creature of God.

This view of man anchors human law to the natural law, which is the moral law of God made clear to us through the judgments of human reason and the dictates of conscience. The natural law, as an outstanding modern legal commentator has written, "is binding over all the globe, in all countries and at all times; no human laws are of any validity if contrary to this." Thus human law is essentially an ordinance of reason, not merely a dictate of will on the part of the state. In our authentic American tradition, this is the accepted philosophy of law.

Secularism Corrodes Tradition

On this basically religious tradition concerning the preparation of the citizen through education and the direction of the citizen through law, secularism has in the past century exercised a corrosive influence. It has banned religion from tax-supported education and is now bent on destroying all cooperation between government and organized religion in the training of our future citizens. It has undermined the religious foundations of law in the minds of many men in the legal profession and has predisposed them to accept the legalistic tyranny of the omnipotent State. It has cleverly exploited, to the detriment of religion and good citizenship, the delicate problem of cooperation between Church and State in a country of divided religious allegiance. That concrete problem, delicate as it is, can, without sacrifice of principle, be solved in a practical way when goodwill and a spirit of fairness prevail.

Authoritative Catholic teaching on the relations between Church and State, as set forth in papal encyclicals and in the treatises of recognized writers on ecclesiastical law, not only states clearly what these relations should normally be under ideal conditions, but also indicates to what extent the Catholic Church can adapt herself to the particular conditions that may obtain in different countries. Examining, in the full perspective of that teaching, the position which those who founded our nation and framed its basic law took on the problem of Church-State relations in our own country, we find that the First Amendment to our Constitution solved that problem in a way that was typically American in its practical recognition of existing conditions and its evident desire to be fair to all citizens of whatever religious faith. [See pp 640-642.]

Intent of First Amendment Clear

To one who knows something of history and law, the meaning of the First Amendment is clear enough from its own words: "Congress shall make no laws respecting an establishment of religion or forbidding the free exercise thereof." The meaning is even clearer in the records of the Congress that enacted it. Then, and throughout English and colonial history, an "establishment of religion" meant the setting up by law of an official Church which would receive from the government favors not equally accorded to others in the cooperation between government and religion—which was simply taken for granted in our country at that time and has, in many ways, continued to this day.

Under the First Amendment, the federal government could not extend this type of preferential treatment to one religion as against another, nor could it compel or forbid any state to do so. If this practical policy be described by the loose metaphor "a wall of separation between Church and State," that term must be understood in a definite and typically American sense. It would be an utter distortion of American history and law to make that practical policy involve the indifference to religion and the exclusion of cooperation between religion and government implied in the term "separation of Church and State" as it has become the shibboleth of doctrinaire secularism.

Recent Decisions Cited

Within the past two years secularism has scored unprecedented victories in its opposition to governmental encouragement of religious and moral training, even where no preferential treatment of one religion over another is involved. In two recent cases, the Supreme Court of the United States has adopted an entirely novel and ominously extensive interpretation of the "establishment of religion" clause of the First Amendment.

This interpretation would bar any cooperation between government and organized religion which would aid religion, even where no discrimination between religious bodies is in question. This reading of the First Amendment, as a group of non-Catholic religious leaders recently noted, will endanger "forms of cooperation between Church and State which have been taken for granted by the American people," and "greatly accelerate the trend toward the secularization of our culture"

Reluctant as we are to criticize our supreme judicial tribunal, we cannot but observe that when the members of that tribunal write long and varying opinions in handing down a decision, they must expect that intelligent citizens of a democracy will study and appraise these opinions. The "Journal of the American Bar Association," in a critical analysis of one of the cases in question, pertinently remarks: "The traditionally religious sanctions of our law, life and government are challenged by a judicial propensity which deserves the careful thought and study of lawyers and people."

Lawyers trained in the American tradition of law will be amazed to find that in the McCollum case the majority opinions pay scant attention to logic, history or accepted norms of legal interpretation. Logic would demand that what is less clear be defined by what is more clear. In the present instance we find just the reverse. The carefully chiselled phrases of the First Amendment are defined by the misleading metaphor, "the wall of separation between Church and State."

This metaphor of Jefferson specifies nothing except that there shall be no "established Church," no State religion. All the rest of its content depends on the letter of the law that sets it up, and can in the concrete imply anything, from the impartial cooperation between government and free religious bodies (as in Holland and traditionally in our own country) all the way down to bitter persecution of religion (as in France at the turn of the century). As was pointedly remarked in a dissenting opinion: "A rule of law cannot be drawn from a metaphor."

Jefferson's Concept Quite Different

A glance at the history of Jefferson's own life and work would have served as a warning against the broad and devastating application of his "wall of separation" metaphor that we find in this case. The expression first appears in a letter written by Jefferson in 1802 and, significantly enough, in a context that makes it refer to the "free exercise of religion"

clause rather than to the "establishment of religion" clause of the First Amendment.

Twenty years later, Jefferson clearly showed in action that his concept of "separation of Church and State" was far different from the concept of those who now appeal to his metaphor as a norm of interpretation. As the rector of the State University of Virginia, Jefferson proposed a system of cooperation between the various religious groups and the university which goes far beyond anything under consideration in the case at hand. And Mr. Madison, who had proposed the First Amendment and who led in carrying it through to enactment by Congress was one of the Visitors of the University of Virginia who approved Jefferson's plan.

Even one who is not a lawyer would expect to find in the opinion of the court some discussion of what was in the mind of the members of Congress when they framed and adopted the First Amendment. For it would seem that the intent of the legislator should be of capital importance in interpreting any law when a doubt is raised as to the objective meaning of the words in which it is framed.

In regard to the "establishment of religion" clause, there is no doubt of the intent of the legislator. It is clear in the record of the Congress that framed it and of the state legislatures that ratified it. To them it meant no official Church for the country as a whole, no preferment of one religion over another by the federal government—and at the same time, no interference by the federal government in the Church-State relations of the individual states.

The opinion of the court advances no reason for disregarding the mind of the legislator. But that reason is discernible in a concurring opinion adhered to by four of the nine judges. There we see clearly the determining influence of secularist theories of public education—and possibly of law. One cannot but remark that if this secularist influence is to prevail in our government and its institutions, such a result should in candor and logic and law be achieved by legislation adopted after full popular discussion, and not by the judicial procedure of an ideological interpretation of our Constitution.

Reaffirmation of Tradition Asked

We, therefore, hope and pray that the novel interpretation of the First Amendment recently adopted by the Supreme Court will in due process be revised. To that end we shall peacefully, patiently and perseveringly work.

We feel with deep conviction that for the sake of both good citizenship and religion there should be a reaffirmation of our original American tradition of free cooperation between government and religious bodies—cooperation involving no special privilege to any group and no restriction on the religious liberty of any citizen. We solemnly disclaim any intent or desire to alter this prudent and fair American policy of government in dealing with the delicate problems that have their source in the divided religious allegiance of our citizens.

We call upon our Catholic people to seek in their faith an inspiration and a guide in making an informed contribution to good citizenship. We urge members of the legal profession in particular to develop and apply their special competence in this field.

We stand ready to cooperate in fairness and charity with all who believe in God and are devoted to freedom under God to avert the impending danger of a judicial "establishment of secularism" that would ban God from public life. For secularism is threatening the religious foundations of our national life and preparing the way for the advent of the omnipotent State.

STATUS OF THE CHURCH IN VARIOUS COUNTRIES OF WORLD

(Population figures are the latest available)

Afghanistan — Practically all the inhabitants are Mohammedans subject to the law of Islam. No priest may enter. Population, 12,000,000.

Alaska — Originally Christianized by the Franciscans and Russian missionaries, the territory is now subject to the ministrations of the Jesuits and secular priests from the United States. Population, 59,278; Catholics, 13,053.

Albania — Friendly relations between the Church and State established in 1936 have been marred by recent communist-inspired attacks on the Church. The majority of the people are Mohammedans. Population, 1,063,000, Catholics, 104,216.

Algeria (French) — Most of the inhabitants are Mohammedans. The missionary work is in charge of the White Fathers. Population, 7,234,684; Catholics, 660,000.

Andorra — All the inhabitants are Catholics, living under the rule of the French chief executive and the Bishop of Urgel, Spain. Population, 6,000; Catholics, 6,000.

Angola (Portuguese) — Missionary work is in charge of the Holy Ghost Fathers. Population, 3,225,015; Catholics, 500,000.

Arabia — Once Catholic, the Arabs fell into heresy and finally became Mohammedans. The region is now a missionary territory in charge of the Capuchins. Population, 10,000,000; Catholics, 770.

Argentina — Preponderantly Catholic since the sixteenth century, the State supports the Church. Freedom of religion nevertheless is granted to all. To be elected to the office of President or Vice-President the candidate must be a Catholic. Population, 13,906,694; Catholics, 13,800,000.

Australia — The Catholic population has gradually increased since 1836 when religious freedom was established. Population, 7,364,841; Catholics, 1,500,000.

Austria — Catholicism is the accepted religion of the people. A concordat was signed with the Holy

See in 1934. Population, 6,658,000, Catholics, 5,938,000.

Azores (Portuguese) — Administration is subject to the ecclesiastical provinces of Portugal. Population, 286,909; Catholics, 247,738.

Bahamas, Br. W. Indies — The islands are included in a Prefecture Apostolic established in 1929 and confided to the Benedictines. Population, 70,000; Catholics, 13,000.

Balearic Islands (Spanish) — The islands are divided into self-governing dioceses. Population, 411,273; Catholics, 400,190.

Basutoland (British) — Mission work is confided to the Oblates of Mary Immaculate. Population, 660,000, Catholics, 200,000.

Bechuanaland (British) — The outlook for Catholicism has improved since acquisition of the territory by the British. Population, 268,000, Catholics, 25,000.

Belgium — The population is mostly Catholic but all religions are tolerated. Population, 8,330,959; Catholics, 8,238,959.

Bolivia — The State recognizes and supports the Roman Catholic religion but permits the free exercise of other religions. Population, 3,533,900; Catholics, 3,463,222.

Borneo (Indonesian Republic) — Missionary work is in charge of the Capuchins. Population, 2,168,661; Catholics, 7,584.

Brazil — All religions are equally recognized since 1890. Population, 43,300,000; Catholics, 42,001,000.

Bulgaria — The Bulgarian Church, like the Orthodox, separated from Rome for political reasons. Population, 7,020,863; Catholics, 45,000.

Burma — Over 80 per cent of the people are Buddhists. Mission work is in charge of the Society of Foreign Missions of Paris and the American La Salette Fathers. Population, 15,000,000; Catholics, 90,000.

Cameroons (British) — Missionary work is in charge of the Mill Hill Fathers. Population, 868,637; Catholics, 25,000.

Cameroons (French)—Missionary work is in charge of the Holy Ghost Fathers and the Priests of the Sacred Heart. Population, 2,800,000; Catholics, 441,000.

Canada—Oppression of Catholics officially ceased with the Quebec Act of 1774 but full religious freedom was not granted until 1829. Population, 11,506,655, Catholics, 4,986,552.

Canary Islands (Spanish) — Dioceses are subject to the Spanish Province of Seville. Population, 680,294; Catholics, 600,000

Cape Verde Islands (Portuguese) — The diocese is subject to the Province of Lisbon. Population, 188,274; Catholics, 146,158.

Celebes (Indonesian Republic)—Mission work is in charge of the Missionaries of the Sacred Heart. Population, 4,242,000, Catholics, 21,500.

Ceylon — Mission work is carried on by the Oblates, Benedictines and Jesuits. Population, 6,060,000, Catholics, 600,000

Chile — Church and State were separated in 1925. There is a serious lack of priests. Population, 5,487,404, Catholics, 5,475,650.

China — Buddhism, Confucianism, Taoism and Mohammedanism claim most of the populace. Communists are persecuting the Church ruthlessly in the north. Population, 456,000,000; Catholics, 4,000,000

Colombia — Catholicism is recognized as the religion of the nation. Other religions are granted freedom of worship. Population, 10,000,000; Catholics, 9,500,000

Congo (Belgian) — Missionary work carried on by various religious orders is rapidly converting the natives. United with the Belgian Congo administratively are the Belgian mandates of Ruanda and Urundi. Population, 14,000,000; Catholics, 4,010,721.

Costa Rica — Catholicism enjoys the support of the State. All other religions may be practised. Population, 736,948, Catholics, 729,587.

Crete — Most of the inhabitants profess the Greek Orthodox faith. Population, 386,427; Catholics, 800.

Cuba — Church and State are separated. Freedom of religion is granted to all. Population, 4,779,150; Catholics, 3,674,000.

Czechoslovakia—Most of the population has been Catholic since the eighth century, but the National Church became strongly established. Freedom of worship was granted in 1919 but the recent Communist coup has placed the Church in a precarious position. Population, 12,300,000; Catholics, 8,500,000

Dahomey (French) — Mission work is carried on by the African Mission Society of Lyons. Population, 1,424,220, Catholics, 38,307.

Denmark — Protestantism was forced upon the people shortly after the Reformation. Of recent years Catholics are more numerous. Population, 3,998,000. Catholics, 22,000.

Dominican Republic — Catholicism is the State religion, though other religions are tolerated. The See of Santo Domingo is the oldest bishopric in the New World. A serious shortage of priests is reported. Population, 2,120,058; Catholics, 1,960,970.

Dutch West Indies — These islands comprise Curacao, Bonaire, Aruba, St Eustatius, Saba and part of St. Martin. The Dominicans are in charge of mission work in Curacao, whose population is about 90 per cent Catholic. Population, 122,000; Catholics, 96,526

Ecuador — The majority of the inhabitants are Catholic. Natives in the interior suffer from an inadequate number of priests. Population, 3,800,000; Catholics, 3,040,000

Egypt — The Church lost most of her members during the Mohammedan invasion. In Nov., 1947, diplomatic relations with the Holy See were established. Population, 17,500,000; Catholics, 230,000

Eire (Ireland) — Most of the population has been Catholic since St. Patrick evangelized the natives in the fifth century. Population, 2,968,420; Catholics, 2,773,920

El Salvador — Catholicism is the prevailing religion; other faiths are granted freedom of worship. There

is a grave scarcity of priests, only one to every 12,000 souls. Population, 1,991,780; Catholics, 1,960,000.

England — After various persecutions since the time of Henry VIII, the Church is showing a rebirth. Population, 38,000,000; Catholics, 2,329,091.

Eritrea (under British control) — Mission work is in the hands of the Capuchin Fathers. Population, 808,000; Catholics, 40,000.

Estonia — With Prussia the country fell largely to Protestantism. In the present red ascendancy, Catholicism has been forced underground. Population, 1,137,000; Catholics, 3,000.

Ethiopia — Once all Catholic, the inhabitants fell with the Coptic Church into the Monophysite heresy. Mission work is in charge of Vincentians, Capuchins and others. Population, 14,300,000; Catholics, 17,572.

Fiji Islands (British) — Mission work is in charge of the Marist Fathers. Population, 246,585; Catholics, 17,484.

Finland — The country fell with Sweden to Protestantism. The government is very friendly to the Church. Population, 3,936,178, Catholics, 2,000.

France — The Church was persecuted in the eighteenth century and Catholicism restored by the Concordat of Napoleon, 1799. There is no State Church. Population, 41,000,000; Catholics, 31,000,000.

French Equatorial Africa — Mission work is in charge of the Holy Ghost Fathers and the Priests of the Sacred Heart. Population, 3,530,000; Catholics, 600,000.

French India — Mission work is carried on by the Paris Foreign Mission Society. Population, 326,418; Catholics, 251,000.

French Indo-China — The Church has suffered in recent turmoils and its hope now lies in the native clergy. Population, 24,164,000; Catholics, 2,000,000.

French West Africa — Mission work is in charge of the White Fathers, the Holy Ghost Fathers and the African Mission Society of

Lyons. Population, 15,946,000; Catholics, 283,000.

Gambia (British) — Mission work is in charge of the Holy Ghost Fathers. Population, 216,000; Catholics, 3,489.

Germany — St. Boniface and Irish and Scottish monks evangelized the land. Since the Reformation the North has been Protestant; the South and East have remained for the most part Catholic. The 2,700,000 Catholics in the Soviet zone are in severe plight. Population, 65,285,900; Catholics, 20,000,000.

Gibraltar (British) — The population is predominantly Catholic. Population, 20,349; Catholics, 16,892.

Goa (Portuguese India) — Secular clergy and Jesuits are engaged in mission work. Population, 624,177, Catholics, 375,000.

Gold Coast (British) — Mission work is in charge of the African Mission Society of Lyons. Population, 3,962,520, Catholics, 246,000.

Greece — Greek Orthodox is the State Religion but other faiths are tolerated. Population, 7,113,503, Catholics, 50,000.

Greenland (Danish) — From the eleventh to the sixteenth century the people were Catholic; since 1721 they have been Lutheran. Population, 21,000; Catholics, 578.

Guadeloupe, Fr. W. Indies — The Diocese of Guadeloupe was erected in 1850. Population, 311,000; Catholics, 308,146.

Guam (US) — Capuchin Fathers are in charge of mission work. Population, 23,504; Catholics, 21,500.

Guatemala — Catholicism was introduced by Spanish missionaries. After the revolt from Spain religious orders were expelled. While Catholicism prevails, freedom of worship is granted. Population, 3,500,000; Catholics, 3,498,700.

Guiana, British — Mission work is in charge of the Jesuits. Population, 373,598; Catholics, 36,609.

Guiana, Dutch (Surinam) — Mission work is in charge of the Redemptorists. Population, 152,589, Catholics, 29,575.

Guiana, French — Mission work is in charge of the Holy Ghost Fa-

thers. Population, 32,000; Catholics, 23,000.

Guinea, French—Mission work is in charge of the Holy Ghost Fathers. Population, 2,118,000; Catholics, 10,000.

Guinea, Portuguese—Administration subject to the ecclesiastical provinces of Portugal. Population, 426,009, Catholics, 189,000.

Guinea, Spanish—Missions are in charge of Missionary Sons of the Immaculate Heart of Mary. Population, 173,000; Catholics, 52,586.

Haiti—Dominicans christianized the natives in the fifteenth century. The Revolution destroyed the missions, but the government now supports the Catholic religion. Population, 2,721,475; Catholics, 2,661,000.

Hawaiian Islands (US)—Mission work is in charge of the Picpus Fathers. Population, 446,000; Catholics, 145,000.

Honduras—Franciscans introduced Catholicism which is the prevailing religion. Freedom is granted to all faiths. Population, 1,200,000, Catholics, 1,142,718.

Honduras, British—Religious freedom is granted to all. Population, 59,220, Catholics, 35,263.

Hungary—While Catholicism has been the religion of the people since the eighth century, Josephinism has caused a certain apathy to religion. Today the Church suffers communist attacks. Population, 9,309,000; Catholics, 7,017,761.

Iceland—The population became Catholic in the tenth century, Lutheran in the sixteenth. Missionaries of the Company of Mary are stationed there. Population, 130,000; Catholics, 642.

India (including Pakistan)—Legend says the Apostle Thomas evangelized India. Historically, the Syriac Church existed here in the 4th century, Portuguese missionaries arrived in 1400. In 1947 it was divided into the two nations of Pakistan (Moslem) and India (Hindu), besides several princely states. Of the 400 million people, over 200 million are Hindus, about 100 million Moslems, 5½ million Catholics. Missionaries face indo-

lence, conservatism and social prejudice rather than legal repression.

Indonesian Republic—Comprises the islands of Java, Sumatra, Madura, Celebes, adjacent smaller islands and parts of Borneo and New Guinea. Mission work is carried on by several religious orders and some native clergy. Population, 72,000,000; Catholics, 800,000.

Iran (Persia)—The Church became Nestorian, now most of the Iranians are Mohammedans. Population, 15,055,115; Catholics, 12,000.

Iraq—Christianized in the second century, the inhabitants became Moslems in the sixteenth. Population, 3,700,000, Catholics, 80,000.

Ireland, Northern—In the time of Cromwell Scottish immigrants settled in the north of Ireland, where persecution had depleted the population; hence there are many Protestants in Northern Ireland. Population, 1,303,000, Catholics, 455,352.

Italy—The Italian government, estranged since 1870, recognized the Pope's claim to sovereignty in 1929. Church and State are now in accord. Population, 45,637,000; Catholics, 45,470,000.

Ivory Coast (French)—Mission work is in charge of the African Missionary Society of Lyons. Population, 4,091,038, Catholics, 44,891.

Jamaica, Br. W. Indies—Spaniards introduced Catholicism. The British government was intolerant of the Church until 1792 when freedom of worship was extended to Catholics. Population, 1,250,000, Catholics, 63,373.

Japan—Religious liberty was granted in 1889. Population, 78,000,000; Catholics, 108,324.

Java and Madura (Indonesian Republic)—Mission work has increased in recent years. Population, 41,718,364; Catholics, 103,828.

Kenya (British)—Mission work is in charge of the Holy Ghost Fathers. Population, 3,985,416; Catholics, 248,000.

Korea—Mission work is in charge of the Paris Foreign Mission Society, Benedictines of St. Odile, Maryknoll Fathers and the Colum-

bans of Nebraska. Population, 28,000,000; Catholics, 300,000.

Latvia — With Prussia the country fell largely to Protestantism. Today, under red rule, the Church is persecuted. Population, 1,950,502; Catholics, 506,500.

Lebanon — Separated from Syria recently, Lebanon is the only country in the middle East with a Christian majority. Population, 1,175,601; Catholics, 592,000.

Liberia — Mission work is in charge of the African Mission Society of Lyons. Population, 1,867,055; Catholics, 10,000.

Libya (under British control) — Mission work is in charge of the Franciscans. Population, 888,700; Catholics, 90,000.

Lithuania — The majority of the people are Catholic, but there is red persecution. Population, 3,032,863; Catholics, 2,100,000.

Luxembourg — Nearly all the people are Catholic. Population, 301,000; Catholics, 295,000.

Macao, China (Portuguese) — A suffragan diocese of Goa. Population, 374,737; Catholics, 33,047.

Madagascar (French) — Holy Ghost Fathers, Jesuits, Vincentians and La Salette Missionaries minister to the people. Population, 3,797,936; Catholics, 605,000.

Madeira (Portuguese) — The Diocese of Funchal belongs to the Province of Lisbon. Population, 249,198; Catholics, 246,100.

Malaya (British) — Embraced in the Diocese of Malacca, it is under the care of the Society of Foreign Missions of Paris. Population, 5,444,833; Catholics, 80,339.

Malta (British) — Catholicism is the prevailing religion. Population, 272,121; Catholics, 231,956.

Manchuria — Mission work is carried on by the Foreign Missionaries of Paris, Missionaries of Scheut, Benedictines and Maryknoll Missioners. Parts of the country are red-dominated. Population, 43,234,000; Catholics, 154,623.

Martinique, Fr W Indies — Holy Ghost Fathers minister to the people. Population, 260,000; Catholics, 240,000.

Mauritius (English) — Mission work is in charge of the Holy Ghost Fathers. Population, 410,000; Catholics, 150,000.

Mexico — The Church has been subject to the persecution of an atheistic government, but now enjoys greater freedom. Population, 21,672,733; Catholics, 19,400,000.

Monaco — The Principality is ecclesiastically administered as the Diocese of Monaco. Population, 23,973; Catholics, 20,000.

Morocco (French) — Mission work is carried on by the Franciscans who brought Catholicism to this region. Population, 7,983,473; Catholics, 120,000.

Morocco (Spanish) — Mission work is in charge of Franciscans. Population, 795,202; Catholics, 59,669.

Mozambique (Portuguese East Africa) — Secular clergy are in charge of the missions. Population, 5,100,000; Catholics, 520,000.

Nepal — Mission work is in charge of the Jesuits. Population, 5,600,000; Catholics, 500.

Netherlands — The Dutch were Christianized in the seventh century. In the sixteenth, Calvinism made great inroads. Religious liberty exists today. Population, 10,000,000; Catholics, 3,100,000.

New Caledonia (French) — Mission work is in charge of the Marist Fathers. Population, 56,000; Catholics, 28,000.

Newfoundland — The Archdiocese of St John was founded in 1796. Population, 335,877; Catholics, 87,000.

New Guinea (Australian) — Mission work is carried on by the Society of the Divine Word. Population, 690,613; Catholics, 40,000.

New Guinea (Indonesian Republic) — Mission work is carried on by the Missionaries of the Sacred Heart. Population, 513,982; Catholics, 32,675.

New Hebrides (British-French) — Mission work is carried on by the Marist Fathers. Population, 43,130; Catholics, 3,296.

New Zealand — The Church has striven to convert the Maoris but in the race wars the missions were de-

yed. The Marists and Mill Hill
ers are restoring these mis-
s. Population, 1,644,000; Cath-
s, 200,000.

Nicaragua — Catholicism was in-
roduced by the Spaniards. Popula-
tion, 1,108,152; Catholics, 1,063,826

Nigeria (British) — Mission work
is carried on by the African Mis-
sionary Society of Lyons and the
Holy Ghost Fathers. Population,
21,040,720; Catholics, 322,285

Norway — The country was Chris-
tianized in the tenth century; in the
sixteenth century Catholicism was
superseded by Lutheranism. Tola-
tion was granted in 1845. Popula-
tion, 3,015,000; Catholics, 3,226

Nyasaland (British) — Missions
are in charge of the White Fathers
and the Society of Mary of Mont-
fort. Population, 2,182,800; Cath-
olics, 450,000.

Pakistan — see India

Palestine (including Israel) —
The Franciscans have charge of the
Holy Places. Population, 1,673,071;
Catholics, 58,706

Panama — Catholicism is the pre-
vailing religion. Population, 678,-
338; Catholics, 624,100

Papua (Australian) — Missionaries
of the Sacred Heart are in charge
of mission work. Population, 340,-
070; Catholics, 17,882.

Paraguay — The Catholic Faith
is recognized as the chief religion
and is partly supported by the
State. Population, 1,040,420; Cath-
olics, 1,025,000.

Peru — Religious liberty exists
but the Church is partly supported
by the State. Population, 7,395,687;
Catholics, 6,917,762

Philippine Islands — About 90 per-
cent of the population are Cath-
olics. Population, 16,772,000; Cath-
olics, 15,094,800.

Poland — The Catholic religion
prevails but much of the country
was assigned to the Soviets after
World War II and the Church's
future there is uncertain. Popula-
tion, 23,600,000; Catholics 21,712,000.

Portugal — Catholicism is the
principal religion; freedom of wor-
ship is granted. Population, 8,043,-
135; Catholics, 7,882,271.

Puerto Rico (US) — The Cath-
olic religion is dominant but more
priests and Catholic schools are
needed to sustain the Faith. Popu-
lation, 2,037,255; Catholics, 1,700,000.

Reunion (French) — Mission work
is in charge of the Holy Ghost Fa-
thers. Population, 210,000; Cath-
olics, 189,361.

Rhodesia, Northern (British) —
Jesuits, White Fathers, Capuchins
and Conventual Franciscans are
engaged in mission work. Popula-
tion, 1,654,325; Catholics, 151,697.

Rhodesia, Southern (British) —
Jesuits labor in this field. Popula-
tion, 1,645,650; Catholics, 49,000.

Rumania — The Greek Orthodox
is the State Church. In spite of the
official status granted to the Cath-
olic Church in 1947, the Commu-
nist-dominated government active-
ly persecutes it. Population, 20,-
000,000; Catholics, 1,700,000

San Marino — The Republic lo-
cated within Italy originated as a
religious community. Population,
14,545; Catholics, 13,000.

S. Thome and Principe (Portu-
guese) — Secular clergy are in
charge of mission work. Popula-
tion, 60,490; Catholics, 21,000

Scotland — The Church enjoys
the same privileges as in England.
Population, 5,008,700; Catholics,
950,000

Senegal (French) — The Holy
Ghost Fathers are in charge of
the missions. Population, 1,727,000,
000; Catholics, 27,500,000.

Seychelle Islands (British) —
Mission work is in charge of the
Capuchins. Population, 34,419;
Catholics, 25,933.

Siam — Buddhism is the State
religion. Population, 18,000,000;
Catholics, 100,000.

Sierra Leone (British) — Mission
work is in charge of the Holy
Ghost Fathers. Population, 2,000,-
000; Catholics, 7,900

Solomon Islands (British and Aus-
tralian) — Marist Fathers are in
charge of the missions. Population,
95,000; Catholics, 34,605.

Somaliland (British) — Very few
Catholics in a Mohammedan popu-
lation of 500,000.

Somaliland (French) — Mission work is carried on by the Capuchin Fathers. Population, 48,000; Catholics, 794.

Somaliland (Italian under British control) — Mission work is carried on by the Missionary Institute of the Consolata. Population, 1,021,572; Catholics, 10,000.

Southwest Africa (administered by Union of South Africa) — Missions must contend with polygamy and Protestant hostility. Population, 338,000; Catholics, 12,000.

Spain — Most of the inhabitants are Catholics. Church and State were separated in 1931. Communism caused great internal dissension and Civil War waged from 1936 to 1939, with accompanying horrors of vandalism and martyrdom of priests and religious. Population, 28,000,000; Catholics, 27,500,000.

Sudan (Anglo-Egyptian) — The Congregation of the Sons of the Sacred Heart of Jesus is in charge of the missions. Population, 6,590,996; Catholics, 30,354.

Sudan (French) — Mission work is in charge of the White Fathers. Population, 3,794,270; Catholics, 5,597.

Sumatra (Indonesian Republic) — Mission work is in charge of the Priests of the Sacred Heart and the Capuchins. Population, 7,677,826; Catholics, 27,943.

Swaziland (British) — Servite Fathers conduct the missions. Population, 160,000; Catholics, 7,750.

Sweden — King Gustav Vasa accepted the Reformation in 1527 largely for material considerations. Lutheranism is the State Church. The profession of the Catholic faith was forbidden until 1876. Religious orders are banned. Population, 6,673,956; Catholics, 4,031.

Switzerland — Liberty of conscience is granted since 1884. Population, 4,343,000; Catholics, 1,745,146.

Syria — Recently separated from Lebanon, the government is officially anti-Catholic. Population, 2,800,000; Catholics, 110,000.

Tahiti (French) — The Picpus Fathers are in charge of the mis-

sions. Population, 19,029; Catholics, 8,560.

Taiwan (formerly Formosa; Chinese) — Mission work is in charge of the Dominicans. Population, with neighboring islands, 6,251,000; Catholics, 11,000.

Tanganyika (British) — The White Fathers and Benedictines are in charge of the missions. Population, 5,499,681; Catholics, 599,000.

Trinidad and Tobago (Br. W. Indies) — Under British control, the State contributes to the support of the clergy. Population, 762,400; Catholics, 330,000.

Tunisia (French) — Missionary work is in charge of the White Fathers and secular clergy. Population, 2,730,000; Catholics, 220,000.

Turkey — Islamism is the State religion. Missions are in charge of the secular clergy and Capuchins. Population, 17,830,950; Catholics, 41,391.

Uganda (British) — The White Fathers are in charge of the missions. Population, 2,966,595; Catholics, 927,654.

Union of South Africa — Mission work has been productive in the last decade. Population, 10,708,500; Catholics, 314,816.

Union of Soviet Socialist Republics — The Russian Orthodox was the prevailing religion and the Church suffered persecution from the time of Peter the Great. After the Revolution and the establishment of the Soviet government all religious worship was forbidden. In 1943 the prohibition of religious worship was lifted, with the reconstitution of the Holy Synod and installation of a new Patriarch of the Orthodox Church, but the status of the Catholic Church remains unchanged. Population, 187,114,000; Catholics, 8,000,000.

United States — Though persecuted under Colonial government, Catholics now enjoy equal rights with their fellow citizens as guaranteed in the first amendment to the Constitution. Population, 142,763,000; Catholics, 25,268,173.

Uruguay — Catholicism was introduced by the Franciscans.

Church and State were separated in 1917. Population, 2,202,936; Catholics, 1,824,950.

Vatican City—The Holy See exercises sovereignty over the State. Population, 970; Catholics, 970.

Venezuela—Catholicism is the State religion but all faiths are granted freedom of worship. Population, 4,101,910; Catholics, 3,925,000.

Wales—There is great need of Welsh-speaking clergy. Population,

2,507,482; Catholics, 75,323.

Yugoslavia—All religions recognized by law have equal rights. However, a signed concordat with the Holy See is not yet ratified and Catholics endure some severe persecution. Population, 15,920,000; Catholics, 6,031,156.

Zanzibar (British)—Holy Ghost Fathers are in charge of the missions. Population, 250,000; Catholics, 19,137.

THE CHURCH AND TOTALITARIANISM

God established the Church and the State as distinct societies, each with a definite function in regard to the individual. He entrusted the spiritual direction of men to the Church; their temporal welfare He placed in the hands of civil authority. Throughout history attempts have been made to disturb the divinely ordained harmony between the two by subjecting one to the other. But never, until modern times, have the two been identified as one. The modern totalitarian state has attempted to merge the Church with the State.

Politically, the aim of the totalitarian State is a strong central government with complete control of all the social and private activities of the individual: religion, education, marriage, labor and finance. This political framework of totalitarianism is derived from a philosophy of society that is fundamentally anti-Catholic and irreligious. It regards the State as a divine entity possessing the divine attributes of absolute autonomy and independence; it holds that from the State, his creator, man receives his life, his rights and his destiny.

Such a doctrine contains a fundamental error and an inherent contradiction. The State has its origin in the basic need of man for society in order to insure his rights, protect his interests, and attain his temporal well-being. This inherent need is derived from his nature, of which God is the author. Just as God created man, so ultimately He created the State since He placed in man's nature a need for it. Consequently the State, as a

creature of God, cannot determine the extent of its power, but must accept the limitations imposed by God. It must protect the natural rights of man. It can never usurp them, for the natural rights which man possesses are given directly to him by God. Nor can the State step in to take the place of the Church or the family in the education and direction of the individual, for the rights of these, too, are divinely appointed and inviolable in their own sphere.

In the three totalitarian states of this century, Italy, Germany and Russia, the basic doctrines of totalitarianism have been shaded to suit the national character of the people. To weld the German people into a single organism, Nazism exalted racial unity. Italy aimed at political unity by stressing the glories of the ancient Roman empire. Russia, in theory at least, strives to attain a united social organism through a classless society.

In recent years communistic Russia has stigmatized the Church as Fascist. Such a charge is evidently without foundation since the Church condemns totalitarianism in all its forms. "To consider the State as something ultimate to which everything else should be subordinated and directed, cannot fail to harm the true and lasting prosperity of nations," Pius XII wrote in his encyclical letter, "Summi Pontificatus." An analysis of Fascism, Nazism and Communism shows that the three are merely different national applications of the same pernicious philosophy which the Church has condemned with forthrightness.

The Church in Latin America

Spanish and Portuguese Colonization—The history of the Catholic Church in America begins with the planting of the Cross on San Salvador by Columbus in 1492. This significant fact presaged the future growth of the Church in the New World, particularly in the regions colonized by Spain and Portugal. These two Iberian kingdoms, though they differed in their methods of empire building (Spain colonized rapidly, Portugal more slowly), were both guided in their conquests by a deep spirit of Catholic faith. From this spirit the civilization and culture which they established in America during the succeeding three and a half centuries derives form.

Fifteenth-century Spain and Portugal were thoroughly Catholic. For centuries before the discovery of America the two countries had been engaged in repelling the Moors, who in Spain had been dominant for 700 years. When in 1492 the Moors were finally conquered, there was a strong and virile faith animating society. This national virtue was naturally reflected in the outlook of these peoples concerning their newly acquired possessions.

"The three G's"—Gospel, gold and glory—were the motives underlying the Iberian expansion in America, and in that order of importance. Spain rightly considered herself the champion of Catholicism in the Old World, and her sovereigns, Ferdinand and Isabella, who were granted the distinctive title of "The Catholic Kings," were intensely interested in converting the aboriginal inhabitants of the New World. At their command, priests, and members of religious orders especially, were sent to evangelize the natives and educate them in Christian culture. Pope Alexander VI fostered this missionary work in a Bull of December 16, 1501, in which he granted both Spain and Portugal the right to

tithes, while on their part they were to provide priests and Brothers, churches and missions, in the colonies of the New World.

Priests, both religious and secular, and Brothers accompanied Columbus on his three further voyages. Within seven years of Columbus' last voyage (1504), the Church established the first diocese in the Western Hemisphere on Hispaniola (the present Haiti and Dominican Republic). This island became the center of Spanish activity, ecclesiastical as well as secular, and from it the great exploratory and evangelizing conquests of the mainlands originated.

Civilization among the Indians—The Spaniards and Portuguese found advanced civilizations and culture in many places in America. The Maya and Aztec empires of Mexico, and the great Inca empire of Peru, which were flourishing as early as 500 A. D., had an elaborate ritual for religious worship; a remarkable system of education; an advanced condition of agriculture, economics and political organization; a beautiful and distinctive architecture; and transportation and mining facilities of a surprisingly high quality. Among these Indians the Church was able quite easily to plant the seeds of the Christian religion, and education and social life as well. While the culture of the Chibcha Indians of present Colombia and Ecuador, and the Pueblos of Southwestern United States, was on a lower level, it was yet high enough to cause them to appreciate the superiority of Catholic doctrine. Besides these highly civilized natives, throughout the territory of Spanish and Portuguese colonization there were savage tribes who had first to be civilized before they could be brought into the Church.

Missionary Activity—Missionary activity on the mainland of present-day Latin America coincided with the conquest of Mexico by

Cortes in 1519, and of Peru by Pizarro in 1532. While both these conquistadores carried out their expeditions in the interest of private enterprise and at private cost with the permission and approbation of the Spanish Crown, they brought with them priests and Brothers to preach Christianity and establish religious centers for the conversion of the pagan natives. From these two great centers, Mexico and Peru, the missions spread out to cover the whole of Latin America.

The vitalizing force in the Church's missionary work in the early period was the religious orders: notably the Franciscans, Dominicans, Augustinians, Carmelites, Hieronymites and Jesuits. By 1600, scarcely more than a century after the discovery, there were in Latin America (exclusive of Brazil) about 400 monasteries, of which the Franciscans had 166, the greatest number. The manner in which these orders accomplished their work is manifested by the deep and enduring Catholic culture established in these colonies even prior to the colonization of North America by the British, Dutch and French. These first missionaries were joined shortly by the secular clergy, and the organization of the Church was rapid. As early as 1501 negotiations were begun in Rome for the establishment of the hierarchy; and in 1511 the Diocese of Santo Domingo (in the present Dominican Republic) was founded, the first in the New World. In a short time bishoprics were established at Baracoa, Cuba (1518); Panama (1520); Honduras and Mexico City (1527); Caracas, Venezuela (1530); Nicaragua (1531); Guatemala (1534); Cuzco (1536) and Lima, Peru (1543). The first American Saint, Rose of Lima, was from Peru, and St. Francis Solanus and St. Turibius labored there.

Education—The education of the natives was in the beginning confined to religious instruction. As early as the 1520's schools were opened in Mexico by the Franciscan, Peter of Ghent, in which were

taught the elementary subjects of writing, grammar and mathematics; as the colonies progressed these elementary schools were established for both the white and Indian children. One elementary school in Mexico City had at one time 1,000 Indian students. The first college in the Americas, Colegio de Santa Cruz de Tlalatelolco, a suburb of Mexico City, was founded by the Franciscan missionaries in 1536.

In 1551 a university was founded in Mexico City; the still-existing University of San Marcos at Lima, Peru, was established in the same year. These were in time made Papal universities, and for three-quarters of a century before Harvard (the oldest North American university) was founded in 1636, they were conferring degrees based on the high standards of the ancient Universities of Salamanca and Alcalá. Other early universities of Latin America were founded as follows: University of Santo Tomas de Aquino at Santo Domingo (1538), the Augustinian University at Quito (1586), University of Cuzco (1598), Guamanga University at Ayacucho (1600), Dominican University at Santiago de Chile (1619), Jesuit University at Quito (1620), Jesuit University at Santiago de Chile (1621), University at Cordoba in Argentina (1622), University of Charcas at La Paz (1623), Dominican and Jesuit Universities at Bogota (1627), University of Caracas (1722). The term university is rightly applied to these institutions, for the curriculum contained, besides theological studies and ecclesiastical law (which was the civil law of the time), philosophy, classical languages, literature, mathematics, medicine, botany, zoology, astronomy and geography. All universities, including San Marcos, taught aboriginal languages.

A great impetus was given to learning by the introduction of the art of printing. Bishop Zumarraga installed the first printing-press in America, at Mexico City, about 1536.

Economic and Social Life—The missions did much to raise the economic life of the natives, especially by teaching them crafts and new methods of mining and agriculture. Each mission served as a communal center, the famous Jesuit "Reducciones" of Paraguay being a notable example of this work. In 1587 the first of these mission stations was set up. By 1767 there were over a hundred such stations inhabited by a million baptized Indians. These communities, with their advanced economic and social life, raised the Indian from savagery to the level of a free and intelligent being. (The great missions of Northern Mexico, California and the Southwestern United States were much the same in character.)

The Church used all her strength to prevent the exploitation of the Indians by unscrupulous Spanish and Portuguese landowners. The "Encomienda" system, like the plantation system of the United States, tended to enslave the native labor. Although the Church was never completely successful in eliminating it, she nevertheless offset and neutralized many of its evils through her missions and her influence in political affairs.

The Church and the Republics—The revolutions which took place between 1810 and 1826, casting off Old World rule, radically affected the position of the Church in Latin America. The principal element of contention between the new governments and the Church was State control of Church administration. In times past Spain had been granted by the Holy See many privileges which gave her a great part in ecclesiastical administration in her colonies. She had, for instance, the privilege of proposing to the Pope men who would be appointed bishops. The rulers of the Latin American countries, once they had become free of Old World control, wanted these privileges to pass into their hands, while the Church was understandably desirous of freeing herself from such interference and control. Although the progress of

the Church in Latin America during the period when it was closely allied to the Spanish government was great, the Church nevertheless had been subject to many disadvantages because of the situation. To perpetuate the system under even less favorable circumstances would work greater harm.

Another source of friction was the anti-clerical feeling fostered by anti-Catholic and Masonic groups supporting the new governments. As a result of this opposition, the Church was subjected to persecution, notably in Mexico, Ecuador, Colombia, Venezuela and Guatemala. In these countries her work was considerably curtailed by the confiscation of her property and the secularization of her schools and other institutions. Education and mission work among the Indians were naturally forced into the background. By the end of the nineteenth century the unreasonable opposition of the new governments began to decline, and the Church was able to regain her rights. In many countries, except Mexico, the government cooperated with the Church to further the social and cultural position of the people; in Mexico the opposition continued to our day and can hardly yet be said to have ceased.

Present Status of the Church—The Church in Latin America today is a struggling Church. Here are 126 million people, 90 percent of the total population of these 20 countries, who, for census purposes at least, profess to be Catholics; here is a land whose every civilized tradition and custom arose from a blend of the Old World and the Old Faith. Within this framework we find varying shades of lukewarmness, indifference, anticlericalism, lack of cooperation with the Church, a numerically inadequate clergy, few Catholic schools, and other disturbing inadequacies and shortcomings, instead of that healthy, active Catholic life which should exist.

Two causes, of many that could be cited, help to explain this un-

fortunate condition of affairs in Latin America: scarcity of priests, and second, a lack of social consciousness.

Of the two, far and away the more damaging is the great shortage of priests. Without a clergy there can be no Catholic life; without Catholic life there can be no clergy. A Chilean bishop says that the present shortage of clergy spells the ruin of the Church in Chile within another generation. Supplied for centuries from Europe, the Latin American countries were never stimulated to build up native seminaries or to quicken vocation-mindedness among the laity. The faithful are just beginning to realize that Catholicism can be saved only if they supply priests from among their own people. In 1946 it was estimated that the 20 to 25 thousand priests now serving in Latin America could serve only 45 million people, leaving 80 million without adequate spiritual care. One authority sets the need at 40 thousand priests.

Because of this condition, the Church of Hispanic America simply cannot function effectively in meeting the needs of the age. All of the Church's principal objectives: revitalizing the faith among the Indians, many of whom still cling to superstitious practices and beliefs, among the workers and farmers, who lean heavily to secularist ideas; and among the apostate intellectuals—these require, besides broad human resources, enough priests to make everywhere and constantly an able interpretation and presentation of the latest encyclicals and teachings of the Church.

A second great obstacle to progressive Latin American Catholicity is a lack of social consciousness in sections of the clergy. Vital awareness of the Church's social apostolate is too rare, and this world's trials and troubles are too often neglected, as though Catholicism had no care to help man save his soul through a more decent life on

earth. Latin American Catholics are weary of misery and poverty, and too often accept as true the portrait presented by anticlerical liberalism and freemasonry, of a clergy aligned with the rich and powerful Conservatives, perpetuators of the present unbalanced economy of production and distribution. Priests are coming more and more to realize the urgent need of spreading the Church's social program as the primary means of saving Latin America to Catholicism and of keeping it a part of the Western bulwark against communism and world atheism.

Protestants exert negligible influence in Latin America. They range from about 5,000, or less than two-tenths of one percent of the population in Venezuela, to 200,000, or less than four percent in Chile. Like communists, the Protestants seem to come from those who have allowed their urgency for improved economic conditions to undermine their Faith.

For a time communism made great inroads, but in the past year enthusiasm for it has cooled to a considerable degree. Brazil, Chile, Costa Rica and Colombia have severed all relations with Soviet Russia.

Three hundred publications in 19 countries with a total combined circulation of about 4 million are being supported, despite obstacles. However small this proportion may seem, the fact is that roughly 30 percent of these people cannot read, and family units as potential subscribers include from five to ten persons.

In many of the Latin-American countries the Church is engaged in aggressive advance. Small but vital Catholic Action groups are everywhere being activated, and though they have already done much to stimulate and spread the Faith, their greatest works are only now ready to bear fruit. The prognosis for Latin America is encouraging.

SAINTS AND BLESSED OF THE NEW WORLD

Saints

St. Anthony Daniel, S. J. (1601-1648). Born at Dieppe, France Entered the Society of Jesus, 1621, after having studied law. Labored among the Huron Indians. Suffered martyrdom during a raid on their villages by the Iroquois Indians, July 4, 1648 Beatified and canonized with St Isaac Jogues Feast, Sept. 26.

St. Charles Garnier, S. J. (1606-1649). Born at Paris Entered the Society of Jesus, 1624 Labored among the Hurons Suffered martyrdom in an Iroquois raid, Dec 7, 1649 Beatified and canonized with St. Isaac Jogues Feast, Sept 26

St. Frances Xavier Cabrini, M.S.C. (1850-1917) Foundress of the Missionary Sisters of the Sacred Heart Born at Sant'Angelo di Lodi, Italy, died at Chicago As a child, desired to become a missionary; instructed by the Bishop of Lodi to found a community of missionary Sisters Upon the advice of Pope Leo XIII, came to America 1889, and began to work among the Italians in New York City, her work later extending to Philadelphia, Chicago, New Orleans, Denver, Seattle, Central and South America and Europe Became an American citizen 1909 Beatified 1938; canonized, 1946. Feast, Dec 22

St. Francis Solanus, O.F.M. (1549-1610). Born in Spain, died in Peru Zealous missionary of Paraguay, Argentina and Peru Evangelizing the savages, learned the Indian dialects and possessed the gift of tongues A lover of music, often attracted the Indians by playing the violin "Wonder Worker of the New World" Beatified 1675; canonized 1726 Feast, July 13 in the Franciscan Order.

St. Gabriel Lalemant, S. J. (1610-1649). Born at Paris Entered the Society of Jesus, 1630 Came to Canada, 1625 A profound theologian and veritable father of the poor Suffered a most cruel martyrdom at the hands of the Iroquois Indians, March 17, 1649. Beatified and canonized with St Isaac Jogues. Feast, Sept 26

onized with St Isaac Jogues. Feast, Sept 26

St. Isaac Jogues, S. J. (1607-1646) Born at Orleans, France; died at Auriesville, N. Y. Entered the Society of Jesus, 1624. Came to America in 1636 and penetrated as far as Sault Sainte Marie Captured by Mohawk Indians, 1642, and taken to Auriesville where he remained a prisoner thirteen months. Escaped with the aid of Dutch traders and returned to France. Coming back to Canada and to his former captors, the Mohawks, in 1646, he suffered martyrdom at their hands, Oct 18, 1646 Beatified June 21, 1925, canonized June 29, 1930 Feast, Sept 26.

St. John de Brebeuf, S. J. (1593-1649) Born at Conde-sur-Vire, France Entered the Society of Jesus, 1617 A giant in physique, could match the best of the Indians in physical prowess and endurance Superior of missions, 1634-1638 Martyred by Iroquois Indians, March 16, 1649 Beatified and canonized with St Isaac Jogues Feast, Sept 26.

St. John de Britto, S. J. (1647-1693). Born in Portugal Entered the Society of Jesus in 1662 The greater part of his life except for a brief interval in Brazil was given to the evangelization of southern India Martyred at Ranna, Goa Beatified 1853; canonized, 1947 Feast, Feb 4

St. John de Lalande, S. J. (? - 1646) Born at Drepe, France; died at Auriesville, N Y. Lay Brother who came with Jogues on the latter's return to America Martyred by Mohawk Indians, Oct 19, 1646, the day after Jogues Beatified and canonized with St Isaac Jogues. Feast, Sept 26

St. Louis Bertrand, O. P. (1526-1581). Born at Valencia, Spain Entered Dominican Order in 1544. After some years as Master of Novices in Spain, in 1562 set out for West Indies There he labored for several years Returned to Spain where he became confessor and

spiritual counsellor to St. Teresa. Canonized 1671. Feast, Oct. 9.

St. Noel Chabanel, S. J. (1613-1649). Born at Mende, France. Entered the Society of Jesus, 1630. Labored among the Huron Indians. Suffered martyrdom at the hands of the Iroquois Indians, Dec. 8, 1649. Beatified and canonized with St. Isaac Jogues. Feast, Sept. 26.

St. Peter Claver, S. J. (1581-1654). Born in Spain; died at Lima, Peru. Landed in Colombia, 1610. Declared himself "slave of Negroes forever," and worked forty years alleviating their wretched physical and spiritual condition. Apostle of the Negroes and special patron of Catholic Negro Missions. Beatified 1850; canonized 1888. Feast, Sept. 9.

St. Philip of Jesus, O. F. M. (1571-1597). Born in Mexico, died in Japan. Went as a youth to Philippine Islands, where he entered the Franciscan Order in 1590. Returning to Mexico, was driven by a storm to a Japanese harbor, and thereupon volunteered to labor in Japan. Arrested while preparing to receive Holy Orders. Crucified at Nagasaki. Beatified 1627; canonized 1862. Patron of Mexico City. Feast, Feb. 5.

St. Rene Goupil, S. J. (1607-1642). Born at Aungiers, France. Carried into captivity, along with Jogues, by Mohawk Indians. During the captivity received by Jogues into the Society of Jesus as a lay Brother. Suffered a cruel martyrdom, Sept. 29, 1642, for making the sign of the cross over an Indian child. Beatified and canonized with St. Isaac Jogues. Feast, Sept. 26.

St. Rose of Lima (1586-1617). Born and died at Lima, Peru. Took the habit of the Third Order of St. Dominic, 1606, having earlier taken a vow of virginity. Spent entire life in prayer, penance and mortification offered to God for the conversion of sinners and idolatrous natives. First American-born saint. Beatified 1668; canonized 1671. Feast, Aug. 30.

St. Turibius Alphonsus de Mogrovejo (1538-1606). Born in Spain; died at Santes, Peru. Once professor of law at Salamanca. Though

a layman, was named president of the Inquisition at Granada, 1575. Made Archbishop of Lima on recommendation of Philip II of Spain, 1580. Traversed his immense diocese unarmed and for the most part on foot. Corrected abuses; erected a seminary and charitable institutions. Beatified 1679; canonized 1726. Feast, April 27.

Blessed

Bl. Alphonsus Rodriguez, S. J. (1598-1628). Born in Spain. Assisted Blessed Roch in work of the Reductions in Uruguay. Defended rights of natives against colonial oppressors. Martyred in Uruguay attempting to protect Bl. Roch. Beatified 1934. Feast, Nov. 17.

Bl. Ignatius of Azevedo, S. J. (1528-1570). Born in Oporto, Portugal. Entered Society of Jesus in 1548. Rector of Jesuit college at Lisbon. After three years as Visitor to Jesuit missions in Brazil went to Rome. Petitioned to be sent as a missionary to Brazil. Enroute he was seized and martyred together with thirty-nine companions by pirates, near Las Palmas in the Canary Islands. Beatified 1854. Feast, July 15.

Bl. John del Castillo, S. J. (1596-1628). Born in Spain. Companion of Bl. Roch and Alphonsus in Uruguay. Helped in the work of the Reductions. Stoned to death at Assumption Reduction, the day after his confreres were killed. Beatified 1934. Feast, Nov. 17.

Bl. John de Massias, O. P. (1585-1645). Born at Ribera, Spain; died at Lima, Peru. Came to South America as a servant and amassed great riches. Gave his property away to the poor, entered the Dominican Priory of St. Mary Magdalen in Peru as a lay Brother and was doorkeeper there to the end of his life. Accredited with many visions and apparitions. Beatified 1837. Feast, Sept. 18.

Bl. Martin de Porres, O. P. (1569-1639). Born at Lima, Peru; died in Peru. Son of a liberated slave woman, entered Dominican Order as an oblate and humbly refused any higher state. Performed manual labor in the convent, distributed

alms and nursed the sick. Built an orphanage after city officials declared project impossible. "Wonder Worker of Peru." Beatified 1837. Feast, Nov. 5.

Bl. Mary Anne Paredes of Jesus (1618-1645). Born and died at Quito, Ecuador. Orphaned at an early age, was educated by an elder sister. Not inclined to community life, Mary Anne lived as a Tertiary of St. Francis in seclusion in her home. Outstanding for her angelic purity, zeal for prayer, and extraordinary works of penance. Said to have had the gift of miracles. "Lily of Quito." Beatified 1853. Feast, May 26.

Bl. Roch Gonzalez de Santa Cruz, S. J. (1576-1628) Born in Paraguay. As a secular priest was Vicar-General of Assumption diocese, Paraguay. Entered the Society of Jesus and devoted himself to work of the Reductions. Converted Indian tribes and taught them trades. From 1619 to 1628 established Reductions in Uruguay. Martyred in Uruguay.

Beatified 1934, one of the first three martyrs of South America to be thus honored. Feast, Nov. 17.

Bl. Rose Philippine Duchesne, R. S. C. J. (1769-1852). Born in France; died at St. Charles, Mo. Entered the newly established Society of the Sacred Heart when the French Revolution closed the Visitation Convent of Sainte Marie d'en Haut. Was sent to America in 1818, where she established the first foundation of her Society at St. Charles, near St. Louis, Mo. Worked among the Indians who called her "the woman who always prays." Beatified 1940. Feast, Nov. 17.

Bl. Sebastian de Aparicio, O. F. M. (1502-1600). Born in Spain; died in Mexico. Spent forty years teaching the Indians methods of agriculture. Constructed roads; worked for the government. Married twice. At the age of seventy-one, gave his wealth to the poor and became a Franciscan lay Brother. Died after 28 years in religious life. Beatified 1787. Feast, Feb. 25.

FAMOUS MISSIONARIES TO THE AMERICAS

The following sketches present brief, biographical data on the more notable of the many zealous missionaries who labored to establish the Faith among the aborigines and colonists of the two American continents.

Anchieta, S. J., Ven. Jose (1534-1597) — b. Portugal. Called the "Apostle of Brazil" Worked in the jungle villages of Brazil and converted hundreds of native Indians. Responsible for many intellectual projects such as grammars, dictionaries and dramas; wrote a history which is a source book on colonial Brazil. Founded a school at Sao Vicente, and established in Rio de Janeiro in 1582 Santa Casa de Misericordia, an institution for the needy. Provincial of the Society of Jesus in Brazil. Died in Brazil.

Andre Da Natividade, O. Carm. (early seventeenth century) — Helped found the Carmelite mission of Para, Brazil. In 1614 accompanied an expeditionary fleet from Olinda to Maranhao. First prior of the convent at Maranhao. Died at Para.

Andreis, C. M., Ven. Felix de (1778-1820) — b. Italy. Pioneer mis-

sionary and educator in western United States. Arrived in America in 1816. Spent four years in St. Louis. Converted Indians and infidels, re-converted lapsed Catholics. Established Vincentians in America. Erected St. Mary's Seminary, the oldest institution of higher learning west of the Mississippi. Died at St. Louis, Mo.

Cancer de Barbaastro, O. P., Luis (1500-1549) — b. Spain. Came to America in 1533. Missionary in Haiti, Puerto Rico, Nicaragua, Guatemala, Mexico and Florida. Had particular success among Indians of Guatemala. Wrote explanation of Catholic dogmas in verse in Zapotecan idiom. Was martyred at Tampa Bay, Fla.

Catala, O. F. M., Magin (1761-1830) — b. Spain. Volunteered for American missions in 1786, working in Mexico until 1792. Labored for 36 years at the Mission Santa

Clara in California, baptizing thousands of Indians. Died at Santa Clara.

Cointet, C. S. C., Francis (1817-1854) — b. France. Diocesan priest in France, joined Congregation of Holy Cross. Came to United States in 1843. Taught at University of Notre Dame, and labored in missions of Vincennes and Detroit. In 1851 became director of the pioneer Holy Cross missions in northern Indiana and southern Michigan.

Cosme D'Annunziaco, O. Carm. (early seventeenth century) — One of first missionaries to reach Maranhao Island, Brazil, in 1614. Chaplain of the Portuguese fleet that expelled French from Maranhao. Opened a new convent for missionary activities at Maranhao. Died at Para, Brazil.

De Smet, S. J., Pierre Jean (1801-1873) — b. Belgium. In 1821 came to the United States and entered Society of Jesus. Went to St. Louis in 1823 and worked among neighboring Indian tribes for 17 years. From 1840-46 he evangelized Indians in Northwest. Because of his popularity with the Indians was appointed by the US government as an intermediary. Was honored by popes, kings and presidents. Writings are source of present knowledge of early nineteenth-century Indian culture. Died at St. Louis, Mo.

Flaget, S. S., Benedict J. (1763-1850) — b. France. Before 1810, the year of his consecration as Bishop of Bardstown (now Louisville), was a missionary at Vincennes. Eradicated evil moral conditions in area. Established schools, founded and introduced religious congregations of men and women, and built hospitals. During his lifetime saw original diocese divided into eleven new dioceses. Died at Louisville, Ky.

Gallitzin, Demetrius (1770-1840) — b. The Hague. Russian Prince. Became a Catholic in 1787. Called "Apostle of Alleghenies." Came to Cambria County, Pa., where he spent his patrimony establishing a colony for European immigrants, to safeguard their spiritual and temporal interests. Established first

Catholic church between Susquehanna and Mississippi Rivers. Is honored in having the town of Gallitzin, Pa., named after him. Died at Loretto, Pa.

Goncalo da Madre De Deus, O. Carm. (? -1654) — b. Portugal. Lay Brother. Labored in Maranhao, Brazil. As a catechist, evangelized natives of Itapicuru and Tapuytaperá. Was held in high repute for his sanctity and accredited with miraculous and prophetic powers. Died at Lisbon.

Jogues, S. J., St. Isaac (1607-1646) — b. France. Came to Quebec, Canada, in 1636. Converted Mohawk Indians. Was captured and tortured in 1642 and enslaved for thirteen months, then taken to Auriesville, N. Y. Aided by Dutch Calvinists, escaped to France. Received papal and royal honors. In 1646, upon his return to the Mohawks, he was captured and martyred at Auriesville, N. Y.

Jose Da Magdalena, O. Carm. (middle eighteenth century) — Came to Rio Negro, Brazil, in 1730. Served missions in Para until 1755, being then appointed superior of all Carmelite missions in Rio Negro. Is mentioned in connection with earliest instance of vaccination on South American continent. In 1730, during an epidemic, saved hundreds of lives by vaccination.

Kino, S. J., Eusebio Francisco (1645-1711) — b. Italy. Established many missions among the Indians in northern Mexico, Arizona and southern California. Died in Mexico.

Las Casas, O. P., Bartolome (1474-1566) — b. Spain. Impetuous reformer of abuses against the Indians and Negroes. A secular priest for ten years, became a Dominican in 1520. Labored in Haiti, Jamaica and Venezuela. Wrote polemic histories: "History of the Indies"; "Brief Report of the Destruction of the Indies." Bishop of Chiapas, Mexico. Died in Spain.

Madon of Gorzia, O. F. M. Cap., Seraphin (1828-1918) — b. Italy. Spent 45 years in Itambacury, Brazil. Changed jungle territory into agricultural land. By his engineer-

ing skill, fostered erection of churches, schools, bridges and miles of roads. Together with Angelus Censi of Sassferato, taught several hundred natives the Christian faith and civilized ways. Died in Brazil.

Margil, O. F. M., Antonio (1657-1726) — b. Spain. Arrived Vera Cruz, Mexico, 1683. Preached missions in Costa Rica, Nicaragua and Guatemala, converting hundreds. Merited title "Apostle of Guatemala." In 1706 appointed first superior of missionary college of Zacatecas. Established Guadeloupe, San Miguel and Dolores Missions in Texas. Aided French settlers in Louisiana. Died in Mexico.

Marquette, S. J., Jacques (1637-1675) — b. Laon, France. Labored among the Ottawa and Huron Indians. Discovered Mississippi River. Died near Ludington, Mich

Mazzuchelli, O. P., Samuel C. (1806-1864) — b Italy. Entered Dominican Order in 1823. Came to America in 1827 and was ordained in 1830. Became famous for missionary work among Irish and German immigrants in Ohio, Iowa, Illinois and Wisconsin. Built many churches and a college at Dubuque. Enlisted Sisters for education of girls. Known as "Builder of the West." Died at Benson, Wis.

Neumann, C. Ss. R., Ven. John N. (1811-1860) — b Bohemia. As a secular priest, cared for the spiritual needs of German immigrants near Niagara Falls, 1836-1840. Entered Redemptorists in 1840. Built parishes and held high offices in his Congregation. Consecrated bishop 1852. Erected fifty churches in five years. Built a preparatory seminary. Introduced various sisterhoods for girls, Christian Brothers for boys. First bishop in the United States to prescribe Forty Hours' Devotion in diocese. Died at Philadelphia, Pa.

Nobrega, S. J., Manoel (1517-1570) — b. Portugal. Leader of the first Jesuit missionary band to the New World. Landed in Bahia, Brazil, in 1549. Within four years successfully founded five mission stations. Strongly supported by Governor Man de Sa, stamped out cannibalism, abolished the slave trade, re-

formed the white settlers, and established villages and schools, including a college at Rio de Janiero in 1559. Provincial of the Society of Jesus in Brazil. Died in Brazil.

Padilla, O. F. M., Juan de (? - 1542) — Protomartyr of the United States. Came to Mexico in 1528. Military chaplain in 1529-1531. Missionary among Indians of Tzuphan and elsewhere for nine years. Founder and superior of Franciscan convents at Tzapotlin and Tulanatcingo. Left Mexico and came to United States in 1540. Labored among Tiquez Indians on Rio Grande and Quirvirians in Kansas. Killed by hostile Indians on way to Wichita tribe near Lyons, Kans.

Peter of Ghent, O. F. M. (? - 1572) — b Belgium. Lay Brother Missionary in Mexico for 49 years. Apostle and educator. Taught doctrine as a catechist. Instructed Aztec Indians in reading, writing and manual arts. In 1529 constructed San Jose, the first seminary in New Spain. Established over 100 churches in Mexico. Died in Mexico.

Quiroga, Vasco de (1470-1575) — b. Spain. Illustrious scholar in homeland. In 1531 appointed Visitor to Mexico. Founded Sante Fe hospital, the first in Mexico. Became Bishop of Michoacan in 1537. Defended Indians and established colleges and seminaries. Died in Uuapan, Mexico

Ravago, Juan de Estrada (middle of the sixteenth century) — b Spain. Explorer and missionary in Nicaragua to 1561. Was appointed leader of colonizing expedition to Costa Rica in 1561 by Philip II of Spain, accomplishing the task with great distinction. Converted many Indians and built a number of churches, schools and hospitals. Died in Spain.

Seghers, Charles J. (1839-1886) — b. Belgium. Called the "Apostle of Alaska." Missionary for ten years at Vancouver Island, where he administered to the needs of the pioneer whites and native Indians. Established many mission stations in Alaska from 1873 to 1877. After serving as Archbishop of Oregon

City, returned to Alaska. While en route to found a new mission, was killed by a deranged colonist.

Serra, O. F. M., Junipero (1713-1784) — b. Island of Majorca (off Spain). Came to Mexico in 1749. Spent nine years at Sierra Gorda Mission among Pima Indians, and nine years as a preacher among the Spanish colonists. In 1767 was appointed superior of Indian missions in Lower California. In 1769 turned to Upper California. Founded nine missions between 1769 and 1782. Died in California.

Solanus, O. F. M., St. Francis (1549-1610) — b Spain. Worked in Paraguay, Argentina and Peru for more than twenty years. Established a central mission station for the natives of Tucuman, Argentina. Aided by the gift of tongues, won many converts, at one time baptizing 9,000 Indians. Spent last years in Peru re-converting lapsed Catholics.

Sorin, C. S. C., Edward F. (1814-1893) — b France. Formerly diocesan priest, joined Congregation of Holy Cross in 1840. Became founder and president of University of Notre Dame. Later elected Superior General of his Congregation. For a time, labored in missions of Vincennes, Fort Wayne and Detroit. Died at Notre Dame, Ind.

Todadilla, O. F. M. Cap., Anthony de (1704-1746) — b Spain. Sailed to Maracaibo, Venezuela, about 1730. Excursions into territory of savage Sicares and Motilones Indians brought many conversions. Martyred by Motilones Indians.

"Twelve Apostles" of Mexico, O. F. M. (early sixteenth century) — Under the leadership of Father Martin de Valencia, came to Mexico, 1524. Converted natives, erected churches and schools. Taught trades and the arts. The others are: Fathers Francisco de Soto, Martin de la Coruna, Juan Suarez, Antonio de Cuidad Rodrigo, Toribio de Benevente, Garcia de Cisneros, Luis de Fuensalida, Juan de Ribas, Francisco Ximenes; Brothers Andres de Corodoba and Juan de Palos.

Valdivia, S. J., Luis de (1561-1641) — b. Spain. Labored in Peru and Chile. Came to Peru in 1589. Eradicated slavery, giving 10,000 Indians their freedom. Established four central missions. In 1600 went to Chile. Converted natives, wrote grammars and dictionaries in the Araucanian tongue. Helped establish a college at Arauco. Died in Chile.

Vasquez de Espinosa, O. Carm., Antonio (early seventeenth century) — b Spain. Missioner and explorer in Mexico, Panama and on the west coast of South America. Returned to Spain about 1625 to edit notes of missionary travels. Wrote "Compendium and Description of the West Indies" which contains invaluable information for botanists, anthropologists and Church historians. Died at Seville.

Vieira, S. J., Antonio (1608-1697) — b Portugal. Spent 32 years in Brazilian mission. By his powerful eloquence, won native converts and gained favors for them from the civil authorities. Aided by Governor Vidal, abolished slavery in 1653. Established a hospital and school at Bahia. Left in 1661 with fellow Jesuits, and returned in 1681 to continue apostolate. Died in Brazil.

Wimmer, O. S. B., Boniface (1809-1887) — b. Germany. Came to United States in 1846 to establish Benedictine house and to relieve deplorable religious conditions of German immigrants. Erected in Pittsburgh a monastery, school and seminary. Organized German settlers into social groups and parishes. Died at Beatty, Pa.

Zumarraga, O. F. M., Juan de (1468-1548) — b. Spain. Came to Mexico in 1528. Consecrated first Bishop of Mexico, in Spain, in 1533. Championed rights of Indians. Introduced first printing press in New World; published America's first book, "Short and Concise Doctrine," or Catechism, for Aztec Indians. Established hospitals and fostered industries and agriculture. Extended missionary stations to Spanish conquests in Mexico and Central America. Died in Mexico.

FOURTH CENTENARY OF THE BIRTH OF St. FRANCIS SOLANUS, O. F. M. (1549-1610)

St. Francis Solanus, "Wonder-worker of the New World," and the "Apostle of Peru and Tucuman," was born at Montilla, Spain, on March 10, 1549. He studied under private tutors and the Jesuits before becoming a Franciscan in 1569. In 1576 he was ordained priest. Francis' holiness and learning won him appointments as master of novices for the Alcantarine Franciscans and later as superior of the large friary of Montoro in Andalusia. During the devastating plague of 1583, the civil authorities of Montoro gave Francis the care of the sick, whom he nursed heroically despite his own stricken condition.

Already unanimously acclaimed, Francis continued his labors at the friary of St. Louis in Granada. His heart was in the African mission field, but obedience was sweeter to him than sacrifice. When, however, King Philip II of Spain issued an appeal for missionaries to accompany the new Viceroy of Peru to South America, Francis was allowed to volunteer. Late in 1589 he began the long journey to the New World. Despite shipwreck, treacherous forests and rugged mountains, Francis reached Tucuman, in present-day Argentina, in 1590.

The Saint first worked among the fierce nomads of Talavera. Through the supernatural gift of tongues, God enabled him to settle the Indians in villages and then to baptize thousands of them. Father Francis' fruitful labors among the Lules Indians of northern Argentina from 1594 onward prompted his superiors to appoint him *custos* of the missions in Tucuman and Paraguay.

In 1601 he was made superior of the friary at Lima and given the training of young missionaries. Later, as superior of the friary at Trujillo, Peru, he earned fame for his preaching to the adventurous, gay, but sinful colonists. So forceful was his preaching that whole cities made public acts of reparation; Lima and Trujillo to this day cherish the tradition of his sermons on penance.

After a life poured out in caring for the souls and bodies of the sick and unfortunate of every description, from Spain to the Argentine, the "Sun of Peru" died in St. Francis Friary in Lima, July 14, 1610. Pope Benedict XIII canonized Father Francis in 1726. His feast is celebrated on July 13 in the Franciscan Order and on July 24 by the universal Church. (See pp. 104, 109)

FOURTH CENTENARY OF THE DEATH OF LUIS CANCER DE BARBASTRO, O. P. (?-1549)

Father Luis Cancer de Barbastro, one of the earliest Dominican missionaries in the New World, and close associate of the famous Bartolome de Las Casas, was born in the city of Saragossa, Spain. Little is known of his early life except for the fact that in 1533 he was a missionary in Haiti and later in Puerto Rico. In 1534 he was with Las Casas at Leon, Nicaragua, and at the invitation of Bishop Marroquin of Guatemala began the evangelization of the fierce natives of Tuzulutlan. With the aid of hymns which he had written in the native Zapotecan language, Father Luis succeeded in pacifying the Indians, evangelizing a great number of them. In 1539 he sailed for Spain for recruits, returning in 1541 with additional Dominican and Franciscan missionaries. He took an active part in the gathering of missionary prelates in Mexico, 1546, and the following year returned to Spain to make plans for a new missionary venture to Florida. But it was not until 1549 that Father Luis set out from Mexico with several Dominicans for the Florida coast. At the first attempt to land, two of Father Luis' companions, Father Diego de Penalosa and Brother Fuentes, were killed by the Indians; Father Luis himself met martyrdom not long after, on June 26, 1549, at Tampa Bay. Their names are included in the list of American martyrs sent to the Holy See for examination.

TERCENTENARY OF THE LAST FOUR JESUIT MARTYRS OF NORTH AMERICA (1649)

Catholics of North America in 1949 will commemorate the three-hundredth anniversary of the deaths of the last four Jesuit martyrs. These Jesuits were declared saints by Pope Pius XI on June 29, 1930, along with their heroic companions who were killed earlier Isaac Jogues (1607-1646), Rene Goupil (1607-1642) John Lalande (?-1646) and Anthony Daniel (1601-1648).

John de Brebeuf, born in Normandy in 1593, joined the Society of Jesus in 1617. He was one of the first Jesuits to arrive in Quebec (1625), but four years later Champlain's surrender to the English closed his mission and he went back to France. With the restoration of the French colony in 1633, he returned and set out for Lake Huron, his path constantly beset by suffering and trials. Inspired by his courage under their threats, the Hurons spared him. In 1648, he was joined by Father Gabriel Lalemant, a young Parisian Jesuit (born in 1610), who after his arrival in Canada in 1646 had spent two years in Quebec. In the year 1649, while administering the last sacraments during an attack, Father Brebeuf (on Mar. 16) and Father Lalemant (on Mar. 17) were seized by hostile Iroquois, and after barbarous tortures, suffered martyrdom when their hearts were torn out.

Father Charles Garnier was born in Paris in 1606, entered the Jesuits in 1624, and came to Quebec in 1636. Self-sacrifice and a burning charity won him the title of the "lamb" of the missions. In 1646, Father Garnier acceded to the request of the Tobacco tribe for a missionary. On December 7, 1649, during an attack by the Iroquois, as he was baptizing children, his head was split open by an enemy tomahawk.

Father Noel Chabanel was born in southern France in 1613, received the Jesuit cassock in 1630, and in 1643, after resigning as professor of rhetoric in Toulouse, sailed for Canada. Timid and meek by nature, the customs of the Hurons were odious to him, but he remained steadfast in his labors. While trying to escape with a group of Hurons from the Iroquois, Father Chabanel fell behind and was murdered by a renegade Huron on December 8, 1649.

Shrines have been erected at Auriesville, N. Y., and in Canada in testimony to the heroism of these Jesuit North American martyrs. Their feast is kept on Sept. 26.

SECOND CENTENARY OF THE MARTYRDOM OF FRANCIS XAVIER SILVA, O. F. M. (1749)

The year 1949 marks the second centenary of the death of this martyr of the Order of Friars Minor. After joining the Franciscans, and serving as a member of the Apostolic College of Zacatecas, established by the Friars in Mexico for the education of missionaries, Father Silva received the assignment of administering to the inhabitants of the proposed settlement of Vedoya on the Nueces River in the present state of Texas. With an escort of soldiers, he had presumably made a journey to San Antonio to procure supplies for his new mission post. On the return trip to the mission on the Rio Grande, a band of hostile Natages Indians fell on the friar and his eight soldier-companions about fifteen miles east of the Presidio del Rio Grande, and mercilessly murdered them. The martyrdom of this Franciscan missionary occurred about July 5, 1749, on the Texas side of the Rio Grande. A few days later, a Christian Indian messenger discovered their bodies and notified the presidio. Father Silva's body was carried to Mission San Juan Bautista and buried there. His name is included in the list of one hundred and sixteen American martyrs being considered for beatification.

The Church in the United States

RELIGIOUS LIBERTY IN THE UNITED STATES

After the war of the Revolution, religious liberty was not granted by all the colonies at once. The Continental Congress in 1774, however, recommended "that all former differences about religion... from henceforth cease and be forever buried in oblivion." Some colonies then removed the religious restrictions on Catholics. Religious equality did not become universal until after the Philadelphia Convention of 1787 when the Constitution was adopted.

Due largely to a memorial presented by the Rev. John Carroll, it was provided in the sixth article of the Constitution that religious tests as a qualification for any office or public trust be abolished. It likewise was provided in the first amendment to the Constitution that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof"

Still, since Catholics were not admitted to any state office unless they renounced both civil and ecclesiastical foreign jurisdiction, it was agreed to have an ecclesiastical superior in the United States through whom the spiritual jurisdiction of the Holy See would be retained but in whose office nothing might be found objectionable to national independence.

In the second quarter of the nineteenth century Catholics found that the elementary school system, controlled by Protestants, constrained their children to participate in non-Catholic services. Due to protests, public education then was separated from the control of any religious body. In order to give a Catholic religious education to their children, Catholics were forced to establish their own parochial schools

Relations between the Church and State have been defined at the Plenary or National Councils at Baltimore, in 1852, in 1866 and in 1884.

The Apostolic Delegation was established at Washington in 1893.

MILESTONES OF CATHOLICISM IN AMERICA

- 1000 — Leif Ericson, a convert to Catholicism, discovered Vinland.
- 1121 — Bishop Eric of Greenland accompanied an expedition to Vinland
- 1492 — Christopher Columbus discovered America for Spain.
- 1493 — Fr. Juan Perez, O. F. M., staunch friend of Columbus, accompanied him on his second voyage to the New World.
- 1497 — Sebastian Cabot, sailing under the flag of England, explored the Atlantic coast.
- 1512 — Ponce de Leon discovered Florida.
- 1513 — Balboa discovered the Pacific Ocean.
 - Alonzo Pineda sighted the Mississippi River and named it the River of the Holy Ghost.
- 1519 — Magellan circumnavigated the world for the first time.
- 1541 — Coronado explored Arizona, Mexico and probably part of Kansas.
 - De Soto discovered the lower Mississippi River
- 1542 — Fr. Juan de Padilla, O. F. M., was slain by hostile Indians, thereby becoming the protomartyr of the United States.
- 1565 — City of St. Augustine, the oldest in the United States, was founded by Menendez de Aviles.
 - The first Catholic parish was established at St Augustine, Florida
- 1598 — Juan de Onate, accompanied by ten missionaries, founded Santa Fe, second oldest city in the United States.
- 1604 — Champlain explored Penobscot Bay. Five years later he discovered Lake Champlain.

- 1634 — St. Mary's, Maryland, was founded by English and Irish Catholics.
- 1646 — St. Isaac Jogues was killed at Auriesville, New York, by Mohawk Indians.
- 1673 — Fr. Marquette, S. J., and Joliet explored the upper Mississippi River.
- 1680 — Penal laws against Catholics were generally adopted in American Colonies.
- 1682 — La Salle took possession of the entire Mississippi Valley in the name of King Louis XIV of France. He named the territory Louisiana in honor of his sovereign.
- Thomas Dongan, a Catholic, was appointed Governor of New York by James II.

Alabama

- 1540 — First priests traversed the state in De Soto's expedition.
- 1560 — The mission of Santa Cruz de Nanipacna was the residence of five Dominican priests.
- 1702 — French Jesuits worked at Mobile or Old Fort Louis
- 1704 — The first parish church was erected at Fort Louis.
- 1709 — Church was erected for Apalache Indians.
- 1722 — Parish of Mobile, till now under the Diocese of Quebec, was given over to the Order of Discalced Carmelites
- 1829 — The Diocese of Mobile was established.
- 1830 — Spring Hill College, Mobile, was established
- 1832 — Visitation Nuns came to Mobile at request of the bishop
- 1842 — First Girls' Orphan Asylum was opened in Mobile.
- 1901 — Catholic College for colored was established.

Alaska

- 1779 — The Franciscans, Fr. John Riobo and Fr. Mathias, chaplains of Spanish men-of-war, first brought Christianity to Alaska. Russian Orthodox priests did not arrive until 1794
- 1862 — The Oblate Fathers were represented at Fort Yukon by Fr Seguin, who, however, due to harsh treatment, returned to Canada
- 1872 — After Americans took possession of Fort Yukon, Bishop Isidore Clut and Fr August Lecorre of Vancouver began active missionary work
- 1873 — Bishop Charles J Seghers made a survey of the Southern coast
- 1874 — Alaska was assigned to the jurisdiction of Vancouver Island.
- 1877 — The bishop made a mission survey of the Northwest.
- 1878 — The Rev. John Althoff became the first resident missionary in Alaska.
- 1886 — Archbishop Seghers, called the "Apostle of Alaska," was murdered by a guide.
- The Sisters of St. Anne were the first nuns to come to Alaska
- 1887 — Two Jesuit Fathers, P. Tosi and A. Robaut, took up the work of the archbishop
- 1892 — More Jesuit priests and a few nuns had joined the mission and had baptized 416 Eskimo children and enrolled forty-five adult communicants.
- 1894 — Pope Leo XIII raised the territory to the rank of a prefecture apostolic.
- 1901 — The Jesuits reorganized their missions, after a disastrous epidemic in 1900, and established a Church at Nome.

- 1916 — The territory was erected into a Vicariate Apostolic.
 1922 — Alaska boasted twenty-two churches, many boarding and vocational schools for the natives, a number of day schools and eight hospitals.
 1939 — The number of churches had doubled since 1922, and there were 30 missions with chapels.

Arizona

- 1539 — Fr. Marcos de Niza, O. F. M., explored Arizona.
 1540 — The Coronado expedition to New Mexico was accompanied through the state by the Franciscans, Juan de Padilla, Juan de la Cruz and Marcos de Niza.
 1629 — Spanish Franciscans began missionary work among the Moki Indians.
 1699 — The Jesuit, Fr. Eusebius Kino, established a mission at San Xavier del Bac, near the future Tucson.
 1767 — The Jesuits were expelled. Franciscans took over their ten missions.
 1781 — Fr. Francisco Garces, O. F. M., was killed with several companions. A statue commemorating him has been erected at Ft. Yuma, California.
 1797 — The famous Mission Church of San Xavier del Bac was constructed by the Franciscans.
 1827 — Spanish missionaries were expelled by the Mexican government.
 1859 — Fr. Joseph Macheboeuf came to Tucson.
 1863 — The Jesuits took over the parish and abandoned Franciscan Church of San Xavier.
 1897 — The Diocese of Tucson was erected.

Arkansas

- 1541 — Accompanied by chaplains, the De Soto expedition entered the state.
 1673 — Marquette visited the Indians of East Arkansas.
 1689 — Other Jesuit missionaries arrived.
 1702 — Fr. Nicholas Foucault of the Foreign Seminary worked among the Indians.
 1729 — Fr. Paul du Poisson, S. J., was killed by Mississippi Indians.
 1803 — With the relapse of the missions few Catholics were left in the region.
 1843 — The Diocese of Little Rock was established to serve 700 Catholics.

California

- 1595 — The Franciscan, Fr. Francisco de la Concepcion, who accompanied the voyage of Cermeno, said the first Mass in California, near the site of San Francisco.
 1602 — Carmelites accompanying Vizcaino celebrated Mass on the shore of California near San Diego.
 1769 — The Franciscan, Fr. Junipero Serra, founded the Mission San Diego de Alcala, about six miles northwest of the present city — the first mission in what is now the State of California. Fr. Serra subsequently founded eight other missions.
 1770 — The Mission of San Carlos Borromeo was founded five miles from Monterey, near present Carmel-by-the-Sea.
 1771 — The Mission of San Antonio de Padua was established six miles from Jolon.
 — Mission San Gabriel Arcangel was founded ten miles from Los Angeles.

- 1772 — Mission San Luis Obispo de Tolosa was established in the center of the present city of San Luis Obispo.
- 1776 — San Francisco de Asis (Mission Dolores) was founded at San Francisco.
- Mission San Juan Capistrano was founded at San Juan Capistrano.
- 1777 — Mission Santa Clara de Asis was founded on the grounds of the present University of Santa Clara.
- 1782 — Mission San Buenaventura was established at present Ventura.
- 1786 — Mission Santa Barbara was founded at Santa Barbara.
- 1787 — Mission La Purisima Concepcion was founded five miles north of present Lompoc.
- 1791 — Mission Santa Cruz was founded at Santa Cruz.
- Mission Soledad was founded two miles from the present city of Soledad.
- 1797 — Mission San Jose was established about fifteen miles north of San Jose, near present Irvington.
- Mission San Juan Bautista was founded in the town of the same name, near present Sargent.
- Mission San Miguel Arcangel was established in the present San Miguel, ten miles north of Paso Robles.
- Mission San Fernando Rey was founded in present Los Angeles County.
- 1798 — Mission San Luis Rey was founded five miles east of present Oceanside.
- 1804 — Mission Santa Ynez was founded in present Santa Barbara County, three miles east of Buellton
- 1817 — Mission San Rafael Arcangel was founded in the present city of that name.
- 1821 — With Mexican independence of Spain, California became part of the Mexican Republic, which began a policy of interference and aggression toward the missions.
- 1823 — Mission San Francisco Solano was established at Sonoma, thirty miles north of San Francisco.
- 1835 — The missions were secularized and finally confiscated.
- 1836 — Mexico authorized a petition to the Holy See for the creation of a bishopric of California, the property of the Pious Fund to be placed at the disposal of the bishop
- 1840 — Gregory XVI created the Diocese of Upper and Lower California and appointed Francis Garciadiego y Moreno, O. F. M., the first bishop.
- 1842 — President Santa Ana decreed that properties of the Pious Fund be seized and sold, the proceeds therefrom to be incorporated in the national treasury.
- 1848 — Upper California was ceded to the United States.
- 1850 — The Diocese of Monterey-Los Angeles was established, replacing the Diocese of Upper and Lower California
- 1853 — The Archdiocese of San Francisco was established.
- 1855 — The confiscated California missions were returned to the Church by the United States.
- 1886 — The Diocese of Sacramento was established.
- 1902 — Diplomatic negotiations between the United States and Mexico resulted in appeal to the Permanent Court of Arbitration at The Hague for adjudication of claims to the Pious Fund. In compliance with provisions of The Hague award, Mexico paid the US \$1,420,-682.67 in extinguishment of sums due as annuities previous to 1902, and was to pay a perpetual annuity for the use of Catholic prelates in California. Since the year 1912 no payments have been made.

- 1922 — The Diocese of Monterey-Los Angeles became the Dioceses of Los Angeles and Monterey-Fresno.
- 1934 — To commemorate the sesquicentennial of Serra's death, 1934 was officially declared as Serra Year by the California Legislature and August 24 as Serra Day.
- 1936 — Los Angeles was erected into an archdiocese and the Diocese of San Diego established.

Colorado

- 1604 — Three Franciscans, Estevan de Perea, Bartolome Romero and Francisco Munoz, were the first known priests in the region.
- 1706 — A cross was erected by Fr. Domingo de Aranz in the present Otero or Kiowa County.
- 1858 — The first Catholic Church was built at Los Conejos.
- 1887 — The Diocese of Denver was established.
- 1941 — Denver was erected into an archdiocese, and the Diocese of Pueblo was established, comprising the southern half of Colorado

Connecticut

- 1651 — Probably the first priest to enter the state was Fr. Gabriel Druilletters, S J, who, as ambassador of the Governor of Canada, participated in a New England colonial council held in the city of New Haven
- 1818 — Religious freedom was established by the new Constitution, although the Congregational Church remained in practice the State Church.
- 1828 — The first resident parish was founded at Hartford.
- 1843 — The Diocese of Hartford was established

Delaware

- 1730 — Mount Cuba in New Castle County was the scene of Catholic services
- 1750 — Jesuit missions at Apoquimmininck were administered from Maryland.
- 1772 — The first resident parish was established in a log cabin at Coffee Run.
- 1792 — French Catholics from Santo Domingo settled near Wilmington
- 1816 — St Peter's Cathedral was built at Wilmington
- 1868 — The Diocese of Wilmington was established.

Florida

- 1521 — Missionaries accompanied Ponce de Leon and other explorers to the region
- 1549 — Fr. Luis Cancer de Barbastro, a Dominican, was slain by Indians near Tampa Bay.
- 1565 — Four secular priests accompanied Pedro Menendez de Aviles to the site of St. Augustine.
 - Fr. Martin Francisco Lopez Mendoza Grajales became first parish priest of St. Augustine, the first established parish in the United States.
- 1566 — Fr. Pedro Martinez, S.J., was slain by the Indians at Mount Cornelia.
- 1573 — Franciscans worked in Florida until expelled by the English in 1763.
- 1606 — Bishop Altamirano, O.F.M., of Cuba made official visitation of Florida, the first episcopal visitation in the United States, and conferred Orders and Confirmation.
- 1612 — The first Franciscan Province in the United States was erected under the title of Santa Elena.

- 1647 — Three Franciscan missionaries were killed in western Florida, near the present Tallahassee.
- 1674 — Bishop Calderon of Cuba conferred minor orders on seven young men, the first known instance in the present territory of the United States.
- 1693 — The Franciscans, Rodrego de la Barreda and Pedro Galindes, journeyed overland from Apalache to help found Pensacola. Barreda's diary of the expedition is most informative.
- 1857 — Florida was made a Vicariate Apostolic
- 1870 — The Diocese of St. Augustine was erected.
- 1917 — Convent Inspection Bill passed.
- 1935 — Convent Inspection Bill repealed.

Georgia

- 1540 — De Soto's chaplains were the first priests to enter the state.
- 1569 — A Jesuit mission was opened at Guale Island by Fr. Antonio Sedenio.
- 1597 — The Franciscans, Frs. Chozas and Verascola, explored the interior of Georgia.
 - Five Franciscan missionaries were killed in the coastal missions of Georgia.
- 1616 — First Franciscan Provincial Chapter was held in the United States, in San Buenaventura de Guadalquini, in southeastern Georgia.
- 1655 — Franciscans had nine flourishing missions among the Indians. The conquest by the English wiped out the missions. During colonial days Catholics were forbidden to settle in Georgia.
- 1793 — French Catholic refugees from Santo Domingo mingled with a few Catholics from Maryland after the Revolution
- 1796 — Fr. Le Mercier, a French Augustinian, was the first post-colonial missionary to Georgia.
- 1810 — The first church, built at Augusta, was placed in charge of an Augustinian.
- 1850 — The Diocese of Savannah was established
- 1893 — The Most Rev. Ignatius Persico, O. F. M. Cap, former Bishop of Savannah, was created a cardinal by Leo XIII
- 1937 — Atlanta was joined to Savannah, as the Diocese of Savannah-Atlanta

Idaho

- 1840 — Fr. Pierre De Smet, S J, preached to the Flatheads and Pend d'Oreilles.
- 1842 — Fr Nicholas Point, S. J, opened a mission among the Couer d'Alene Indians on the north bank of the St. Joseph River near Maries.
- 1863 — Secular priests were sent from Oregon City to administer to incoming miners.
- 1868 — Idaho was made a vicariate apostolic.
 - A school was established by the Sisters of the Holy Names of Jesus and Mary at Idaho City
- 1870 — Catholics lost most of their missions among the Indians of the Northwest Territory, when the Commission on Indian Affairs appointed Protestant missionaries
- 1872 — Fr. Mesplie was appointed United States Post Chaplain at Fort Boise.
- 1893 — The Diocese of Boise was established.

Illinois

- 1673 — Fr James Marquette and Louis Joliet discovered and explored the Mississippi River.

- 1677 — The Mission of the Immaculate Conception was established among the Kaskaskia Indians.
- 1679 — La Salle brought with him the Franciscans, Frs. Louis Hennepin, Gabriel de la Ribourde and Zenobius Membre.
- 1680 — Fr. Ribourde was killed by the Kickapoo Indians.
- 1710 — The warrior chief, Chicagou, after whom the City of Chicago was named, defended the Church.
- 1765 — British conquest of the territory resulted in the banishment of the Jesuits.
- 1778 — Rev. Pierre Gibault championed the American cause in the Revolution and aided greatly in securing the states of Ohio, Indiana, Illinois, Michigan and Wisconsin for the Americans.
- 1843 — The Diocese of Chicago was erected.
- 1853 — The Diocese of Quincy was erected.
- 1857 — The Diocese of Quincy became the Diocese of Alton.
- 1875 — The Diocese of Peoria was erected.
- 1880 — Chicago was made an archdiocese.
- 1887 — The Diocese of Belleville was erected.
- 1908 — The Diocese of Rockford was erected.
- 1923 — The Diocese of Alton became the Diocese of Springfield-in-Illinois.
- 1924 — Archbishop Mundelein of Chicago was created a cardinal by Pius XI.
- 1926 — The 28th International Eucharistic Congress was held in Chicago.
- 1946 — St. Frances Xavier Cabrini, former resident of Chicago, was canonized, the first United States citizen raised to the dignity of the altar.
- Most Rev. Samuel A. Stritch, Archbishop of Chicago, was created a cardinal by Pius XII.

Indiana

- 1679 — Frs. Louis Hennepin and Gabriel de la Ribourde, Recollects, entered the state.
- 1686 — Land near the present Notre Dame University at South Bend was given by the French Government to the Jesuits for a mission.
- 1749 — The Church of St. Francis Xavier was founded at Vincennes.
- 1775 — Fr. Pierre Gibault aided George Rogers Clark in the campaign against the British in the contest for the Northwest Territory.
- 1792 — Col. Clark accompanied Father Benedict Flaget from Louisville to Vincennes.
- 1799 — The first school in Indiana was built by Fr. John Francis Rivet.
- 1834 — The Diocese of Vincennes was established.
- 1842 — University of Notre Dame was founded by Holy Cross Fathers.
- 1857 — The Diocese of Fort Wayne was established.
- 1898 — The Diocese of Vincennes became the Diocese of Indianapolis.
- 1944 — Indianapolis was erected into an archdiocese, and the Dioceses of Evansville and Lafayette-in-Indiana were established.

Iowa

- 1673 — A Peoria village on the Mississippi was visited by Fr. Marquette.
- 1836 — The first church was founded by Fr. Samuel Mazzuchelli, O. P.
- 1837 — The Diocese of Dubuque was erected.
- 1838 — St. Joseph's Mission was founded at Council Bluffs by Fr. Pierre de Smet, S. J.
- 1881 — The Diocese of Davenport was erected.
- 1893 — Dubuque was made an archdiocese.
- 1902 — The Diocese of Sioux City was erected.
- 1911 — The Diocese of Des Moines was erected.

Kansas

- 1541 — The Franciscan, Fr. Juan de Padilla, accompanied the explorer Coronado to Kansas plains, and offered the first Mass in the state.
- 1542 — The protomartyr of the United States, Fr. Juan de Padilla, was killed in central Kansas, in the present diocese of Wichita.
- 1825 — Jesuits ministered to eastern Indians transferred to the western side of the Mississippi by the United States Government.
- 1836 — The Mission of St. Francis Xavier was established.
- 1857 — Vicariate Apostolic of Kansas erected, under jurisdiction of Rt. Rev. J. B. Miede, S. J., Titular Bishop of Messene.
- 1877 — The Diocese of Leavenworth was erected.
- 1887 — The Diocese of Concordia was erected.
— The Diocese of Wichita was erected.
- 1945 — The Diocese of Concordia became the Diocese of Salina.
- 1947 — The Diocese of Leavenworth became the Diocese of Kansas City-in-Kansas.

Kentucky

- 1775 — The first settlers in Kentucky were Catholics
- 1787 — The first resident priest, Fr. Charles Francis Whelan, ministered to Catholic settlers near Bardstown
- 1808 — The Diocese of Bardstown was erected.
- 1841 — The Diocese of Bardstown became the Diocese of Louisville.
- 1852 — The Know-Nothing Movement began to be felt in Kentucky.
- 1853 — The Diocese of Covington was established.
- 1855 — Abraham Lincoln declared against Know-Nothingism because it discriminated against Negroes, foreigners and Catholics.
- 1937 — Louisville was made an archdiocese.
— The Diocese of Owensboro was erected.

Louisiana

- 1682 — La Salle completed the discoveries of De Soto at the mouth of the Mississippi River.
- 1699 — French Catholics founded the Colony of Louisiana.
— The first Mass recorded was said on Shrove Tuesday, March 3, by Fr. Anastase Douay, a Franciscan and member of the first Iberville expedition.
- 1717 — The Franciscan, Fr. Anthony Margil, established the first Indian mission of San Miguel de Linares.
- 1718 — New Orleans was founded by Jean Baptiste Le Moyne, Sieur de Bienville.
- 1721 — The first chapel in New Orleans was placed in charge of the Capuchin, Fr. Anthony.
- 1727 — The Capuchins conducted a school for boys.
— Ursuline nuns from France founded their convent in New Orleans, the oldest convent in what is now the United States. They conducted a school, hospital and orphan asylum.
- 1793 — The Diocese of New Orleans was established.
- 1850 — New Orleans was made an archdiocese.
- 1853 — The Diocese of Natchitoches was established.
- 1894 — Edward Douglass White, Senator from Louisiana, was appointed Associate Justice of the Supreme Court.
- 1910 — Justice White became Chief Justice of the Supreme Court.
— The Diocese of Alexandria was created from the old Diocese of Natchitoches.
- 1918 — The Diocese of Lafayette was founded.

Maine

- 1604 — The first Mass in the state was offered by the Rev. Nicholas Aubry accompanying the Sieur de Monts' expedition, which was authorized by the French king to begin colonizing in this territory.
- 1613 — A permanent French settlement was attempted on an island in the mouth of the Kennebeck.
- 1633 — Capuchins founded missions on the Penobscot River.
- 1646 — Jesuits established a mission on the Kennebeck.
- 1648 — The Church of St. John was built at Oldtown. This is the oldest church in New England.
- 1704 — French missions were destroyed by English soldiers.
- 1724 — A Puritan force attacked the French settlements and brutally killed Fr. Sebastian Rale, S. J.
- 1853 — The Diocese of Portland was established.

Maryland

- 1634 — The English Catholic Colony was established by the proprietary governor Leonard Calvert, the only colony in the New World granting religious liberty.
 - The first Mass was offered on the Island of St. Clement in the lower Potomac by Fr. Andrew White, S. J.
- 1637 — A permanent chapel was built at St. Mary's, twelve miles from the mouth of the Potomac.
- 1649 — The Toleration Act was passed by the Maryland Assembly.
- 1650 — Puritans, persecuted in Virginia, were permitted to settle at Providence (Annapolis). They soon took advantage of their position, seized the government, repealed the Toleration Act and persecuted Catholics.
- 1651 — Cecil Calvert, the second Lord Baltimore, gave the Jesuits 10,000 acres for use as Indian missions.
- 1658 — Lord Baltimore again regained his authority and restored the Toleration Act.
- 1673 — Franciscans came to Maryland under the leadership of Fr. Masseus Massey, O. F. M.
- 1689 — The Protestant Revolution caused repeal of the Toleration Act.
- 1692 — William and Mary enforced the penal laws against Catholics but the practice of celebrating the Holy Sacrifice in private houses was tolerated.
- 1697 — A brick chapel was erected at St. Mary's.
- 1770 — With the need for concerted action in the coming Revolution, Catholics were again emancipated.
- 1789 — The Diocese of Baltimore was established.
- 1790 — A convent of Carmelite nuns was founded at Port Tobacco, by Fr. Charles Neale, S. J., the first convent in territory then constituting the United States.
- 1808 — Baltimore was made an archdiocese.
- 1868 — The Diocese of Wilmington was founded, comprising part of Maryland.
- 1886 — Archbishop Gibbons of Baltimore was created a cardinal by Leo XIII.
- 1934 — Centenary of the founding of Maryland was celebrated by a field Mass in Baltimore Stadium.
- 1939 — With the erection of the Archdiocese of Washington, the administration of the see was entrusted to the Archbishop of Baltimore. The Most Rev. Michael J. Curley became Archbishop of Baltimore and Washington. (See also p. 131.)

Massachusetts

- 1688 — Ann Glover, a poor Irishwoman, became the victim of witchcraft superstition.
- 1732 — Although Catholics were not admitted, a few Irish families were found in Boston.
- 1755 — Acadian exiles landed in Boston.
- 1756 — Exiled Acadians landing in Boston were denied the services of a Catholic priest.
- 1775 — General Washington discouraged the Guy Fawkes Day procession in which the pope was carried in effigy, and expressed surprise that there should be officers and soldiers in his army "so void of common sense as to insult the religious feelings of the Canadians with whom friendship and an alliance are being sought"
- 1778 — Despite Catholic aid in the Revolution the Puritans excluded Catholics from participation in their governments.
- 1779 — The Massachusetts Constitution provided for the support of public Protestant teachers of piety, religion and morality.
- 1788 — The first public Mass was said in Boston on November 2 by Abbe de la Poterie, the first resident priest.
- 1791 — Bishop Carroll visited Boston and was honored by the presence of Governor John Hancock at Mass.
- 1803 — The Church of the Holy Cross was erected in Boston with financial aid given by Protestants headed by John Adams.
- 1808 — The Diocese of Boston was established.
- 1826 — Irish Catholics emigrated to Worcester, Mass, and other parts of New England for the purpose of securing work in constructing the Blackstone Canal.
- 1830 — Irish Catholic labor was brought in to help construct railroads.
- 1831 — Irish Catholic immigration increased with the failure of the Irish potato crops.
- 1854 — A Know-Nothing State ticket was put in office.
- 1855 — Catholic militia companies were disbanded. The Nunneries' Inspection Bill was passed.
- Irish and Canadian Catholic young women were sought as workers in the cotton mills.
- 1860 — Portuguese Catholics from the Azores settled at New Bedford.
- 1870 — The Diocese of Springfield was founded
- 1875 — Boston was made an archdiocese
- 1904 — The Diocese of Fall River was founded
- 1911 — Archbishop O'Connell of Boston was created a cardinal by Pius X.

Michigan

- 1642 — Fr Isaac Jogues and Fr Charles Raymbaut preached to the Chipewas and gave the rapids the name, Sault Sainte Marie.
- 1660 — Fr. Rene Menard, S J, was murdered by Sioux Indians near the village of l'Anse.
- 1668 — The Mission of St Ignace was founded at Michilimackinac by Fr Marquette.
- 1679 — A mission was founded at the mouth of the St. Joseph by La Salle and the Franciscans, Frs. Louis Hennepin, Gabriel de la Rivourde and Zenobius Membre.
- 1701 — Fort Pontchartrain was founded on the site of present Detroit and placed in command of Antoine de la Mothe Cadillac. The Church of St. Anne was built
- 1823 — Fr Gabriel Richard was elected a delegate to Congress from Michigan Territory, the only instance in which a priest has held a seat in the House of Representatives.

- 1833 — The Diocese of Detroit was established.
- 1857 — The Diocese of Sault Ste. Marie and Marquette was established.
- 1882 — The Diocese of Grand Rapids was established.
- 1937 — Detroit was erected into an archdiocese.
 - The Diocese of Lansing was established.
 - The Diocese of Sault Ste. Marie and Marquette became the Diocese of Marquette.
- 1938 — The Diocese of Saginaw was established.
- 1946 — The Most Rev. Edward Mooney, Archbishop of Detroit, was created a cardinal by Pius XII.

Minnesota

- 1680 — The Falls of St. Anthony were named by Fr. Louis Hennepin, O F M.
- 1689 — Fr Joseph J. Marest, S. J., carried on missionary work among the Sioux Indians.
- 1727 — The first chapel, that of St. Michael the Archangel, was erected near the town of Frontenac and placed in charge of the Jesuits.
- 1732 — Fort Charles was built Jesuits ministered to the settlers.
- 1736 — Fr. Pierre Aulneau, S. J., was killed by Indians.
- 1839 — Swiss Catholics from Canada located near Fort Snelling.
- 1841 — Fr Lucian Galtier built the Church of St. Paul, thus forming the nucleus of the modern city of the same name.
- 1850 — The Diocese of St. Paul was erected.
- 1888 — St. Paul was made an archdiocese.
- 1889 — The Diocese of Duluth was erected.
 - The Diocese of St. Cloud was erected.
 - The Diocese of Winona was erected
- 1909 — The Diocese of Crookston was erected

Mississippi

- 1540 — Accompanied by chaplains, the De Soto expedition entered Mississippi.
- 1682 — The Franciscans, Frs. Zenobius Membre and Anastase Douay, preached to the Taensa and Natchez Indians.
- 1698 — Priests of the Quebec Seminary founded missions near Natchez and Fort Adams.
- 1700 — The first chapel was built near Fort Adams by Fr. Paul Du Ru, S. J.
- 1702 — Fr. Nicholas Foucault was murdered by Indians.
- 1706 — Fr. St. Cosme was murdered by Indians.
- 1721 — The missions were practically abandoned with only Fr. Juif working among the Yazoos.
- 1725 — Fr. Mathurin de Petit, S J., carried on mission work in southern Mississippi.
- 1728 — The Capuchin, Fr. Philbert, came to Natchez
- 1729 — Indians angered at French fort building tomahawked Fr. Paul du Poisson, S. J., near Fort Rosalie. Fr. Jean Souel was shot by Yazoos.
- 1730 — Fr. Antoine Senat, S. J., was burned at the stake by the Chickasaws.
- 1837 — The Diocese of Natchez was established.
- 1847 — The first Catholic school was opened in Natchez by the Sisters of Charity of St. Vincent de Paul.

Missouri

- 1700 — A mission among the Kaskaskia Indians was established by Fr. Gabriel Marest, S. J., in the neighborhood of St. Louis.
- 1735 — French Catholic miners and traders settled Old Mines and Sainte Genevieve.

- 1750 — Jesuits visited the French settlers.
- 1762 — A mission was established at St. Charles.
- 1764 — St. Louis was settled by Laclede.
- 1767 — Carondelet Mission was established.
- 1770 — The first church was founded in St. Louis.
- 1772 — Capuchins came from New Orleans and built more churches.
- 1823 — Second Jesuit novitiate in US founded at Florissant.
- 1826 — The Diocese of St. Louis was erected.
- 1847 — St. Louis was made an archdiocese
- 1868 — The Diocese of St. Joseph was erected.
- 1880 — The Diocese of Kansas City was erected.
- 1946 — The Most Rev. John J. Glennon, Archbishop of St. Louis, was created a cardinal by Pius XII

Montana

- 1840 — Fr. Pierre De Smet, S. J., began missionary work among the Flat-heads and Pend d'Oreilles.
- 1841 — A Jesuit mission was established on the Bitter Root River.
- 1845 — Fr. Antonio Ravalli, S. J., was placed in charge. His name has been perpetuated in Ravalli County.
- 1850 — The mission was temporarily abandoned.
- 1859 — Frs. Point and Hoecken established the Mission of St. Peter near the Great Falls.
- 1866 — St. Mary's Mission was re-established
- 1884 — The Diocese of Helena was established
- 1904 — The Diocese of Great Falls was established.

Nebraska

- 1855 — Rev. J. F. Tracy ministered to the Catholic settlement of St. Patrick and to Catholic groups in Omaha
- 1856 — Land donated for a church in Omaha by Gov. Alfred Cumming
- 1857 — Vicariate Apostolic of Nebraska erected under jurisdiction of Rt. Rev. James Michael O'Gorman, Titular Bishop of Raphanea
- 1860 — German Catholics in Nebraska City were served by the Benedictine, Fr. Emanuel Hartig.
- 1874 — Catholics from Boston settled in Holt County at O'Neill.
- 1876 — Catholics migrated to O'Connor County, so named in honor of Vicar Apostolic James O'Connor.
- 1885 — The Diocese of Omaha was established.
- 1887 — The Diocese of Lincoln was established
- 1912 — The Diocese of Kearney was established.
- 1917 — The Diocese of Kearney became the Diocese of Grand Island.
- 1945 — Omaha was made an archdiocese

Nevada

- 1858 — The first parish was created, composed of Genoa, Carson City and Virginia City.
- 1871 — A church was erected at Reno.
- 1931 — The Diocese of Reno was established

New Hampshire

- 1784 — The State Constitution included a religious test which barred Catholics from public office. Local support was provided for the public Protestant teachers of religion.
- 1820 — The Barber family of Claremont, headed by the father, an Episcopalian minister, became converts.
- 1822 — Fr. Barber, the minister who became a Catholic priest, erected the first Catholic church and school at Claremont in New Hampshire.

- 1836—The Church of St. Aloysius was dedicated at Dover.
- 1848—Manchester received a resident priest.
- 1877—Catholics obtained full civil liberty and rights.
- 1884—The Diocese of Manchester was erected.

New Jersey

- 1680—The Catholic, William Douglass, of Bergen, was refused a seat in the General Assembly because of his religion
- 1682—Two Jesuit priests visited the scattered Catholics in northern New Jersey
- 1701—Tolerance was granted to all but "papists."
- 1742—Fr Theodore Schneider, S J, of Pennsylvania, visited the German Catholics of New Jersey.
- 1758—Fr Ferdinand Farmer and Fr Robert Harding worked among the Catholics of the state, visiting them in their private dwellings in the absence of churches
- 1776—The State Constitution tacitly excluded Catholics from office.
- 1803—Augustinian missions were established at Cape May and Trenton.
—A rude plank chapel served the German Catholics at Macopin (Echo Lake)
- 1814—The first church was erected at Trenton.
- 1821—St John's Church was erected in Paterson
- 1828—St John's Church was built at Newark
- 1844—Catholics obtained full civil liberty and rights
- 1853—The Diocese of Newark was erected
- 1876—Franciscans, exiled by German "May Laws," opened a monastery in Paterson.
- 1881—The Diocese of Trenton was erected
- 1937—Newark was made an archdiocese.
—The Dioceses of Paterson and Camden were erected

New Mexico

- 1581—The Franciscans, Frs Augustin Rodriguez, Juan de Santa Maria and Francisco Lopez, arrived from Mexico, giving the region the name of "New Mexico" All three later died at the hands of the Indians.
- 1597—Ten Franciscans accompanied Don Juan de Onate and established a church north of Santa Fe.
- 1680—The Indians revolted against Spanish rule and massacred twenty-one missionaries
- 1692—The missions were restored under the Governor, Antonio de Vargas.
- 1848—With the cession of New Mexico to the United States, the missions began to prosper once more
- 1850—The territory comprised a Vicariate Apostolic.
- 1853—The Diocese of Santa Fe was erected
- 1875—Santa Fe was made an archdiocese
- 1914—The Diocese of El Paso was erected, comprising seven counties of New Mexico
- 1939—The Diocese of Gallup was erected

New York

- 1524—Giovanni da Verrazano, the first white man to enter New York Bay, was the Catholic emissary of the French king, who named present Sandy Hook, Cape St. Mary, and the Hudson, St. Anthony's River. He landed near Rockaway Beach.
- 1627—Fr. Joseph d'Aillon, a Franciscan, was the first white man to discover oil in this country, at Seneca Springs, near Cuba, N. Y.

- 1642 — Fr. Isaac Jogues, S. J., and his companion, Bro. Rene Goupil, were mutilated by Mohawks. Rene Goupil was killed by them shortly after. Dutch Calvinists rescued Father Jogues.
- 1646 — Fr. Isaac Jogues and Jean Lalande were martyred by the Mohawks at Ossernenon, near Auriesville.
- 1654 — The Onondagas were visited by Jesuits from Canada.
- 1655 — The first permanent mission was established near Syracuse.
- 1656 — The Church of St. Mary was erected near Lake Onondaga.
- 1658 — Indian uprisings destroyed the missions among the Cayugas, Senecas and Oneidas.
- 1664 — The English took New Amsterdam and supplanted the French priests with their own missionaries.
- 1667 — Missions were restored under the protection of the Onondaga chief, Garaconthie.
- 1673 — Fr. Louis Hennepin, O.F.M., first described the cataract of Niagara.
- 1679 — The Franciscans founded a mission near Niagara.
- 1680 — Catherine Tekakwitha, the "Lily of the Mohawks," died in the odor of sanctity in Canada.
- 1683 — English Jesuits came over to New York with the Catholic Governor, Thomas Dongan, and celebrated the first Mass on the site of the Customs House.
- 1700 — The Penal Laws were enforced against Catholics.
- 1709 — The Jesuit Missions were abandoned.
- 1741 — Because of an alleged popish plot to burn the city of New York, four whites were hanged and eleven Negroes burned at the stake.
- 1777 — At the framing of the State Constitution John Jay proposed an amendment to the section insuring religious liberty in which it was stated that Catholics ought not to hold lands or participate in civil rights unless they swear that no pope or priest may absolve them from allegiance to the State. The amendment was rejected.
- 1785 — The cornerstone of St. Peter's Church, New York City, the first permanent structure of Catholic worship in the state, was laid.
- 1806 — The state test oath was repealed.
- 1808 — The Diocese of New York was created on April 8.
- 1825 — The Erie Canal brought many European Catholics to New York State.
- 1828 — The New York State Legislature enacted a law unholding the sanctity of the confessional.
- 1847 — The Diocese of Buffalo was established on April 23.
— The Diocese of Albany was erected.
- 1850 — New York was made an archdiocese.
- 1853 — The Diocese of Brooklyn was erected.
- 1855 — Franciscans came to the Buffalo diocese.
- 1856 — St. Bonaventure's College and Seminary were founded at Allegany, N. Y.
- 1868 — The Diocese of Rochester was erected.
- 1872 — The Diocese of Ogdensburg was erected.
- 1875 — The Most Rev. John McCloskey, Archbishop of New York, was created the first American cardinal by Pius IX.
- 1880 — William R. Grace was the first Catholic elected Mayor of New York City.
- 1884 — The Third Plenary Council of Baltimore petitioned for the canonization of Fr. Jogues.
- 1886 — The Diocese of Syracuse was erected.
- 1911 — The Most Rev. John M. Farley, Archbishop of New York, was created a cardinal by Pius X.
- 1913 — Martin H. Glynn became the first Catholic Governor of the State.

- 1919 — Alfred E. Smith became the first elected Catholic Governor of the State.
- 1924 — The Most Rev. Patrick Hayes, Archbishop of New York, was created a cardinal by Pius XI
- 1928 — Alfred E. Smith became the Democratic nominee for the Presidency.
- 1930 — The Jesuit Martyrs of New York and Canada, Fathers Isaac Jogues, John de Brebeuf, Gabriel Lalemant, Noel Chabanel, Anthony Daniel, Charles Garnier, and the Brothers, Rene Goupil and John Lalande, were canonized on June 29.
- 1946 — The Most Rev. Francis J. Spellman, Archbishop of New York, was created a cardinal by Pius XII.

North Carolina

- 1776 — The State Constitution denied office to "those who denied the truths of the Protestant religion."
- 1805 — The few Catholics in the State were served by visiting priests.
- 1835 — William Gaston succeeded in repealing the article denying religious freedom.
- 1868 — Catholics obtained full civil liberty and rights.
- 1910 — Belmont Abbey, a Benedictine foundation, was created into an abbey nullius
- 1924 — The Diocese of Raleigh was established

North Dakota

- 1818 — Catholics were ministered to by Canadian priests.
- 1823 — The American priest, George A Belcourt, became the resident pastor of Pembina.
- 1864 — Fr. Pierre de Smet, S J., visited the Mandans and Gros Ventres, Dakota Indians.
- 1868 — Fr. de Smet, appointed by the government as its intermediary, passed through the state en route to his famous peace conference with Sitting Bull.
- 1889 — The Diocese of Jamestown was established
- 1897 — The Diocese of Jamestown became the Diocese of Fargo.
- 1910 — The Diocese of Bismarck was erected

Ohio

- 1749 — Jesuits on the expedition of Celoron de Bienville preached to the Indians.
- 1790 — The Benedictine Dom Pierre Didier ministered to the French immigrants.
- 1795 — The Indian mission near Fort Miami was short-lived
- 1796 — The French settlement declined
- 1812 — Bishop Flaget of Bardstown visited and baptized the Catholics of Lancaster and Somerset Counties.
- 1818 — The first church was erected by the Dominican, Rev. Edward Fenwick, on a site donated by the Dittoes.
- 1821 — The Diocese of Cincinnati was erected.
- 1822 — Father Fenwick was consecrated Bishop of Cincinnati.
- 1847 — The Diocese of Cleveland was established.
- 1850 — Cincinnati was made an archdiocese.
- 1868 — The Diocese of Columbus was erected
- 1910 — The Diocese of Toledo was established.
- 1943 — The Diocese of Youngstown was established.
- 1944 — The Diocese of Steubenville was established.

Oklahoma

- 1630 — The Spanish Franciscan, Fr. Juan de Salas, labored among the Indians.
- 1700 — Scattered Catholic families were visited by priests from Kansas and Arkansas.
- 1880 — The Rt. Rev. Isidore Robot, O. S. B., became the first prefect apostolic for Indian Territory.
- 1891 — The Rt. Rev. Theophile Meerschaert began active work as a pioneer missionary.
- 1905 — The Diocese of Oklahoma was established (since 1930, the Diocese of Oklahoma City and Tulsa)

Oregon

- 1834 — Indian Missions in Northwest were entrusted to Jesuits by the Pope.
- 1839 — Fr. Francois Blanchet offered the first Mass in the present state of Oregon, in Willamette Valley.
- 1842 — Dr. John McLaughlin, a pioneer called the "Father of Oregon," was received into the Church
- 1843 — Fr. Modeste Demers came to Oregon City.
- 1844 — Fr. Pierre de Smet, S. J., established the Mission of St. Francis Xavier, near St. Paul
- 1846 — The Archdiocese of Oregon City was created
- 1865 — Rev. H. H. Spalding, a Protestant missionary, published the Whitman myth to hinder the work of Catholic missionaries.
- 1903 — The Diocese of Baker City was established
- 1922 — Anti-Private School Bill sponsored by the Scottish Rite Masons was passed in State Legislature
- 1928 — The US Supreme Court declared Oregon Anti-private School Law unconstitutional
 - The name of the archdiocese was changed by papal decree to the Archdiocese of Portland-in-Oregon

Pennsylvania

- 1673 — Priests from Maryland ministered to the Catholics settled in the colony.
- 1682 — The Colony of William Penn granted religious toleration to all.
- 1730 — Fr. Joseph Gheaton, S. J., became the resident missionary of Philadelphia.
 - Catholics increased with German and Irish immigration.
- 1742 — William Wapeler, S. J., built the Church of St. Nepomucene at Lancaster.
- 1745 — Mennonites and Moravians aided Fr. Theodore Schneider, S. J., to build the Chapel of St. Paul.
- 1799 — Prince Demetrius Augustine Gallitzin (Augustine Smith), the first cleric to receive all the sacred Orders in the US, built first church in western Pennsylvania, the only church between Lancaster and St. Louis, Mo.
- 1808 — The Diocese of Philadelphia was established, with Rev. Michael Egan, O. F. M., as its first bishop. He was consecrated in Baltimore by Archbishop Carroll.
- 1843 — The Diocese of Pittsburgh was erected
- 1844 — Two churches were burned in Know-Nothing riots in Philadelphia.
- 1846 — The first Benedictine monastery in the New World was founded near Latrobe by Fr. Boniface Wimmer, O. S. B.
- 1853 — The Diocese of Erie was erected.

- 1860 — Catholic Italians, Poles, Slavs and Lithuanians began to immigrate to the state.
- 1868 — The Diocese of Harrisburg was erected.
- The Diocese of Scranton was erected.
- 1875 — Philadelphia became an archdiocese.
- 1901 — The Diocese of Altoona was erected.
- 1913 — The Ukrainian Greek Catholic Diocese was established.
- 1921 — Archbishop Dougherty of Philadelphia was created a cardinal by Benedict XV.
- 1924 — The Diocese of Pittsburgh, Greek Rite, was established.

Rhode Island

- 1663 — The Colonial Charter granted freedom of conscience
- 1719 — Laws were published prohibiting Catholics from holding public office.
- 1780 — French chaplains offered Mass for the troops of Rochambeau's army at Providence and Newport.
- 1783 — As the result of the better feeling brought about during the Revolution, the anti-Catholic laws were repealed.
- 1791 — French Catholic refugees from Guadeloupe came to Newport and Bristol.
- 1828 — The less than one thousand Catholics in the state were ministered to by Fr Robert Woodley, sent on this mission by Bishop Fenwick of Boston
- 1872 — The Diocese of Providence was erected.

South Carolina

- 1566 — St Francis Borgia sent Fr. John Robel of Pamplona to St. Helena and Port Royal to minister to the settlers and Indians.
- 1573 — The first Franciscans arrived at St. Helena in southeastern South Carolina.
- 1655 — Franciscans had two missions among the Indians, later destroyed by the English.
- 1697 — Religious liberty was granted to all but "papists."
- 1700 — Catholics were not welcomed in the Carolinas under English rule.
- 1786 — An Italian priest said Mass for twelve Catholics in the city of Charleston.
- 1788 — Bishop Carroll sent Fr Ryan to Charleston.
- 1820 — The Diocese of Charleston was established.

South Dakota

- 1841 — Scattered Catholics appealed to the Bishop of Dubuque for missionaries
- 1842 — Rev. Augustin Ravoux began to minister to the French and Indians at Fort Pierre, Vermilion and Prairie du Chien.
- 1843 — Fr. Augustin printed a devotional book in the Sioux language.
- 1867 — A parish was organized among the French Catholics at Jefferson.
- 1868 — Fr. de Smet, S J, visited the South Dakota Indians.
- 1889 — The Diocese of Sioux Falls was erected.
- 1902 — The Diocese of Lead was established
- 1930 — The Diocese of Lead was transferred to Rapid City.

Tennessee

- 1800 — Catholics were served by priests from Bardstown, Ky.
- 1822 — Non-Catholics assisted in building the church in Nashville on the site of the present Capitol.
- 1837 — The Diocese of Nashville was established for 100 families.
- 1843 — The Sisters of Charity opened a school for girls in Nashville.

Texas

- 541 — The Spaniard, Coronado, came into Texas with the Franciscans, Fr Juan de Padilla and Fr. Juan de la Cruz.
- 1685 — The Franciscan Fathers Zenobius Membre and Maximus Le Clercq and the Sulpician Fr. Chefdeville accompanied De La Salle to Fort St Louis. They were murdered after his death.
- 1689 — Four Franciscans accompanied Don Alonzo de Leon from Mexico and founded the first mission of San Francisco de Los Tejas on Trinity River
- 1703 — The Mission San Francisco de Solano was founded on the Rio Grande.
- 1717 — The Franciscan Apostle, Fr. Antonio Margil, founded six missions in northeastern Texas.
- 1721 — The Franciscan Jose Pita was killed by Indians
- 1728 — A Spanish colony settled present San Antonio.
- 1744 — San Francisco de Solano was rebuilt as the Alamo
- 1752 — Fr Jose Ganzabal, O F.M., was killed by Indians.
- 1758 — The Franciscans, Frs. Alonzo Ferrares and Jose San Esteban, were killed by Indians
- 1793 — The State of Mexico passed an ordinance for the secularization of the missions
- 1813 — The missions finally were suppressed
- 1830 — Irish priests cared for the Irish settlements of Refugio and San Patricio
- 1847 — The Diocese of Galveston was erected
- 1874 — The Diocese of San Antonio was erected
- 1890 — The Diocese of Dallas was erected
- 1912 — The Diocese of Corpus Christi was erected
- 1914 — The Diocese of El Paso was elected
- 1926 — The Diocese of Amarillo was erected
— San Antonio was made an archdiocese
- 1947 — The Diocese of Austin was erected

Utah

- 1776 — Two Franciscans, Frs Silvestre de Escalante and Atanasio Dominguez, came to the Great Salt Lake
- 1841 — Fr Pierre de Smet, S J, traveled through the Great Salt Lake Valley on his way to Yellowstone
- 1846 — Fr de Smet's description of the Great Salt Lake Valley influenced Brigham Young to settle there
- 1866 — The first Mass was said in Salt Lake City in the Assembly Hall of the Mormons
- 1891 — The Diocese of Salt Lake was established

Vermont

- 1666 — The Sulpician Fr Dollier de Casson offered the first Mass for the French at Fort Anne
- 1710 — Jesuits ministered to the Indians near Lake Champlain.
- 1777 — The State Bill of Rights declared that no man who professed the Protestant religion could be deprived of his civil rights.
- 1793 — The discrimination against Catholics was removed.
- 1819 — Frances Allen, daughter of the Revolutionary hero, Ethan Allen, and the first New England woman to become a nun, died in the Hotel Dieu in Montreal.
- 1832 — A church was erected at Burlington on a site donated by Col. Archibald Hyde, a convert
- 1853 — The Diocese of Burlington was erected.

Virginia

- 1526 — Dominicans accompanied the Spanish settlers from San Domingo to the James River where a settlement was made at Guandape near the future Jamestown.
- 1570 — Spaniards accompanied by Jesuits from Florida settled Axacan on the Rappahannock. Eight Jesuits were put to death by the Indians.
- 1641 — Penal laws were enforced against Catholics.
- 1776 — Religious freedom was granted.
- 1791 — Rev. Jean Dubois came to Richmond with letters from Lafayette.
 - The House of Delegates was put at his disposal in which to celebrate Mass.
- 1796 — A church was erected at Alexandria.
- 1820 — The Diocese of Richmond was established.
- 1850 — The Diocese of Wheeling was established, comprising eighteen counties of Virginia.
- 1868 — The Diocese of Wilmington was established, comprising two counties of Virginia.

Washington

- 1837 — French and Indian Catholics of the Hudson's Bay Co. were cared for by Canadian priests.
- 1839 — Missionaries at Cowlitz taught the Indians history by means of the "Catholic Ladder."
- 1840 — A log cabin church for Indians was built on Whidby Island in Puget Sound.
- 1844 — The Mission of St. Paul was founded at Colville.
- 1846 — The Diocese of Walla Walla was established
- 1850 — The Diocese of Nisqually was established, with the transfer of Bishop Blanchet of Walla Walla to this see.
- 1853 — The Diocese of Walla Walla was suppressed.
- 1907 — The Diocese of Seattle was established, with the transfer to Seattle of the episcopal see of Nisqually
- 1913 — The Diocese of Spokane was established

Washington, D. C. (District of Columbia)

- 1641 — Fr. Andrew White, S. J., evangelized the Anacosta Indians.
- 1774 — Fr. John Carroll ministered to the Catholics.
- 1789 — Erection of Diocese of Baltimore, including Washington in its jurisdiction.
 - Georgetown College, the first Catholic college in the United States, was founded.
- 1790 — The site of the Federal Government was established on ground formerly owned by the Catholic Barons of Baltimore. Daniel Carroll of Duddington parted with the site of the present congressional buildings for a sum that was very modest even by the standards of those days.
- 1791 — The French Catholic engineer, Pierre Charles L'Enfant, laid out the ground-plan for the Federal City of Washington.
 - The Catholic James Hoban became superintendent of the building of the city of Washington and drew plans for and supervised the erection of the White House.
- 1794 — Fr. Anthony Caffrey started to build St. Patrick's Church, the first parish church in the new Federal city.
- 1798 — Poor Clares, exiled by the French Reign of Terror, opened a school for girls, assisted by Alice Lalor and her companions.
- 1799 — The Pious Ladies' Convent of Georgetown was founded by Fr. Leonard Neale, S. J. They became Visitandines in 1816.

- 1802 — The first Mayor of Washington, appointed by President Jefferson was the Catholic, Judge Robert Brent.
- 1806 — Giuseppe Franzoni, the Italian Catholic sculptor, transformed the interior of the Capitol. Although most of his work was destroyed by the British in the War of 1812, the bronze above the Speaker's desk and the clock in Statuary Hall remain.
- 1832 — Fr. Charles C. Pise was appointed Chaplain of the US Senate.
- 1887 — The Catholic University of America was founded.
- 1919 — The National Catholic Welfare Conference was organized by the American hierarchy, as an agency to succeed the National Catholic War Council.
- 1939 — Washington was made an archdiocese of equal rank with Baltimore, and under the direction of the same archbishop.
- 1947 — The Archdiocese of Washington received its own archbishop.

West Virginia

- 1794 — Priests from Maryland ministered to the Catholics of the region.
- 1820 — The Diocese of Richmond was erected, comprising eight counties of West Virginia.
- 1833 — The first church was erected at Wheeling.
- 1835 — The first church was erected at Martinsburg
- 1838 — The Sisters of Charity founded a school at Martinsburg.
- 1850 — The Diocese of Wheeling was erected.

Wisconsin

- 1660 — Fr. Rene Menard, S. J., ministered to the Hurons who had fled to northern Wisconsin. He was murdered at a portage on the Wisconsin River.
- 1665 — Fr. Claude Allouez, S. J., founded the Mission of the Holy Ghost at La Pointe Chegoimegon, now Bayfield.
- 1669 — Fr. James Marquette, S. J., labored at La Pointe, and heard of the Mississippi from the Indians.
- Fr. Allouez founded the Mission of St. Francis Xavier, near the head of Green Bay.
- 1670 — Frs. Allouez and Dablon established several missions.
- 1673 — Frs. Marquette and Joliet traveled from Green Bay down the Wisconsin River and down the Mississippi. Fr. Andre ministered to the Indians at Green Bay.
- 1687 — Green Bay Mission was burned by the Indians.
- 1688 — Green Bay Mission was restored and the Mission of St. Joseph, near South Bend, founded.
- 1762 — Suppression of the Jesuits in the French colonies closed all missions for thirty years.
- 1830 — Green Bay Mission was revived. Fr. Samuel Mazzuchelli established a church and a school there.
- 1834 — Fr. Theodore Van den Broek labored at Green Bay.
- 1837 — The first Mass was celebrated in Milwaukee.
- 1843 — The Diocese of Milwaukee was erected.
- 1868 — The Diocese of Green Bay was erected.
- The Diocese of La Crosse was erected.
- 1875 — Milwaukee was made an archdiocese.
- 1905 — The Diocese of Superior was erected.
- 1946 — The diocese of Madison was erected.

Wyoming

- 1840 — Fr. Pierre de Smet, S. J., offered the first Mass in the region near Green River.
- 1851 — Fr. de Smet held peace conferences with the Indians near Fort Laramie.
- 1887 — The Diocese of Cheyenne was established.

TERCENTENARY OF THE MARYLAND RELIGIOUS TOLERATION ACT (1649)

The religious toleration act passed 300 years ago by the Catholic colony of Maryland was the first of its kind enacted in territory subject to the British Crown, and was inaugurated by an assembly of which the majority was Catholic

The first Lord Baltimore, George Calvert, established the colony of Maryland expressly as a haven for Catholics, who were wanted neither in England nor in the British colonies in America. The charter, however, which the second Lord Baltimore obtained from King Charles I in 1632, clearly stated that Protestants too would be accepted and accorded religious liberty in Maryland. This in itself was an innovation, for the Mayflower Pilgrims, while securing freedom of worship, intended to limit it to those of their own belief. Thus the colony of Maryland was born in a spirit of toleration that characterized it as long as the Lords Baltimore and their Catholic settlers were in power

The Puritans expelled from Virginia, however, were allowed to settle there, and as they increased in number, religious toleration began to decrease. Hence it was that the second Lord Baltimore, Cecil, foreseeing the preponderance of Protestants, endeavored to establish, by a charter of liberty, that freedom of conscience which he and his father had so long advocated and practiced. To effect this, Governor William Stone, a Protestant, but one who represented the Catholic proprietary, called together an assembly, attended by five other Protestants and eight Catholics, at the settlement of St Mary's in April, 1649. The result was the passage of "An Act concerning Religion," granting religious liberty to all colonists within the boundaries of Maryland

The Act decreed — but never exacted — the penalty of death and confiscation of property for the crime of blasphemy and denial of the doctrine of the Holy Trinity. It likewise forbade "reproachful words or speeches about the Blessed Virgin, the Mother of our Saviour, or the Holy Apostles or Evangelists"; it prohibited the use of any offensive terms, such as "Papist," "Roundhead," "Separatist," which might in any way lead to religious controversy. The subsequent section provided for a Puritan Sabbath, imposing fines on all who profaned or violated in any way the "Sabbath, or Lord's Day called Sunday." The idea of freedom was emphasized: "... whereas the enforcing of the conscience in matters of religion hath frequently fallen out to be of dangerous consequence in those commonwealths where it has been practiced, and for the more quiet and peaceable government of the province, and the better to preserve mutual love and amity amongst its inhabitants, . . . no person or persons whatsoever within this province . . . professing to believe in Jesus Christ, shall henceforth be in any ways troubled, molested, . . . for or in respect of his or her religion, or in the free exercise thereof . . . nor in any thing compelled to the belief or exercise of any other religion against his or her consent."

Though making no provision for Jews or Unitarians, the Act was exceedingly broad for the time in which it was enacted, and it gave Maryland a religious freedom far broader than that of any other British colony. That the Act was a partially defensive one on the part of the Catholics, who were being outnumbered by the Protestants, cannot be denied; that it embodied, however, a true freedom which Catholics were willing to share and had shared for a dozen years, cannot be gainsaid. The religious toleration in Maryland did not originate with this law of 1649, but, on the contrary, existed long anterior to it; the Act was but a concrete expression of this toleration. Effective only during the Catholic proprietor-

ship, the Act was repealed by the Puritans in 1650 and later in the Protestant revolution of 1689; its execution, however, under the Baltimores is one of Maryland's greatest glories

250TH ANNIVERSARY OF CATHOLICISM IN LOUISIANA

It is due to the vigorous pioneer endeavors of the missionaries that Louisiana can boast of the active and staunch spirit of Catholicism that colors its life today. The beginnings were difficult and the years of development hard. Nevertheless, the Faith has been passed on uninterruptedly from one generation to the next. Today the Catholic population numbers 776,251.

According to positive written proof, the exploration of the Mississippi under the leadership of Rene Robert Cavalier, Sieur de la Salle, furnished the first occasion to preach the Gospel to the Indians of Louisiana. On Dec 21, 1681, La Salle, with a company of 48 persons, began his journey. It was on this exploration that the Cross was first planted on the soil of Louisiana and the Gospel preached to the Indians. Fr Zenobe Membre, O F M, chaplain to the company (martyred in 1689), wrote "On the 22nd (March, 1682) we reached the Taensa. I made them understand all that I wished about our mysteries. They conceived pretty well the necessity of a God and director of all, but attributed this divinity to the sun." The area near the present town of Newellton, was the location of the first efforts in behalf of Catholicism. Although the immediate results were not great, the territory was now open to missionaries, which circumstance ultimately led to the establishment there of the Catholic Church.

The first Mass recorded as having been said on Louisiana soil was offered by Fr Anastase Douay, a Franciscan Recollect, who, accompanying the first expedition of Iberville, celebrated Mass on Shrove Tuesday, March 3, 1699. The exact place of celebration has not been determined. On March 8, 1699, Fr Anastase again celebrated Mass at a point not far from the present site of New Orleans. Fr Paul Du Ru, S J, a prominent figure in the early Christianization period, successfully erected a chapel at the village of the Houma Indians. Moreover, through his efforts, the first church was built among the Bayougoula Indians who then lived near the present site of Bayou Goula. Thus the period from 1699-1702 marks the first definite attempt to Christianize the lower part of Louisiana.

Slowly but surely, Catholicism began to spread, thanks to the tireless efforts of Capuchins, Carmelites, Jesuits and priests of the Quebec Seminary, despite many difficulties and hardships. In the year 1717, when the Company of the Indies took charge of the territory, the fifty-third chapter of their charter provided for the building and maintenance of churches in all their settlements and likewise for the staffing of the same by approved ecclesiastics. Lined up against the enemies of the Church were the staunch Catholics who kept the Faith alive and vital during the trying pioneer years. Much praise is due Bishop Dubourg, S S, for his successful administration of the diocese of New Orleans, of which he was the second bishop (1815-1825). His efforts in protecting the Faith in Louisiana and promoting the best interests of the Church, should not pass unnoticed. His was a particularly difficult period of administration and only through his unbounded zeal and energy was the spirit of Catholicism perpetuated. It is wonderful to recall that amid sinister influences and factions that fought both openly and covertly against it, the Church was able to develop as it did, it has been well said that "no work of man could have withstood the incessant pounding and warring from within and without."

In this 250th anniversary year commemorating the coming of Catholicism to Louisiana, it is well to call to mind the trials and the heroic labors of those who gave Louisiana its heritage of active Catholic life.

UNITED STATES MARTYROLOGY

This list includes the names of those who, within the confines of the present United States, died a martyr's death or in the odor of sanctity, having sacrificed all in God's cause. (Subject to the decision of the Holy See and the decree of Pope Urban VIII.)

St. Isaac Jogues and Companions, eight Jesuit martyrs of North America, beatified by Pope Pius XI, June 21, 1925, and canonized by the same Pontiff, June 29, 1930. Feast celebrated on Sept. 26. They are: **Fr. Isaac Jogues**, martyred at instigation of Mohawk medicine men, at Auriesville, N. Y., Oct. 18, 1646; **Bro. John de Lalande**, martyred a day after Fr. Jogues, Oct. 19, 1646, at Auriesville; **Bro. Rene Goupil**, martyred at Auriesville, Sept. 23, 1642, and the following five who shed their blood for Christ when pagan Hurons made attacks on 15 villages of Christian Hurons in Canada, **Fr. Anthony Daniel**, July 4, 1648, **Fr. Gabriel Lalemant**, March 17, 1649, **Fr. John de Brebeuf**, March 16, 1649, **Fr. Charles Garnier**, Dec. 7, 1649, and **Fr. Noel Chabanel**, Dec. 8, 1649.

Felix de Andreis, C. M. (1778-1820), first Superior of the Vincentians in the U. S. and Vicar General of Upper Louisiana. A beautiful star appeared over the spot where his body lay after death and disappeared after the funeral services. Many miracles were attributed to his intercession. His cause was introduced in 1918.

Frederic Baraga (1797-1868), first Bishop of Marquette, suffered untold hardship to bring the Gospel to the Redmen during a 37-year apostolate to the Indians of Michigan and Wisconsin. Preliminary process of beatification has begun in Yugoslavia, his birthplace, and Michigan in 1933.

Mother Mary Magdalen Bentivoglio (1834-1905), foundress of the Poor Clares in the U. S., despite great discouragement. Finally the strict enclosure was established in Omaha in 1882. Her beatification cause is before the Roman Tribunal.

Simon Gabriel Brute, S. S. (1779-1839), first Bishop of Vincennes, after refusing two bishoprics. His

zeal knew no bounds, though his health was feeble. He died, worn out by his labors.

St. Frances Xavier Cabrini, M.S.C. (1850-1917), foundress of the Missionary Sisters of the Sacred Heart, in Italy. She established them in the United States, becoming a citizen in 1909. Her order had a remarkable growth, and her work remains as her monument. Beatified Nov. 13, 1938; canonized July 7, 1946.

Luis Cancer, O. P. (c. 1500-49), labored as a missionary in Haiti, Puerto Rico, Nicaragua, Guatemala, Mexico and Florida, where he was martyred near Tampa Bay, June 26, 1549.

Magin Catala, O.F.M. (1761-1830), "The Holy Man of Santa Clara." He labored in the Santa Clara Mission for 36 years with heroic sacrifice, and lived an austere priestly life of prayer, fasting and discipline. The examination of his writings has been completed and the formal introduction of his cause is being prepared.

Bl. Rose Philippine Duchesne, R. S. C. J. (1769-1852), foundress of the Religious of the Sacred Heart in the U. S. Through her heroic zeal she made the first foundation at St. Charles, Mo., and helped establish many others, becoming a spiritual powerhouse during the solitude of her last decade. Declared Venerable by Pope Pius XI and beatified by Pope Pius XII, May 12, 1940.

Benedict Joseph Flaget, S. S. (1763-1850), first Bishop sent to the West, Bishop of Bardstown (Louisville), lived to see within his territory the erection of 11 dioceses, 2 to archiepiscopal rank. He worked perseveringly and wrote voluminously.

Demetrius Gallitzin (1770-1840), Prince-Priest, Apostle of the Alleghenies. Scion of a Russian prince-

ly family and reared in the Greek Orthodox Church, he became a Catholic at 17 and when 22 came to the U. S. Attracted to the priesthood, he was ordained in 1795 and after four years' labor in Maryland, Pennsylvania and Virginia, obtained permission to establish a Catholic colony in western Pennsylvania. There he labored for 41 years, expending some \$200,000 of his princely fortune in his priestly work, and suffering poverty. He lived a life of heroic holiness.

Mother Theodore Guerin (1798-1856), foundress of the Sisters of Providence of Indiana. She came from France to establish her order in the U. S. and founded a community in a then wild and isolated section of the New World, at St. Mary-of-the-Woods, Indiana, in 1840. Tribulation, poverty and persecution were endured. Her writings were favorably considered by the Sacred Congregation of Rites, in 1940, with a view to beatification.

Leo Heinrichs, O. F. M. (1867-1908), "Martyr of the Eucharist." In 1907 he was appointed pastor of St. Elizabeth's, Denver, Colo., and while distributing Communion there on Feb. 23, 1908, was assassinated by an anarchist, who after receiving the Sacred Host spat it out and emptied his revolver into the heart of the priest. The process of investigation for beatification was begun in 1926 and the reports forwarded to Rome in 1933.

Luis Jayme, O. F. M. (d. 1775), Franciscan protomartyr of California. Came from Franciscan Province of Majorca to Upper California in 1770. Labored at San Diego until Indians fired the Mission, Nov. 4, 1775, and clubbed Fr. Luis Jayme to death. The saintly Serra exclaimed, "Thanks be to God, the land is now watered," and thereafter the San Diego Mission, watered by this martyr's blood, surpassed all others in neophytes.

Eusebio Francisco Kino, S. J. (1645-1711), the "Padre on Horse-

back," cartographer and organizer, established 19 missions in the land of the Pimas, in Mexico, California and Arizona.

Mathias Loras (1792-1858), first Bishop of Dubuque, traversed prairies, rivers and mountains of his diocese on horseback, foot, steamboat and stage, to minister to some 30,000 Indians and the white settlers. The "saintly Loras" died, worn out with his labors. In 1937 the Archbishop of Dubuque instituted the process of his beatification.

Pedro Martinez, S. J. (1533-66), Jesuit protomartyr of New World, was betrayed and killed by Indians at Mount Cornelia, Fla., Oct. 6, 1566.

Samuel Charles Mazzuchelli, O. P. (1806-64), "Builder of the West," a saintly Friar. Through Ohio, Wisconsin, Illinois and Iowa he rode or walked, ministering to the faithful, converting, organizing, building. Founded the Dominican Sisters of the Most Holy Rosary.

Richard Miles, O. P. (1791-1860), "Father of the Church in Tennessee," first Bishop of Nashville. A native American, he tirelessly worked and labored for the Church in this country.

John Nepomucene Neumann, C. Sa. R. (1811-60), fourth Bishop of Philadelphia, called the "Missionary Bishop." For his work in the confessional he mastered 12 languages, founded parochial school system and prescribed Forty Hours' Devotion in his diocese. Pronounced Venerable by Pope Leo XIII. With a view to his beatification Pope Benedict XV declared he practiced virtue to a heroic degree.

Francisco de Porras, O. F. M. (d. 1633), Franciscan martyr of Arizona. A Spaniard, he joined the Franciscans in Mexico, and was assigned to New Mexico in 1628. Traveled to Hopi territory and there cured a deaf-mute. Jealous medicine men poisoned his food.

Joseph Rosati, C. M. (1789-1843), first Bishop of St. Louis, when the diocese embraced Missouri, Arkan-

sas and two-thirds of Illinois Wrote many important documents for first four Provincial Councils of Baltimore Noted for zeal, sanctity and untiring labors.

Francis Xavier Seelos, C. Ss. R. (1819-67), missionary in Pittsburgh, and finally in New Orleans where he was stricken with yellow fever Of extraordinary holiness, he was chosen to important offices, and won many souls In 1912 information was presented to the Sacred Congregation of Rites with a view to having his cause introduced

Junipero Serra, O. F. M. (1713-84), Apostle of California Labored in Mexico from 1749 to 1769, and from then until his death in California, where his prodigious labors founded numerous missions He was father to all, and his love for the Indians was limitless He lived and died in great sanctity A historical commission has been set up in the Monterey-Fresno diocese to examine his writings as a step toward beatification

Elizabeth Ann Bayley Seton (1774-1821), foundress of the Sisters of Charity in the U. S Mother of five children, widowed at an early age, a convert to the Church in 1805, she opened a school for girls in Baltimore, and the work prospered She longed to embrace religious life, and founded the Sisters of Charity in the U S Her cause was formally introduced in 1940

Kateri Tekakwitha (d 1680), "The Lily of the Mohawks" An Indian maid, treated as a slave and accused of immorality because of her desire for virginity She was baptized by Fr de Lamberville Her outstanding virtues led great numbers to the Faith She was the first of her race to vow virginity and after her death appeared to several persons, protected her village from storms and warfare, and created great fervor among her people Her home at Caughnawaga, Canada, has been a place of pilgrimage for almost three centuries. Her cause was introduced in 1926.

One hundred and sixteen American martyrs for whom joint beatification and canonization is being sought, are named below, with date and place of martyrdom, in chronological order. The list was compiled under the direction of Bishop John Mark Gannon of Erie and was sent to the Sacred Congregation of Rites by Cardinal Dougherty, Archbishop of Philadelphia Those with an asterisk are already listed on pp 106-109, 135

Fr Juan de Padilla, *Franciscan (Protomartyr of the United States), probably 1542, in Central Kansas, at or near Lyons

Fr Juan de la Cruz and Bro Luis Descalona de Ubeda, Franciscans (companions of Fr Juan de Padilla, protomartyr), probably in fall of 1542 Fr de la Cruz at Puaray, N Mex, Bro Luis at Pecos, N Mex

Fr Luis Cancer de Barbastro* and companions, Fr Diego de Penafloja and Bro Fuentes, Dominicans Fr Cancer, June 26, 1549, the other two, sometime before this date, near Tampa Bay, Fla

Fr Diego de la Cruz, Fr Hernando Mendez, Fr Juan Ferrer and Bro Juan de Mena, Dominicans, 1553, probably in what is now the Diocese of Corpus Christi, Tex.

Fr Pedro Martinez*, Jesuit (U S Protomartyr of the Society of Jesus), Oct 6, 1566, Mount Cornelia, Fla

Fr Luis de Queros and novice companions, Gabriel de Solis and Baptista Mendez, Jesuits, Feb 5, 1571, near St Mary's Mission, Va

Fr Juan Baptista de Segura and companions. Cristobal Redondo, a novice; Bros Pedro Linares, Gabriel Gomez and Sancho Zeballos, Jesuits; Feb 9, 1571, near St Mary's Mission, Va.

Fr. Francisco Lopez and companions, Fr Juan de Santa Maria and Bro Augustin Rodriguez, Franciscans Fr Juan de Santa Maria, Sept. 10, 1581, at Chilili, N. Mex.; the others in the spring of 1582 Fr. Lopez at Puaray (Tiguex), N Mex, and Bro Rodriguez at Pueblo Santiago, N. Mex

Fr. Pedro de Corpa and companions, Frs. Blas Rodriguez, Miguel de Aunon and Francisco de Verascola and Bro Antonio de Badajoz, Franciscans Fr. de Corpa, Sept. 13, 1597, at Tolomato, Ga; Fr Rodriguez, Sept. 16, 1597, at Tupiqui, Ga, Fr. de Aunon and Bro. Badajoz, Sept 17, on Guale (probably St Catherine's Island); and Fr Verascola, soon after Sept 17, on Asao (probably St Simon's Island)

Fr. Pedro de Miranda, Franciscan, Dec 28, 1631, pueblo of Taos, N Mex

Fr. Francisco Letrado and Fr Martin de Arvide, Franciscans. Fr. Letrado, Feb 22, 1632, at Hawikuh, near Zuni, N Mex; Fr de Arvide, Feb 27, in Northern Arizona

Fr Francisco de Porras*, Franciscan, June 28, 1633, San Bernardo de Awatobi Mission, Ariz

Three unnamed Franciscans, 1647, in vicinity of Tallahassee, Fla

Fr Pedro de Avila y Ayala and Fr Alonso Gil de Avila, Franciscans Fr Pedro, Oct 7, 1672, at Hawikuh, N Mex, Fr Alonso, Jan 23, 1675, at Senecu, N. Mex.

The 21 Franciscan martyrs and one Indian martyr of the great Pueblo revolt in New Mexico and Arizona, Aug. 10, 1680 Fr Juan Bernal and companions, Frs Domingo de Vera, Fernando de Velasco and Manuel Tinoco, Galisteo, N Mex.; Fr. Juan Bautista Pio, near pueblo of Tesuque, N. Mex.; Fr Tomas de Torres, Nambe, N. Mex.; Fr. Antonio de Mora and companion, Bro. Juan de la Pedrosa, Taos, N. Mex; Fr. Matias Rendon, Picuris, N Mex; Fr Luis de Morales and companion, Bro Antonio Sanchez de Pro, San Ildefonso, N. Mex; Fr. Francisco Antonio de Lorenzana and companions, Frs. Juan de Talaban and Jose de Montesdoca, Santo Domingo, N. Mex.; Fr. Juan de Jesus, San Diego de Jemez, N Mex.; Fr. Lucas Maldonado, pueblo of Acoma, N. Mex.; Fr. Juan del Val, Halona (now Zuni), N Mex.; Fr. Jose de Espeleta and companions, Frs. Agustin de Santa Maria,

Jose de Figueroa and Jose de Trujillo, probably Aug 11, a day later than the rest, Northern Arizona; Bartolome Naranjo, Indian, Aug. 9, pueblo of San Felipe, N. Mex.

Fr. Gabriel de la Ribourde, Franciscan, Sept. 19, 1680, Seneca, Ill.

Fr. Zenobe Membre and Fr Maxim le Clerq, Franciscans, and Fr Chefdeville, Sulpician, about Jan 15, 1689, Fort St. Louis, Tex.

Stephen Tegananokoa, Frances Gonannhatenha and Margaret Garangouas, Indians The first in 1690; the others about 1692 at Onondaga (near Auriesville), N. Y.

Fr Francisco de Jesus Maria Casanas (New World protomartyr of the Sacred Congregation of the Propagation of the Faith) and companions, Frs Jose de Arbizu, Antonio de Carbonel, Francisco Corvera and Antonio Moreno, all Franciscans, on June 4, 1696 Fr Casanas near Jemez, N Mex; Frs de Arbizu and de Carbonel at San Cristobal; Frs Corvera and Moreno at San Ildefonso

Fr Luis Sanchez, Franciscan, October, 1696, Mayaca, Fla.

Fr. Christopher Plunkett, Capuchin, 1697, probably on island in Chesapeake Bay.

Fr Nicholas Foucault, diocesan priest, July, 1702, near Fort Adams, Miss

Fr Juan Parga Arraiyo and companions, Frs Manuel de Mendoza, Domingo Criado, Tiburcio de Osorio and Agustin Ponze de Leon, Franciscans, and Antonio Enixa and Amador Cuipa Feliciano, Indians. Fr. Arraiyo and the two Indians on Jan. 25, 1704; the others about the same time. Fr Arraiyo and the Indians near Mission La Concepcion de Ayubale, Fla; Fr de Mendoza at Mission San Pedro y San Pablo de Patali, Fla; and the other three in the Apalache missions near Tallahassee, Fla.

Fr. Constantin Delhalle, Franciscan, June, 1706, Detroit, Mich.

Fr. John Francis Buisson de St Cosme, diocesan priest, December, 1706, near Donaldsonville, La.

Fr. James Gravier, Jesuit, April 23, 1708, on L'Isle Massacre (Dauphin Island), near Mobile, Ala.

Bro. Luis de Montesdoca, Franciscan, 1718, Eastern Texas or Robeline, La.

Fr. Juan Minguez, Franciscan, Aug. 12, 1720, probably near Columbus, Neb.

Bro. Jose Pita, Franciscan, 1721, Carnizeria, Tex.

Fr. Sebastian Rasle, Jesuit, Aug 23, 1724, Madison, Me.

Fr. Paul du Poisson, Jesuit, Nov 28, 1729, Natchez, Miss.

Fr. John Souel, Jesuit, Dec. 18, 1729, near Vicksburg, Miss.

Fr. Gaston, diocesan priest, 1730, Cahokia Mission, Ill.

Fr. Anthony Senat, Jesuit, March 25, 1736, Pontotoc (near Fulton), Miss.

Seven French officers: Commander Pierre D'Artiquette, Capt. Francois Marie Bissot de Vincennes, Capt Louis Dallebout de Coulonge, Capt Louis Charles du Tisne, Capt Francois Mariauchau D'Esgly, Capt Pierre Antoine de Tonty, Capt Louis Groston de St Ange, Jr., and 13 soldiers (names unknown) were burned at the stake at the same time as Fr. Senat, by the Chickasaw Indians, March 25, 1736, Pontotoc (near Fulton), Miss.

Fr. Francisco Xavier Silva, Franciscan, July 5, 1749, near Presidio del Rio Grande, Tex.

Fr. Jose Francisco Ganzabal, Franciscan, May 11, 1752, Mission Nuestra Senora de la Candelaria, Tex.

Fr. Alonso Giraldo de Terreros and Fr. Jose Santiesteban, Franciscans, March 16, 1758, Mission San Saba, Tex.

Fr. Luis Jayme*, Franciscan, Nov. 4, 1775, Mission San Diego, Calif.

Fr. Francisco Hermenegildo Garces and companions, Frs. Juan Antonio Barreneche, Juan Marcello Dias and Jose Matias Moreno, Franciscans. Frs. Garces and Barreneche, July 19, 1781, at Mission La Purisima Concepcion, Calif.; Frs. Dias and Moreno, July 17, 1781, at Mission San Pedro y San Pablo de Bicuier, Calif.

Fr. Andres Quintana, Franciscan, Oct. 12, 1812, near Mission Santa Cruz, Calif.

Fr. Antonio Diaz de Leon, Franciscan, about Nov. 4, 1834, near San Augustine, Tex.

Archbishop Charles John Seghers (martyr-apostle of Alaska)*, Nov. 28, 1886, on Yukon River near Nulato, Alaska

Fr James Edwin Coyle, Mobile diocesan priest, Aug. 10, 1921, Birmingham, Ala.

Finally, there are included five cases long associated with this group of martyrs, but as yet lacking complete historical evidence

Fr Pedro de Ortega, Franciscan, 1631, New Mexico or Texas.

Fr. Rene Menard, Jesuit, about Aug. 15, 1661, Northeastern Wisconsin.

Bro. Marcos Delgado, Franciscan, 1704, Ayubale, Fla.

Fr. Leonard Vattier, Franciscan, 1715, Wisconsin.

Fr. Domingo de Saraoz, Franciscan, 1731, Santa Ana, N. Mex.

THE EIGHT BEATITUDES

1. Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.

2 Blessed are the meek, for they shall possess the land.

3. Blessed are they who mourn, for they shall be comforted.

4. Blessed are they who hunger and thirst for justice, for they shall be satisfied.

5. Blessed are the merciful, for they shall obtain mercy.

6. Blessed are the clean of heart, for they shall see God.

7. Blessed are the peacemakers, for they shall be called children of God.

8. Blessed are they who suffer persecution for justice' sake, for theirs is the Kingdom of Heaven.

APOSTOLIC DELEGATES TO THE UNITED STATES

An Apostolic Delegate enjoys precedence over all ordinaries in his territory except cardinals. There have been six Apostolic Delegates to the United States:

His Eminence Francis Cardinal Satolli (1893-1896); His Eminence Sebastian Cardinal Martinelli, O. S. A. (1896-1902); His Eminence Diomedes Cardinal Falconio, O. F. M. (1902-1911); His Eminence John Cardinal Bonzano (1911-1922); His Eminence Pietro Cardinal Fumasoni-Biondi (1922-1933); His Excellency Most Rev. Amleto Giovanni Cicognani, Titular Archbishop of Laodicea (1933-).

His Excellency Most Rev. Amleto Giovanni Cicognani was born in Brisighella, Province of Ravenna, Italy, February 24, 1883. He was ordained priest at Faenza, on September 23, 1905. Appointed Under Secretary of the Consistorial Congregation, December 16, 1922, he was elevated to Domestic Prelate, May 19, 1923, and was successively appointed Assessor of the Congregation for the Oriental Church, February 16, 1928, Secretary of the Commission for the Codification of Oriental Law, December 2, 1929, and Apostolic Delegate to the United States, March 17, 1933. He was consecrated Titular Archbishop of Laodicea on April 23, 1933, in Rome. In December, 1945, the Vicariate-Apostolic of Guam was transferred from the dependence of the Apostolic Delegation in the Philippines to that of the U. S. Apostolic Delegation. In July, 1946, parts of the Mariana Archipelago were joined to the Vicariate-Apostolic of Guam and were placed under the Apostolic Delegate to the United States. The Apostolic Delegate resides at 3339 Massachusetts Ave., N W., Washington 8, D C.

AMERICAN CARDINALS

Nine prelates of American birth have been created Cardinals. The list of American princes of the Church, however, also includes those Cardinals who became naturalized Americans and those of foreign birth who dwelt in the United States.

<i>Created</i>	<i>Name</i>	<i>Birthplace</i>	<i>American Service</i>	<i>Death</i>
1836	Jean Cheverus .	France	First Bishop of Boston .	1836
1861	Cajetan Bedini	Italy	Special Envoy of Pope Pius IX	1864
1875	John McCloskey	Brooklyn	Archbishop of New York	1885
1886	James Gibbons .	Baltimore	Archbishop of Baltimore . .	1921
1886	Camillo Mazella, S. J.	Italy .	Jesuit Teacher in New York	1900
1893	Ignatius Persico, O F M Cap	Italy	Bishop of Savannah . . .	1895
1895	Francesco Satolli	Italy	Apostolic Delegate to U S	1910
1899	Joseph Calasancius Vives y Tuto, O F. M. Cap .	Spain	Cleric in California . . .	1913
1902	Sebastian Martinelli, O S A	Italy	Apostolic Delegate to U S	1918
1911	John Farley .	Ireland	Archbishop of New York	1918
1911	Diomedes Falconio, O F. M.	Italy	Apostolic Delegate to U S	1917
1911	William O'Connell .	Lowell, Mass	Archbishop of Boston	1944
1916	Donato Sbarretti . .	Italy .	Auditor of the Apostolic Delegation in the U. S.	1939
1921	Dennis Dougherty . .	Girardville, Pa	Archbishop of Philadelphia	
1922	John Bonzano	Italy	Apostolic Delegate to U. S	1927
1924	George Mundelein	New York	Archbishop of Chicago	1939
1924	Patrick Hayes	New York	Archbishop of New York	1938
1925	Bonaventure Cerretti .	Italy .	Auditor of the Apostolic Delegation in the U. S	1933
1930	Francis Marchetti Selvaggiani .	Italy	Auditor of the Apostolic Delegation in the U. S.	
1933	Pietro Fumasoni-Biondi	Italy .	Apostolic Delegate to U S	
1946	John Glennon . .	Ireland	Archbishop of St. Louis .	1946
1946	Samuel Stritch .	Nashville, Tenn	Archbishop of Chicago	
1946	Edward Mooney .	Mt Savage, Md	Archbishop of Detroit .	
1946 . .	Francis Spellman	Whitman, Mass .	Archbishop of New York . .	

SERIES OF ARCHBISHOPS AND BISHOPS OF UNITED STATES*

Archdioceses

Baltimore, Md.

(est. 1789, archd 1808)

John Carroll (1789-1815)
Leonard Neale (1815-17)
Ambrose Marechal, S. S. (1817-28)
James Whitfield (1828-34)
Samuel Eccleston, S S (1834-51)
Francis P Kenrick (1851-63)
Martin J Spalding (1864-72)
James R. Bayley (1872-77)
James Cardinal Gibbons (1877-1921)
Michael J Curley (1921-47)
Francis P Keough (1947-)

Boston, Mass.

(est 1808, archd 1875)

John L de Cheverus (1808-23)
Benedict J. Fenwick, S J (1825-46)
John B Fitzpatrick (1846-66)
John J Williams (1866-1907)
William Cardinal O'Connell (1907-44)
Richard J Cushing (1944-)

Chicago, Ill.

(est 1843, archd 1880)

William Quarter (1843-48)
James O Vandevelde, S J (1848-53)
Anthony O'Regan (1853-58)
James Duggan (1859-69)
Thomas P Foley, Admin (1870-79)
Patrick A Feehan (1880-1902)
James E Quigley (1903-15)
George Cardinal Mundelein (1915-39)
Samuel Cardinal Stritch (1940-)

Cincinnati, Ohio

(est 1821; archd 1850)

Edward D Fenwick, O P. (1821-32)
John B Purcell (1833-83)
William H Elder (1883-1904)
Henry Moeller (1904-25)
John T McNicholas, O P (1925-)

Denver, Colo.

(est 1887, archd 1941)

Joseph P. Machebeuf (1887-89)
Nicholas C. Matz (1889-1917)
J Henry Tihen (1917-31)
Urban J Vehr (1931-)

Detroit, Mich.

(est 1833, archd 1937)

Frederick Rese (1833-71)
Peter P Lefevre, Admin (1841-69)
Caspar H Borgess (1870-88)

John S Foley (1888-1918)
Michael J. Gallagher (1918-37)
Edward Cardinal Mooney (1937-)

Dubuque, Ia.

(est 1837; archd 1893)

Mathias Loras (1837-58)
Clement Smyth, O C S O (1858-65)
John Hennessy (1866-1900)
John J Keane (1900-11)
James J Keane (1911-29)
Francis J. Beckman (1930-46)
Henry P Rohlman (1946-)

Indianapolis, Ind.

(est 1834, archd 1944)

Simon G Brute, S S. (1834-39)
Celestine de la Hailandiere (1839-47)
John S Bazin (1847-48)
Maurice de St Palais (1848-77)
Francis S Chatard (1878-1918)
Joseph Chartrand (1918-33)
Joseph E Ritter (1934-46)
Paul C Schulte (1946-)

Los Angeles, Calif.

(est 1840, archd 1936)

Francis Garciadiego y Moreno,
O F M (1840-46)
Joseph S Alemany, O P (1850-53)
Thaddeus Amat, C M (1853-78)
Francis Mora (1878-96)
George T Montgomery (1896-1903)
Thomas J Conaty (1903-15)
John J Cantwell (1917-47)
J Francis A McIntyre (1948-)

Louisville, Ky.

(est. 1808, archd 1937)

Benedict J Flaget, S S (1808-32)
John B David, S S (1832-33)
Benedict J Flaget, S S (1833-50)
Martin J. Spalding (1850-64)
Peter J Lavialle (1865-67)
William G McCloskey (1868-1909)
Denis O'Donaghue (1910-24)
John A Floerssh (1924-)

Milwaukee, Wis.

(est 1843, archd 1875)

John M Henni (1843-81)
Michael Heiss (1881-90)
Frederick X. Katzer (1891-1903)
Sebastian G Messmer (1903-30)
Samuel A. Stritch (1930-40)
Moses E. Kiley (1940-)

*The year of appointment is given as the start of the reign of each archbishop or bishop, even though he may have been consecrated or installed in a different year.

Newark, N. J.

(est. 1853; archd. 1937)

James R. Bayley (1853-72)
Michael A. Corrigan (1873-80)
Winand M. Wigger (1881-1901)
John J. O'Connor (1901-27)
Thomas J. Walsh (1928-)

New Orleans, La.

(est 1793; archd. 1850)

Luis Penalver y Cardenas
(1793-1801)

John Carroll, Adm. (1809-15)
Louis W. Dubourg, S. S. (1815-25)
Joseph Rosati, C. M. (1826-29)
Leo De Neckere, C. M. (1829-33)
Anthony Blanc (1835-60)
Jean Marie Odin, C. M. (1861-70)
Napoleon J. Perche (1870-83)
Francis X Leray (1883-87)
Francis A Janssens (1888-97)
Placide L. Chapelle (1897-1905)
James H. Blenk, S. M. (1906-17)
John W. Shaw (1918-34)
Joseph F. Rummel (1935-)

New York, N. Y.

(est 1808; archd 1850)

Richard L. Concanen, O P
(1808-10)
John Connolly, O. P. (1814-25)
John Dubois, S. S. (1826-42)
John J. Hughes (1842-64)
John Cardinal McCloskey (1864-85)
Michael A. Corrigan (1885-1902)
John Cardinal Farley (1902-18)
Patrick Cardinal Hayes (1919-38)
Francis Cardinal Spellman (1939-)

Omaha, Neb.

(est 1885; archd. 1945)

James O'Connor (1885-90)
Richard Scannell (1891-1916)
Jeremiah J. Harty (1916-27)
Francis Beckman, Admin (1926-28)
Joseph F. Rummel (1928-35)
James H. Ryan (1935-47)
Gerald T. Bergan (1948-)

Philadelphia, Pa.

(est. 1808; archd. 1875)

Michael Egan, O. F. M. (1809-14)
Henry Conwell (1819-42)
Francis P. Kenrick (1842-51)
John N. Neumann, C. Ss. R. (1852-60)
James F. Wood (1860-83)

Patrick J. Ryan (1884-1911)
Edmond F. Prendergast (1911-18)
Dennis Cardinal Dougherty (1918-)

Portland, Ore.

(est 1846)

Francis N. Blanchet (1846-80)
Charles J. Seghers (1880-84)
William H. Gross, S. Ss. R. (1885-98)
Alexander Christie (1899-1925)
Edward D. Howard (1926-)

St. Louis, Mo.

(est 1826; archd 1847)

Joseph Rosati, C. M. (1827-43)
Peter R. Kenrick (1843-95)
John J. Kain (1895-1903)
John Cardinal Glennon (1903-46)
Joseph E. Ritter (1946-)

St. Paul, Minn.

(est 1850, archd 1888)

Joseph Cretin (1850-57)
Thomas L. Grace, O. P. (1859-84)
John Ireland (1884-1918)
Austin Dowling (1918-30)
John G. Murray (1931-)

San Antonio, Tex.

(est 1874, archd. 1926)

Anthony D. Pellicer (1874-80)
John C. Neraz (1881-94)
John A. Forest (1895-1911)
John W. Shaw (1911-18)
Jerome Drossaerts (1918-40)
Robert E. Lucey (1941-)

San Francisco, Calif.

(est. 1853; archd 1853)

Joseph S. Alemany, O. P. (1853-84)
Patrick W. Riordan (1885-1914)
Edward J. Hanna (1915-35)
John J. Mitty (1935-)

Santa Fe, N. M.

(est 1850; archd 1875)

John B. Lamy (1853-85)
John B. Salpointe (1885-94)
Placide L. Chapelle (1894-97)
Peter Bourgade (1899-1908)
John B. Pitaval (1909-18)
Albert T. Daeger, O. F. M. (1919-32)
Rudolph A. Gerken (1933-43)
Edwin V. Byrne (1943-)

Washington, D. C.

(est 1939; archd 1939)

Michael J. Curley (1939-47)
Patrick A. O'Boyle (1947-)

Dioceses

Albany, N. Y. (est. 1847)

John McCloskey (1847-64)
John J. Conroy (1865-77)
Francis McNeirny (1877-94)

Thomas M. Burke (1894-1915)
Thomas F. Cusack (1915-18)
Edmund F. Gibbons (1919-)

Alexandria, La. (est. 1853)
 Augustus M. Martin (1853-75)
 Francis X. Leray (1876-83)
 Anthony Durier (1884-1904)
 Cornelius Van de Ven (1904-32)
 Daniel F. Desmond (1932-45)
 Charles P. Greco (1946-)

Altoona, Pa. (est. 1901)
 Eugene A. Garvey (1901-20)
 John J. McCort (1920-36)
 Richard T. Guilfoyle (1936-)

Amarillo, Tex. (est. 1926)
 Rudolph A. Gerken (1926-33)
 Robert E. Lucey (1934-41)
 Laurence J. FitzSimon (1941-)

Austin, Tex. (est. 1947)
 Louis J. Reicher (1947-)

Baker City, Ore. (est. 1903)
 Charles J. O'Reilly (1903-18)
 Joseph F. McGrath (1918-)

Belleville, Ill. (est. 1887)
 John Janssen (1888-1913)
 Henry Althoff (1913-47)
 Albert R. Zuroweste (1947-)

Bismarck, N. Dak. (est. 1909)
 Vincent Wehrle, O S B (1910-39)
 Vincent J. Ryan (1940-)

Boise, Ida. (est. 1893)
 Alphonse J. Glorieux (1893-1917)
 Daniel M. Gorman (1918-27)
 Edward J. Kelly (1928-)

Brooklyn, N. Y. (est. 1853)
 John Loughlin (1853-91)
 Charles E. McDonnell (1892-1921)
 Thomas E. Molloy (1921-)

Buffalo, N. Y. (est. 1847)
 John Timon, C M (1847-67)
 Stephen V. Ryan, C M (1868-96)
 James E. Quigley (1896-1903)
 Charles H. Colton (1903-15)
 Dennis J. Dougherty (1915-18)
 William Turner (1919-36)
 John A. Duffy (1937-44)
 John F. O'Hara, C S C. (1945-)

Burlington, Vt. (est. 1853)
 Louis De Goesbriand (1853-99)
 John S. Michaud (1899-1908)
 Joseph J. Rice (1910-38)
 Matthew F. Brady (1938-44)
 Edward F. Ryan (1944-)

Camden, N. J. (est. 1937)
 Bartholomew J. Eustace (1937-)

Charleston, S. C. (est. 1820)
 John England (1820-42)
 Ignatius A. Reynolds (1843-55)
 Patrick N. Lynch (1857-82)
 Henry P. Northrop (1883-1916)

William T. Russell (1916-27)
 Emmet M. Walsh (1927-)

Cheyenne, Wyo. (est. 1887)
 Maurice F. Burke (1887-93)
 Thomas M. Lenihan (1896-1901)
 James J. Keane (1902-11)
 Patrick A. McGovern (1912-)

Cleveland, Ohio (est. 1847)
 Amadeus Rappe (1847-70)
 Richard Gilmour (1872-91)
 Ignatius F. Horstmann (1891-1908)
 John P. Farrelly (1909-21)
 Joseph Schrembs (1921-45)
 Edward F. Hoban (1945-)

Columbus, Ohio (est. 1868)
 Sylvester R. Rosecrans (1868-78)
 John A. Watterson (1880-99)
 Henry Moeller (1900-03)
 James J. Hartley (1904-44)
 Michael J. Ready (1944-)

Corpus Christi, Tex. (est. 1912)
 Paul J. Nussbaum, C. P. (1913-20)
 Emmanuel B. Ledvina (1921-)

Covington, Ky. (est. 1853)
 George A. Carrell, S. J. (1853-68)
 Augustus M. Toebbe (1869-84)
 Camillus P. Maes (1884-1915)
 Ferdinand Brossart (1915-23)
 Francis W. Howard (1923-44)
 William T. Mulloy (1944-)

Crookston, Minn. (est. 1909)
 Timothy Corbett (1910-38)
 John H. Peschges (1938-44)
 Francis J. Schenk (1945-)

Dallas, Tex. (est. 1890)
 Thomas F. Brennan (1891-92)
 Edward J. Dunne (1893-1910)
 Joseph P. Lynch (1911-)

Davenport, Ia. (est. 1881)
 John McMullen (1881-83)
 Henry Cosgrove (1884-1906)
 James Davis (1906-26)
 Henry P. Rohlman (1927-44)
 Ralph L. Hayes (1944-)

Des Moines, Ia. (est. 1911)
 Austin Dowling (1912-19)
 Thomas W. Drumm (1919-33)
 Gerald T. Bergan (1934-48)
 Edward C. Daly, O. P. (1948-)

Duluth, Minn. (est. 1889)
 James McGoldrick (1889-1918)
 John T. McNicholas, O. P. (1918-25)
 Thomas A. Welch (1925-)

El Paso, Tex. (est. 1914)
 Anthony J. Schuler, S. J. (1915-42)
 Sidney M. Metzger (1942-)

Erie, Pa. (est. 1853)
 Michael O'Connor (1853-54)

Josue M. Young (1854-66)
 Tobias Mullen (1868-99)
 John E. Fitzmaurice (1899-1920)
 John M. Gannon (1920-)
Evansville, Ind. (est. 1944)
 Henry J. Grimmelsman (1944-)
Fall River, Mass. (est. 1904)
 William Stang (1904-07)
 Daniel F. Feehan (1907-34)
 James E. Cassidy (1934-)
Fargo, N. Dak. (est. 1889)
 John Shanley (1889-1909)
 James O'Reilly (1909-34)
 Aloisius J. Muench (1935-)
Fort Wayne, Ind. (est. 1857)
 John H. Luers (1857-71)
 Joseph Dwenger, C. Pp S (1872-93)
 Joseph Rademacher (1893-1900)
 Herman J. Alerding (1900-24)
 John F. Noll (1925-)
Gallup, N. M. (est. 1939)
 Bernard Espelage, O.F.M. (1940-)
Galveston, Tex. (est. 1847)
 John M. Odin, C M (1847-61)
 Claude M. Dubuis (1862-92)
 Nicholas A. Gallagher (1892-1918)
 Christopher E. Byrne (1918-)
Grand Island, Neb. (est. 1912)
 James A. Duffy (1913-31)
 Stanislaus V. Bona (1931-44)
 Edward J. Hunkeler (1945-)
Grand Rapids, Mich. (est. 1882)
 Henry J. Richter (1883-1916)
 Michael J. Gallagher (1916-18)
 Edward D. Kelly (1919-26)
 Joseph G. Pinten (1926-40)
 Joseph C. Plagens (1941-43)
 Francis J. Haas (1943-)
Great Falls, Mont. (est. 1904)
 Mathias C. Lenihan (1904-30)
 Edwin V. O'Hara (1930-39)
 William J. Condon (1939-)
Green Bay, Wis. (est. 1868)
 Joseph Melcher (1868-73)
 Francis X. Krautbauer (1875-85)
 Frederick X. Katzer (1886-91)
 Sebastian G. Messmer (1891-1903)
 Joseph J. Fox (1904-14)
 Paul P. Rhode (1915-45)
 Stanislaus V. Bona (1945-)
Harrisburg, Pa. (est. 1868)
 Jeremiah F. Shanahan (1868-86)
 Thomas McGovern (1887-98)
 John W. Shanahan (1899-1916)
 Philip R. McDevitt (1916-35)
 George L. Leech (1935-)
Hartford, Conn. (est. 1843)
 William Tyler (1843-49)
 Bernard O'Reilly (1850-56)
 F. P. MacFarland (1858-74)
 Thomas Galberry, O. S. A. (1875-78)
 Lawrence S. McMahon (1879-93)
 Michael Tierney (1893-1908)
 John J. Nilan (1910-34)
 Maurice F. McAuliffe (1934-44)
 Henry J. O'Brien (1945-)
Helena, Mont. (est. 1884)
 John B. Brondel (1884-1903)
 John P. Carroll (1904-25)
 George J. Finnegan, C S C (1927-32)
 Ralph L. Hayes (1933-35)
 Joseph M. Gilmore (1935-)
Joliet, Ill. (est. 1948)
 Martin D. McNamara (1948-)
Kansas City, Kans. (est. 1877)
 Louis M. Fink, O S B (1877-1904)
 Thomas F. Lillis (1904-10)
 John Ward (1910-29)
 Francis Johannes (1929-37)
 Paul C. Schulte (1937-46)
 George J. Donnelly (1946-)
Kansas City, Mo. (est. 1880)
 John J. Hogan (1880-1913)
 Thomas F. Lillis (1913-38)
 Edwin V. O'Hara (1939-)
La Crosse, Wis. (est. 1868)
 Michael Heiss (1868-80)
 Killian C. Flasch (1881-91)
 James Schwebach (1891-1921)
 Alexander J. McGavick (1921-48)
 John P. Treacy (1948-)
Lafayette, Ind. (est. 1944)
 John G. Bennett (1944-)
Lafayette, La. (est. 1918)
 Jules B. Jeanmard (1918-)
Lansing, Mich. (est. 1937)
 Joseph H. Albers (1937-)
Lincoln, Neb. (est. 1887)
 Thomas Bonacum (1887-1911)
 J. Henry Tihen (1911-17)
 Charles J. O'Reilly (1918-23)
 Francis J. Beckman (1923-30)
 Louis B. Kucera (1930-)
Little Rock, Ark. (est. 1843)
 Andrew Byrne (1843-62)
 Edward Fitzgerald (1866-1907)
 John B. Morris (1907-46)
 Albert L. Fletcher (1946-)
Madison, Wis. (est. 1946)
 William P. O'Connor (1946-)
Manchester, N. H. (est. 1884)
 Denis M. Bradley (1884-1903)
 John B. Delany (1904-06)
 George A. Guertin (1907-31)

John B. Peterson (1932-44)

Matthew F. Brady (1944-)

Marquette, Mich. (est. 1857)

Frederic Baraga (1857-68)

Ignatius Mrak (1868-78)

John Vertin (1879-99)

Frederick Eis (1899-1922)

Paul J. Nussbaum, C P (1922-35)

Joseph C. Plagens (1935-40)

Francis J. Manger (1940-47)

Thomas L. Noa (1947-)

Mobile, Ala. (est. 1829)

Michael Portier (1829-59)

John Quinlan (1859-83)

Dominic Manucy (1884-84)

Jeremiah O'Sullivan (1885-96)

Edward P. Allen (1897-1926)

Thomas J. Toolen (1927-)

Monterey-Fresno, Calif. (est. 1922)

John J. Cantwell, Admin (1922-24)

John B. MacGinley (1924-32)

Philip G. Scher (1933-)

Nashville, Tenn. (est. 1837)

Richard P. Miles, O P (1837-60)

James Whelan, O P (1860-63)

Patrick A. Feehan (1865-80)

Joseph Rademacher (1883-93)

Thomas S. Byrne (1894-1923)

Alphonse J. Smith (1923-35)

William L. Adrian (1936-)

Natchez, Miss. (est. 1837)

John J. Chanche, S S (1840-52)

James Van de Velde, S J (1853-55)

William H. Elder (1857-80)

Francis A. Janssens (1881-88)

Thomas Heslin (1889-1911)

John E. Gunn, S M (1911-24)

Richard O. Gerow (1924-)

Ogdensburg, N. Y. (est. 1872)

Edgar P. Wadhams (1872-91)

Henry Gabriels (1891-1921)

Joseph H. Conroy (1921-39)

Francis J. Monaghan (1939-42)

Bryan J. McEntegart (1943-)

Oklahoma City and Tulsa, Okla.

(est. 1905)

Theophile Meerschaert (1905-24)

Francis C. Kelley (1924-48)

Eugene J. McGuinness (1948-)

Owensboro, Ky. (est. 1937)

Francis R. Cotton (1937-)

Pateron, N. J. (est. 1937)

Thomas H. McLaughlin (1937-47)

Thomas A. Boland (1947-)

Peoria, Ill. (est. 1875)

John L. Spalding (1876-1908)

Edmund M. Dunne (1909-29)

Joseph H. Schlarman (1930-)

Pittsburgh, Pa. (est. 1843)

Michael O'Connor (1843-53; 1854-60)

Michael Domenec, C. M. (1860-76)

J. Tugg (1876-89)

Richard Phelan (1889-1904)

J. F. Regis Canevin (1904-20)

Hugh C. Boyle (1921-)

Portland, Me. (est. 1853)

David W. Bacon (1855-74)

James A. Healy (1875-1900)

William H. O'Connell (1901-06)

Louis S. Walsh (1906-24)

John G. Murray (1925-31)

Joseph E. McCarthy (1932-)

Providence, R. I. (est. 1872)

Thomas F. Hendricks (1872-86)

Matthew Harkins (1887-1921)

William A. Hickey (1921-33)

Francis P. Keough (1934-47)

Russell J. McVinney (1948-)

Pueblo, Colo. (est. 1941)

Joseph C. Willging (1941-)

Raleigh, N. C. (est. 1924)

William J. Hafey (1925-37)

Eugene J. McGuinness (1937-44)

Vincent S. Waters (1945-)

Rapid City, S. Dak. (est. 1902)

John Starha (1902-09)

Joseph F. Busch (1910-15)

John J. Lawler (1916-48)

William T. McCarty, C. Ss R (1948-)

Reno, Nev. (est. 1931)

Thomas K. Gorman (1931-)

Richmond, Va. (est. 1820)

Patrick Kelly (1820-22)

Richard V. Whelan (1840-50)

James McGill (1850-72)

James Gibbons (1872-77)

John J. Keane (1878-88)

Augustine Van de Vyver (1889-1911)

Denis J. O'Connell (1912-26)

Andrew J. Brennan (1926-45)

Peter L. Ireton (1945-)

Rochester, N. Y. (est. 1868)

Bernard J. McQuaid (1868-1909)

Thomas F. Hickey (1909-28)

John F. O'Hern (1929-33)

Edward F. Mooney (1933-37)

James E. Kearney (1937-)

Rockford, Ill. (est. 1908)

Peter J. Muldoon (1908-27)

Edward F. Hoban (1928-42)

John J. Boylan (1942-)

Sacramento, Calif. (est 1886)
 Patrick Manogue (1886-95)
 Thomas Grace (1890-1921)
 Patrick J. Keane (1922-28)
 Robert J. Armstrong (1929-)

Saginaw, Mich. (est 1938)
 William F. Murphy (1938-)

St. Augustine, Fla. (est 1870)
 Augustin Verot, S S (1870-76)
 John Moore (1877-1901)
 William J. Kenny (1902-13)
 Michael J. Curley (1914-21)
 Patrick J. Barry (1922-40)
 Joseph P. Hurley (1940-)

St. Cloud, Minn. (est 1889)
 Otto Zardetti (1889-94)
 Martin Marty, O S B (1894-96)
 James Trobec (1897-1914)
 Joseph F. Busch (1915-)

St. Joseph, Mo. (est 1868)
 John J. Hogan (1868-80)
 John J. Hogan, Admin (1880-93)
 Maurice F. Buike (1893-1923)
 Francis Gilfillan (1923-33)
 Charles H. Le Blond (1933-)

Salina, Kans. (est 1887)
 Richard Scannell (1887-91)
 John J. Hennessy, Admin (1891-97)
 John F. Cunningham (1898-1919)
 Francis J. Tiet (1920-38)
 Francis A. Thill (1938-)

Salt Lake, Utah (est 1891)
 Lawrence Scanlan (1891-1915)
 Joseph S. Glass, C M (1915-26)
 John J. Mitty (1926-32)
 James E. Kearney (1932-37)
 Duane G. Hunt (1937-)

San Diego, Calif. (est 1936)
 Charles F. Buddy (1936-)

Savannah-Atlanta, Ga. (est 1850)
 Francis X. Gartland (1850-54)
 John Barry (1857-59)
 Augustin Verot, S S (1861-70)
 Ignatius Persico, O F M Cap (1870-72)
 William H. Gross, C Ss R (1873-85)
 Thomas A. Becker (1886-99)
 Benjamin J. Keiley (1900-22)
 Michael J. Keyes, S M (1922-35)
 Gerald P. O'Hara (1935-)

Scranton, Pa. (est 1868)
 William O'Hara (1868-99)
 Michael J. Hoban (1899-1926)
 Thomas C. O'Reilly (1927-38)
 William J. Hafey (1938-)

Seattle, Wash. (est. 1850)
 Augustin M. Blanchet (1850-79)
 Aegidius Junger (1879-95)
 Edward J. O'Dea (1896-1932)
 Gerald Shaughnessy, S M. (1933-)

Sioux City, Ia. (est 1902)
 Philip J. Garrigan (1902-19)
 Edmond Heelan (1920-48)
 Joseph M. Mueller (1948-)

Sioux Falls, S. Dak. (est 1889)
 Martin Marty, O S B (1889-94)
 Thomas O'Gorman (1896-1921)
 Bernard J. Mahoney (1922-39)
 William O. Brady (1939-)

Spokane, Wash. (est 1913)
 Augustine F. Schinner (1914-25)
 Charles D. White (1926-)

Springfield, Ill. (est 1853)
 Henry D. Juncker (1857-68)
 Peter J. Baltes (1869-86)
 James Ryan (1888-1923)
 James A. Griffin (1923-48)
 William A. O'Connor (1948-)

Springfield, Mass. (est 1870)
 Patrick T. O'Reilly (1870-92)
 Thomas D. Beaven (1892-1920)
 Thomas M. O'Leary (1921-)

Steubenville, Ohio (est 1944)
 John K. Mussio (1945-)

Superior, Wis. (est 1905)
 Augustine F. Schinner (1905-13)
 Joseph M. Koudelka (1913-21)
 Joseph G. Pinten (1921-26)
 Theodore M. Reverman (1926-41)
 William P. O'Connor (1941-46)
 Albert G. Meyer (1946-)

Syracuse, N. Y. (est. 1886)
 Patrick A. Ludden (1886-1912)
 John Grimes (1912-22)
 Daniel J. Curley (1923-32)
 John A. Duffy (1933-37)
 Walter A. Foery (1937-)

Toledo, Ohio (est 1910)
 Joseph Schrembs (1911-21)
 Samuel A. Stritch (1921-30)
 Karl J. Alter (1931-)

Trenton, N. J. (est. 1881)
 Michael J. O'Farrell (1881-94)
 James A. McFaul (1894-1917)
 Thomas J. Walsh (1918-28)
 John J. McMahon (1928-32)
 Moses E. Kiley (1934-40)
 William A. Griffin (1940-)

Tucson, Ariz. (est. 1897)
 Peter Bourgade (1897-99)
 Henry Granjon (1900-22)
 Daniel J. Gercke (1923-)

Wheeling, W. Va. (est. 1850)
 Richard V. Whelan (1850-74)
 John J. Kain (1875-93)
 Patrick J. Donahue (1894-1922)
 John J. Swint (1922-)

Wichita, Kans. (est. 1887)
 John J. Hennessy (1888-1920)
 Augustus J. Schwertner (1921-39)
 Christian H. Winkelmann (1940-46)
 Mark K. Carroll (1947-)

Wilmington, Del. (est. 1868)
 Thomas A. Becker (1868-86)
 Alfred A. Curtis (1886-96)
 John J. Monaghan (1897-1925)
 Edmond J. Fitzmaurice (1925-)

Winona, Minn. (est. 1889)
 Joseph B. Cotter (1889-1909)
 Patrick R. Heffron (1910-27)
 Francis M. Kelly (1928-)

Youngstown, Ohio (est. 1943)
 James A. McFadden (1943-)

Greek Rite Diocese of Pittsburgh (est. 1924)
 Basil Takach (1924-48)
 Daniel Ivancho (1948-)

Ukrainian Greek Catholic Diocese (est. 1913)
 Stephen Ortynsky, O.S.B.M. (1907-16)
 Constantine Bohachevsky (1924-)

Belmont Abbey, N. C. (est. 1910)
 Leo M. Haid, O.S.B. (1910-24)
 Vincent G. Taylor, O.S.B. (1924-)

Army and Navy (est. 1917)
 Patrick Cardinal Hayes (1917-38)
 Francis Cardinal Spellman (1939-)

ECCLESIASTICAL PROVINCES IN THE UNITED STATES

For the better government of the Church, dioceses in one locality are grouped together under the headship of an archdiocese; such a formation is called a province. Without special faculty from the Holy See, the archbishop or metropolitan has no direct jurisdiction over the dioceses or bishops in his province; he is the first among equals, a president. This division into provinces is made in order to care more immediately for the local needs, to correct more easily local abuses, and to co-ordinate the work of the bishops. The following are the provinces in the United States proper.

Province of Baltimore includes the states of Maryland (except 5 counties), Delaware, Virginia, West Virginia, North Carolina, South Carolina, Georgia, and the eastern part of Florida: Archdiocese of Baltimore, Md.; the dioceses of Charleston, S. C., Raleigh, N. C., Richmond, Va., St. Augustine, Fla., Savannah-Atlanta, Ga., Wheeling, W. Va., Wilmington, Del., and the Abbey Nullius of Belmont, N. C. (The Archdiocese of Washington, comprising the District of Columbia and 5 counties of Maryland, is immediately subject to the Holy See)

Province of Boston includes the New England States: Archdiocese of Boston, Mass.; the dioceses of Burlington, Vt., Fall River, Mass., Hartford, Conn., Manchester, N. H., Portland, Me., Providence, R. I., and Springfield, Mass.

Province of Chicago includes the state of Illinois: Archdiocese of Chicago, Ill.; the dioceses of Belleville, Ill., Joliet, Ill., Peoria, Ill., Rockford, Ill., and Springfield, Ill.

Province of Cincinnati includes the state of Ohio: Archdiocese of Cincinnati, Ohio; the dioceses of Cleveland, Ohio, Columbus, Ohio, Steubenville, Ohio, Toledo, Ohio, and Youngstown, Ohio.

Province of Denver includes the states of Colorado and Wyoming: Archdiocese of Denver, Colo.; the dioceses of Cheyenne, Wyo., and Pueblo, Colo.

Province of Detroit includes the state of Michigan: Archdiocese of Detroit, Mich.; the dioceses of Grand Rapids, Mich., Lansing, Mich., Marquette, Mich., and Saginaw, Mich.

Province of Dubuque includes the state of Iowa: Archdiocese of Dubuque, Iowa; the dioceses of Davenport, Iowa, Des Moines, Iowa, and Sioux City, Iowa.

Province of Indianapolis includes the state of Indiana: Archdiocese of Indianapolis; the dioceses of Evansville, Ind., Fort Wayne, Ind., and Lafayette, Ind.

Province of Los Angeles includes southern California and the state of Arizona: Archdiocese of Los Angeles, Cal.; the dioceses of Monterey-Fresno, Cal., San Diego, Cal., and Tucson, Ariz.

Province of Louisville includes the states of Kentucky and Tennessee: Archdiocese of Louisville, Ky; the dioceses of Covington, Ky., Nashville, Tenn., and Owensboro, Ky.

Province of Milwaukee includes the state of Wisconsin: Archdiocese of Milwaukee; the dioceses of Green Bay, Wis., La Crosse, Wis., Madison, Wis., and Superior, Wis.

Province of Newark includes the state of New Jersey Archdiocese of Newark, N. J.; the dioceses of Camden, N. J., Paterson, N. J., and Trenton, N. J.

Province of New Orleans includes the states of Louisiana, Alabama, Mississippi, Arkansas and western Florida: Archdiocese of New Orleans, La.; the dioceses of Alexandria, La., Lafayette, La., Little Rock, Ark., Mobile, Ala., and Natchez, Miss.

Province of New York includes the state of New York Archdiocese of New York, N. Y., the dioceses of Albany, N. Y., Brooklyn, N. Y., Buffalo, N. Y., Ogdensburg, N. Y., Rochester, N. Y., and Syracuse, N. Y.

Province of Omaha includes the state of Nebraska: Archdioceses of Omaha, Neb.; the dioceses of Grand Island, Neb., and Lincoln, Neb.

Province of Philadelphia includes the state of Pennsylvania: Archdiocese of Philadelphia, Pa.; the dioceses of Altoona, Pa., Erie, Pa., Harrisburg, Pa., Pittsburgh, Pa., and Scranton, Pa.

Province of Portland in Oregon includes the states of Oregon, Washington, Idaho, Montana and Alaska Territory: Archdiocese of Portland, Ore.; the dioceses of Baker City, Ore., Boise, Idaho, Great Falls, Mont., Helena, Mont., Seattle, Wash., Spokane, Wash., and the Vicariate Apostolic of Alaska.

Province of St. Louis includes the states of Missouri and Kansas; Archdiocese of St. Louis, Mo.; the dioceses of Kansas City, Kans., Kansas City, Mo., St. Joseph, Mo., Salina, Kans., and Wichita, Kans.

Province of St. Paul includes the states of Minnesota, South Dakota and North Dakota: Archdiocese of St. Paul, Minn.; the dioceses of Bismarck, N. Dak., Crookston, Minn., Duluth, Minn., Fargo, N. Dak., Rapid City, S. Dak., St. Cloud, Minn., Sioux Falls, S. Dak., and Winona, Minn.

Province of San Antonio includes the states of Texas (except the Diocese of El Paso) and Oklahoma: Archdiocese of San Antonio, Tex.; the dioceses of Amarillo, Tex., Austin, Tex., Corpus Christi, Tex., Dallas, Tex., Galveston, Tex., and Oklahoma City and Tulsa, Okla.

Province of San Francisco includes northern California, the states of Nevada and Utah, Guam and Hawaii: Archdiocese of San Francisco, Cal.; the dioceses of Reno, Nev., Sacramento, Cal., Salt Lake City, Utah, Honolulu, Hawaii, and the Vicariate Apostolic of Guam.

Province of Santa Fe includes the state of New Mexico and the diocese of El Paso, Tex.: Archdiocese of Santa Fe, N. M.; the dioceses of El Paso, Tex., and Gallup, N. M.

HIERARCHY OF THE UNITED STATES

See	Formed	Archbishops	Consecrated
Baltimore, Md	1789	Francis P Keough	1934
		Lawrence J. Shehan, Aux Bp	V. G. 1945
Boston, Mass	1808	Richard J Cushing	1939
		John J. Wright, Auxiliary Bp	1947
Chicago, Ill	1843	Samuel Cardinal Stritch	1921
		Bernard J. Sheil, Auxiliary Bp	1928
		William D O'Brien, Auxiliary Bp	1934
		William E. Cousins, Auxiliary Bp	1949
Cincinnati, Ohio	1821	John T. McNicholas, O P	1918
		George J. Rehring, Auxiliary Bp	1937
Denver, Colo.	1887	Urban J. Vehr	1931
Detroit, Mich.	1833	Edward Cardinal Mooney	1926
		Stephen S. Woznicki, Auxiliary Bp	1938
		Allen J. Babcock, Auxiliary Bp	1947
Dubuque, Iowa	1837	Henry P Rohlman	1927
		Edward A Fitzgerald, Auxiliary Bp	1946
Indianapolis	1834	Paul C Schulte	1937
Los Angeles, Cal	1840	J Francis A McIntyre	1941
		Joseph T McGucken, Auxiliary Bp	1941
		Timothy Manning, Auxiliary Bp	1946
Louisville, Ky	1808	John A. Floersht	1923
Milwaukee, Wis.	1843	Moses E Kiley	1934
		Roman R. Atkielski, Auxiliary Bp	1947
Newark, N J	1853	Thomas J Walsh	1918
		James A McNulty, Auxiliary Bp	1947
New Orleans, La	1793	Joseph F Rummel	1928
		L Abel Caillouet, Auxiliary Bp	1947
New York, N. Y	1808	Francis Cardinal Spellman	1932
		Stephen J. Donahue, Auxiliary Bp	1934
		Joseph P Donahue, Auxiliary Bp	1945
		Joseph F Flannelly, Auxiliary Bp	1948
		Thomas J McDonnell, Auxiliary Bp	1947
Omaha, Neb.	1885	Gerald T Bergan	1934
Philadelphia, Pa	1808	Dennis Cardinal Dougherty	1903
		Hugh L Lamb, Auxiliary Bp	1936
		Joseph C McCormick, Auxiliary Bp	1947
Portland, Ore	1846	Edward D Howard	1924
St. Louis, Mo	1826	Joseph E Ritter	1933
		John P Cody, Auxiliary Bp	1947
St. Paul, Minn	1850	John G Murray	1920
		James J. Byrne, Auxiliary Bp	1947
San Antonio, Tex.	1874	Robert E. Lucey	1934
San Francisco, Cal	1853	John J. Mitty	1926
		Hugh A Donohoe, Auxiliary Bp	1947
		James T. O'Dowd, Auxiliary Bp	1948
Santa Fe, N M.	1850	Edwin V. Byrne	1925
Washington, D. C.	1939	Patrick A. O'Boyle	1948
		John M. McNamara, Aux. Bp, V. G.	1928

See	Formed	Bishops	Consecrated
Albany, N. Y . .	1847	Edmund F. Gibbons .	1919
		William A. Scully, Coadjutor Bp	1945
Alexandria, La.	1853	Charles P Greco .	1946
Altoona, Pa	1901	Richard T Guilfoyle	1936
Amarillo, Tex.	1926	Lawrence J. FitzSimon	1941
Austin, Tex	1947	Louis J Reicher	1948
Baker City, Ore	1903	Joseph F McGrath	1919
		Leo F Fahey, Coadjutor Bp	1948
Belleville, Ill	1887	Albert R Zuroweste	1948
Bismarck, N Dak	1909	Vincent J Ryan	1940
Boise, Idaho	1893	Edward J Kelly	1928
Brooklyn, N. Y	1853	Thomas E Molloy	1920
		Raymond A Kearney, Auxiliary Bp	1935
Buffalo, N Y	1847	John F O'Hara, C S C	1940
		Joseph A Burke, Auxiliary Bp	1943
Burlington, Vt	1853	Edward F Ryan	1945
Camden, N J	1937	Bartholomew J Eustace	1938
Charleston, S C	1820	Emmet M Walsh	1927
Cheyenne, Wyo	1887	Patrick A McGovern	1912
		Hubert M. Newell, Coadjutor Bp	1947
Cleveland, Ohio	1847	Edward F Hoban	1921
		Floyd L Begin, Auxiliary Bp	1947
Columbus, Ohio	1868	Michael J. Ready	1944
		Edward G Hettinger, Auxiliary Bp	1942
Corpus Christi, Tex	1912	Emmanuel B Ledvina	1921
		Mariano Garriga, Coadjutor Bp	1936
Covington, Ky	1853	William T Mulloy	1945
Crookston, Minn	1909	Francis J Schenk	1945
Dallas, Tex	1890	Joseph P Lynch	1911
		Augustine Dangelmayr, Auxiliary Bp	1942
Davenport, Iowa	1881	Ralph L Hayes	1933
Des Moines, Iowa	1911	Edward C Daly, O P	1948
Duluth, Minn	1889	Thomas A Welch	1926
El Paso, Tex	1914	Sidney M Metzger	1940
Erie, Pa	1853	John M. Gannon	1918
		Edward P McManaman, Auxil Bp	1948
Evansville, Ind	1944	Henry J. Grimmelsman	1944
Fall River, Mass	1904	James E Cassidy	1930
		James L Connolly, V G, Coadj Bp	1945
Fargo, N Dak	1889	Aloysius J Muench	1935
		Leo F. Dworschak, Auxiliary Bp	1946
Fort Wayne, Ind	1857	John F. Noll	1925
Gallup, N. M	1939	Bernard T Espelage, O F M	1940
Galveston, Tex	1847	Christopher E Byrne	1918
		Wendelin J. Nold, Coadjutor Bp.	1948
Grand Island, Neb	1912	Edward J. Hunkeler	1945
Grand Rapids, Mich	1882	Francis J Haas	1943
Great Falls, Mont .	1904	William J. Condon	1939
Green Bay, Wis.	1868	Stanislaus V. Bona	1932
Harrisburg, Pa	1868	George L. Leech	1935
Hartford, Conn	1843	Henry J. O'Brien	1940
Helena, Mont	1884	Joseph M. Gilmore .	1936
Joliet, Ill .	1948	Martin D. McNamara . . .	1949

See	Formed	Bishops	Consecrated
Kansas City, Kans.	1877	George J. Donnelly	1940
Kansas City, Mo.	1880	Edwin V. O'Hara	1930
		Joseph Marling, C. Pp. S., Aux. Bp. .	1947
La Crosse, Wis.	1868	John P. Treacy	1945
Lafayette, Ind.	1944	John G. Bennett ..	1945
Lafayette, La.	1918	Jules B. Jeanmard	1918
Lansing, Mich.	1937	Joseph H. Albers	1929
Lincoln, Neb.	1887	Louis B. Kucera	1930
Little Rock, Ark.	1843	Albert L. Fletcher ..	1940
Madison, Wis.	1946	William P. O'Connor	1942
Manchester, N. H.	1884	Matthew F. Brady	1944
Marquette, Mich.	1857	Thomas L. Noa ..	1946
Mobile, Ala.	1829	Thomas J. Toolen ..	1927
Monterey-Fresno, Cal. .	1922	Philip G. Scher	1933
		Aloysius J. Willinger, C. Ss. R. Co- adjutor Bp.	1929
Nashville, Tenn.	1837	William L. Adrian	1936
Natchez, Miss.	1837	Richard O. Gerow ..	1924
Ogdensburg, N. Y.	1872	Bryan J. McEntegart ..	1943
Oklahoma City and Tulsa, Okla.	1905	Eugene J. McGuinness ..	1937
Owensboro, Ky.	1937	Francis R. Cotton ..	1938
Paterson, N. J.	1937	Thomas A. Boland	1940
Peoria, Ill.	1875	Joseph H. Schlarmann ..	1930
Pittsburgh, Pa.	1843	Hugh C. Boyle ..	1921
		John F. Dearden, Coadjutor Bp. .	1948
Portland, Me.	1853	Joseph E. McCarthy ..	1932
		Daniel J. Feeney, Auxiliary Bp. ...	1946
Providence, R. I. . . .	1872	Russell J. McVinney ..	1948
Pueblo, Colo.	1941	Joseph C. Willing ..	1942
Raleigh, N. C.	1924	Vincent S. Waters ..	1945
Rapid City, S. Dak. ...	1902	William T. McCarty, C. Ss. R. ..	1943
Reno, Nev.	1931	Thomas K. Gorman ..	1931
Richmond, Va.	1820	Peter L. Ireton ..	1935
Rochester, N. Y.	1868	James E. Kearney ..	1932
Rockford, Ill.	1908	John J. Boylan ..	1943
Sacramento, Cal. . . .	1886	Robert J. Armstrong ..	1929
Saginaw, Mich.	1938	William F. Murphy ..	1938
St. Augustine, Fla.	1870	Joseph P. Hurley ..	1940
		Thomas J. McDonough, Auxiliary Bp.	1947
St. Cloud, Minn.	1889	Joseph F. Busch	1910
		Peter W. Bartholome, Coadjutor Bp.	1942
St. Joseph, Mo.	1868	Charles H. Le Blond ..	1933
Salina, Kans.	1887	Francis A. Thill ..	1938
Salt Lake, Utah	1891	Duane G. Hunt ..	1937
		Leo J. Steck, Auxiliary Bp. . . .	1948
San Diego, Cal.	1936	Charles F. Buddy ..	1936
Savannah-Atlanta, Ga. .	1850	Gerald P. O'Hara ..	1929
Scranton, Pa.	1868	William J. Hafey	1925
		Henry T. Klonowski, Auxiliary Bp.	1947
Seattle, Wash.	1850	Gerald Shaughnessy, S. M.	1933
		Thomas A. Connolly, Coadjutor Bp.	1939
Sioux City, Iowa	1902	Joseph M. Mueller	1947
Sioux Falls, S. Dak. ...	1889	William O. Brady	1939

See	Formed	Bishops	Consecrated
Spokane, Wash.	1913...	Charles D. White	1927
Springfield, Ill.	1857...	William A. O'Connor	1949
Springfield, Mass.	1870...	Thomas M. O'Leary	1921
Steubenville, Ohio	1944...	John K. Mussio	1945
Superior, Wis.	1905...	Albert G. Meyer	1946
Syracuse, N. Y.	1886...	Walter A. Foery	1937
Toledo, Ohio	1910...	Karl J. Alter	1931
Trenton, N. J.	1881...	William A. Griffin	1938
Tucson, Ariz.	1897...	Daniel J. Gercke	1923
Wheeling, W. Va.	1850...	John J. Swint	1922
Wichita, Kans.	1887...	Mark K. Carroll	1947
Wilmington, Del.	1868 ..	Edmond J. Fitzmaurice .. .	1925
Winona, Minn.	1889 ..	Francis M. Kelly	1926
		...Leo Binz, Coadjutor Bp.	1942
Youngstown, Ohio	1943 ..	James A. McFadden	1932
Army and Navy	1917...	Francis Cardinal Spellman, Military Vicar	1932
		...William R. Arnold, Military Dele- gate	1945
Belmont, N. C. (Abbacy Nullius) ...	1910...	Vincent G. Taylor, O. S. B. ....	....
Philadelphia, Pa. (Ukrainian Greek Catholic Diocese) ...	1913 ..	Constantine Bohachevsky	1924
		...Ambrose A. Senyshyn, O. S. B. M., Auxiliary Bp.	1942
Pittsburgh, Pa (Greek Rite)	1924...	Daniel Ivancho	1946

HIERARCHY OF US POSSESSIONS AND BAHAMAS, JAMAICA AND BRITISH HONDURAS

See	Formed	Bishops	Consecrated
Alaska (Vicariate Apostolic).	1916...	Francis D. Gleeson, S. J.	1948
Canal Zone (Pacific side under Abp. of Panama)		Francis Beckmann, C. M.	1940
(Atlantic side under Vicar Apostolic of Darien, R.P.) ...		Joseph M. Preclado, C. M. F.	1934
Guam (Vicariate Apostolic).	1911...	Apollinaris W. Baumgartner, O. F. M. Cap.	1945
Hawaiian Islands Diocese of Honolulu	1941...	James J. Sweeney	1941
Puerto Rico Diocese of Ponce	1924...	James E. McManus, C. Ss. R.	1947
Diocese of San Juan..	1511...	James P. Davis	1943
Samoa (Vicariate Apostolic).	1850...	Joseph Darnand, S. M.	1920
Bahamas (Vicariate Apostolic).	1941...	Bernard J. Kevenhoerster, O.S.B. ..	1933
British Honduras Vicariate Apostolic of Belize	1893...	David F. Hickey, S. J.	1948
Jamaica (Vicariate Apostolic).	1837...	Thomas A. Emmet, S. J.	1930

**BIOGRAPHIES OF THE HIERARCHY OF
CONTINENTAL UNITED STATES, AND OF
AMERICAN BISHOPS WHO HAVE RESIGNED THEIR SEES**

Adrian, William Lawrence — b. April 16, 1883, Sigourney, Iowa; educ. St. Ambrose College (Davenport, Iowa), North American College (Rome), State University of Iowa (Iowa City, Iowa); ord. April 15, 1911; cons. Bishop of Nashville, April 16, 1936.

Albers, Joseph Henry — b. March 18, 1891, Cincinnati, Ohio; educ. St. Gregory Prep. Sem. (Cincinnati, Ohio), Pontifical Institute of the Appolinaris (Rome); ord. June 16, 1916; cons. Dec. 27, 1929; translated to the newly erected See of Lansing in 1937.

Alter, Karl Joseph — b. Aug. 18, 1885, Toledo, Ohio; educ. St. John's University (Toledo, Ohio), St. Mary's Seminary (Cleveland, Ohio); ord. June 4, 1910; cons. Bishop of Toledo, June 17, 1931.

Armstrong, Robert John — b. Nov. 17, 1884, San Francisco, Calif.; educ. Gonzaga University (Spokane, Wash.), Grand Seminary (Montreal, Canada); ord. Dec. 10, 1910; cons. Bishop of Sacramento, Mar. 12, 1929.

Arnold, William R. — b. June 10, 1881, Wooster, Ohio; educ. St. Joseph's College (Rensselaer, Ind.), St. Bernard's Seminary (Rochester, N. Y.); ord. June 13, 1908; cons. Titular Bishop of Phocaea and Military Delegate, Oct. 11, 1945.

Atkiesl, Roman R. — b. Aug. 5, 1898, Milwaukee, Wis.; educ. Marquette University and St. Francis Seminary (St. Francis, Wis.); ord. May 30, 1931; cons. as Auxiliary Bishop of Milwaukee, Aug. 28, 1947.

Babcock, Allen J. — b. June 17, 1898, Bad Axe, Mich.; educ. Assumption College (Windsor, Ont.), North American College and Gregorianum (Rome); ord. March 7, 1925; cons. as Auxiliary Bishop of Detroit, March 25, 1947.

Bartholome, Peter William — b. April 2, 1893, Bellechester, Minn.; educ. Campion College (Prairie du Chien, Wis.), St. Paul Seminary (St. Paul, Minn.), Appolinaris (Rome); ord. June 12, 1917; cons. Coadjutor Bishop of St. Cloud, March 3, 1942.

Begin, Floyd L. — b. Feb. 5, 1902, Cleveland, O.; educ. St. John's Cathedral College (Cleveland, O.), North American College and Appolinaris (Rome); ord. July 31, 1927; cons. as Auxiliary Bishop of Cleveland, May 1, 1947.

Bennett, John George — b. Jan. 20, 1891, Dunnington, Ind.; educ. St. Joseph's College (Collegeville, Ind.), St. Meinrad's Seminary (St. Meinrad, Ind.); ord. June 27, 1914; cons. Bishop of Lafayette, Jan. 10, 1945.

Bergan, Gerald Thomas — b. Jan. 6, 1892, Peoria, Ill.; educ. St. Viator's College (Bourbonnais, Ill.), North American College (Rome); ord. Oct. 28, 1915; cons. Bishop of Des Moines, June 13, 1934, app. Archbishop of Omaha, Feb. 12, 1948.

Binz, Leo — b. Oct. 31, 1900, Stockton, Ill.; educ. Loras College (Dubuque, Ia.), St. Mary's Seminary (Baltimore, Md.), Sulpician Seminary (Wash., D. C.), North American College (Rome); ord. March 15, 1924; cons. Titular Bishop of Pinara and Coadjutor Bishop of Winona, Dec. 21, 1942.

Bohachevsky, Constantine — b. June 17, 1884, Manajiw, Austria; educ. Greek-Ruthenian Seminary of Lemberg (Austria), University of Innsbruck (Austria), University of Munich (Germany); ord. Jan. 21, 1909; cons. June 15, 1924, and appointed Ordinary of the Catholic Ruthenians of the Greek Rite in the U. S. A.

Boiland, Thomas A. — b. Feb. 17, 1896, Orange, N. J.; educ. Seton

Hall College (South Orange, N. J.), North American College (Rome); ord. Dec. 23, 1922; cons. as Auxiliary Bishop of Newark, July 25, 1940; app. Bishop of Paterson, June 21, 1947.

Bona, Stanislaus Vincent—b Oct. 1, 1888, Chicago, Ill.; educ St Stanislaus College (Chicago, Ill.), North American College (Rome); ord. Nov. 1, 1912; cons Bishop of Grand Island, Feb. 25, 1932; app Coadjutor Bishop of Green Bay, Dec., 1944; succeeded as Bishop of Green Bay, March 3, 1945.

Boylan, John J.—b Oct 7, 1889, New York, N. Y.; educ. Mt St Mary's College (Emmitsburg, Md.), St. Bernard's Seminary (Rochester, N. Y.), Catholic University (Washington, D. C.), Pontifical Atheneum of the Roman Seminary, Iowa State University, Harvard University; ord. July 28, 1915; cons Bishop of Rockford, Feb 17, 1943

Boyle, Hugh Charles—b Oct 8, 1873, Cambria City, Pa., educ St Vincent's College and Seminary (Beatty, Pa.); ord July 2, 1898; cons Bishop of Pittsburgh, June 29, 1921

Brady, Matthew Francis—b Jan 15, 1893, Waterbury, Conn; educ American College (Louvain, Belgium), St Bernard's Seminary Rochester, N. Y.); ord. June 10, 1916; cons Bishop of Burlington, Oct 26, 1938; app. Bishop of Manchester, Nov. 21, 1944.

Brady, William Otterwell—b. Feb. 1, 1899, Fall River, Mass.; educ St. Mary's Seminary (Baltimore, Md.), Catholic University (Washington, D. C.), Collegio Angelico (Rome); ord. Dec. 21, 1923; cons. Bishop of Sioux Falls, Aug 24, 1939

Brennan, Andrew James Louis—b. Dec. 14, 1877, Towanda, Pa.; educ. Holy Cross College (Worcester, Mass.), St. Bernard's Seminary (Rochester, N. Y.), North American College (Rome); ord. Dec. 17, 1904; cons. April 25, 1923; appointed Bishop of Richmond, June 21, 1926; resigned, app. Titular Bishop of Telmessus, April 30, 1945.

Buddy, Charles Francis—b Oct 4, 1887, St. Joseph, Mo; educ. St. Benedict's College (Atchison, Kans.), St. Mary's College (St Marys, Kans.), North American College (Rome); ord. Sept. 19, 1914; cons. Bishop of San Diego, Dec. 21, 1936.

Burke, Joseph Aloysius—b Aug 27, 1886, Buffalo, N. Y.; educ. Canisius College (Buffalo, N. Y.), University of Innsbruck (Austria); ord. Aug. 3, 1912; cons Titular Bishop of Vita and Auxiliary Bishop of Buffalo, June 29, 1943

Busch, Joseph Francis—b. April 16, 1866, Red Wing, Minn; educ Sacred Heart College (Prairie du Chien, Wis), University of Innsbruck (Austria), Catholic University (Wash., D. C.); ord. July 28, 1889; cons. Bishop of Lead, May 19, 1910; app Bishop of St Cloud, Jan. 19, 1915.

Byrne, Christopher Edward—b April 21, 1867, Byrnesville, Jefferson Co, Mo, educ St. Mary's College (St Marys, Kans), St Mary's Seminary (Baltimore, Md); ord Sept. 23, 1891; cons Bishop of Galveston, Nov 10, 1918

Byrne, Edwin Vincent—b Aug 9, 1891, Philadelphia, Pa; educ. St Charles Borromeo Seminary (Overbrook, Pa.), ord May 22, 1915, cons first Bishop of Ponce, Nov 30, 1925, translated to new See of San Juan, Puerto Rico, March 8, 1929; app. Archbishop of Santa Fe, June 15, 1943.

Byrne, James J.—b July 28, 1908, St. Paul, Minn; educ. Nazareth Hall Preparatory Seminary and St. Paul Seminary (St Paul, Minn.), University of Minnesota, Louvain University (Belgium), ord., June 3, 1933, cons Titular Bishop of Etenna and Auxiliary Bishop of St. Paul, July 2, 1947.

Caillouet, L. Abel—b. Aug. 2, 1900, Thibodaux, La.; educ St. Joseph's Preparatory Seminary (St. Benedict, La.), St. Mary's Seminary (Baltimore, Md), North American College (Rome); ord. Mar. 7, 1925; cons Titular Bishop of Setea and

Auxiliary Bishop of New Orleans, Oct. 28, 1947.

Carroll, Mark K.—b. Nov. 19, 1896, St. Louis, Mo.; educ. St. Louis Preparatory Seminary and St. Louis Theological Seminary (Kenrick); ord. June 10, 1922; cons. Bishop of Wichita, Apr. 23, 1947.

Cassidy, James Edwin—b. Aug. 1, 1869, Woonsocket, R. I.; educ. St. Charles College (Ellicott City, Md.), St. Mary's Seminary (Baltimore, Md.), Johns Hopkins University (Baltimore, Md.); ord. Sept. 8, 1898; cons. May 27, 1930; succeeded as Bishop of Fall River, July 28, 1934.

Cicognani, Amleto Giovanni—See page 139

Cody, John P.—b. Dec. 24, 1907, St. Louis, Mo.; educ. St. Louis Preparatory Seminary, Propaganda, North American College, Appollinaris, Angelicum and Roman Seminary (Rome); ord. Dec. 8, 1931; cons. Titular Bishop of Apollonia and Auxiliary Bishop of St. Louis, July 2, 1947.

Condon, William Joseph—b. April 7, 1895, Cotton, Wash.; educ. Gonzaga University (Spokane, Wash.), St. Patrick's Seminary, (Menlo Park, Calif.); ord. Oct. 14, 1917; cons. Bishop of Great Falls, Oct. 18, 1939.

Connolly, James L.—b. Nov. 15, 1894, Fall River, Mass.; educ. St. Charles College (Catonsville, Md.), St. Mary's Seminary (Baltimore, Md.), Catholic University (Washington, D. C.), University of Louvain (Belgium); ord. Dec. 21, 1925; cons. Titular Bishop of Mylasa and Coadjutor Bishop of Fall River, May 24, 1945.

Connolly, Thomas Arthur—b. Oct. 5, 1899, San Francisco, Calif.; educ. St. Patrick's Seminary (Menlo Park, Calif.), Catholic University (Wash., D. C.); ord. June 11, 1926; cons. Titular Bishop of Sila and Auxiliary Bishop of San Francisco, August 24, 1939; app. Coadjutor Bishop of Seattle, Feb. 28, 1948.

Cotton, Francis Ridgely—b. Sept. 19, 1895, Bardstown, Ky.; educ. St. Mary's Seminary (Baltimore, Md.), Sulpician Seminary (Cath. U., Wash., D. C.), Pontifical Institute of the Appollinaris (Rome); ord. June 17, 1920; cons. Bishop of Owensboro, Feb. 24, 1938.

Cousins, William E.—b. Aug. 20, 1902, Chicago, Ill.; educ. Quigley Seminary (Chicago), St. Mary of the Lake (Mundelein, Ill.); ord. April 23, 1927, app. Titular Bishop of Forma and Auxiliary Bishop of Chicago, Dec. 29, 1948

Cushing, Richard James—b. Aug. 24, 1895, South Boston, Mass.; educ. Boston College (Mass.), St. John's Seminary (Brighton, Mass.); ord. May 25, 1921; cons. as Auxiliary Bishop of Boston, June 29, 1939; app. Archbishop of Boston, Sept. 25, 1944.

Daly, O. P., Edward C.—b. Oct. 24, 1894, Cambridge, Mass.; educ. Boston College (Mass.), Dominican House of Studies and Catholic University of America (Wash., D. C.); received into the Order of Preachers, Sept. 1, 1914; ord. June 12, 1921; cons. Bishop of Des Moines, May 13, 1948

Danglmayr, Augustine—b. Dec. 11, 1898, Muenster, Texas; educ. Subiaco College (Arkansas), St. Mary's Seminary (La Porte, Texas), Kenrick Seminary (St. Louis, Mo); ord. June 10, 1922; cons. Titular Bishop of Alba and Auxiliary Bishop of Dallas, Oct. 7, 1942.

Dearden, John Francis—b. Oct. 15, 1907, Valley Falls, R. I.; educ. St. Mary's Seminary (Cleveland, Ohio), North American College (Rome), Gregorian University (Rome); ord. Dec. 8, 1932; cons. Titular Bishop of Sarepta and Coadjutor Bishop of Pittsburgh, May 18, 1948.

Donahue, Joseph P.—b. Nov. 6, 1870, New York, N. Y.; educ. Manhattan College (New York), St. Joseph's Seminary (Troy, N. Y.); ord. June 8, 1895; cons. Titular Bishop of Emmaus and Auxiliary

Bishop of New York, March 19, 1945.

Donahue, Stephen Joseph — b. Dec. 10, 1893, New York, N. Y.; educ. Cathedral College (New York, N. Y.), St. Joseph's Seminary (Dunwoodie, N. Y.), North American College (Rome); ord. May 22, 1918; cons. Titular Bishop of Medea and Auxiliary Bishop of New York, May 1, 1934

Donnelly, George J. — b. April 23, 1889, Maplewood, Mo.; educ. Kenrick Seminary (Webster Groves, Mo.); ord. June 12, 1921; cons. as Auxiliary Bishop of St. Louis, April 23, 1940; installed as Bishop of Leavenworth, Jan. 13, 1947; title changed to Bishop of Kansas City in Kansas, May 10, 1947.

Donohoe, Hugh A. — b. June 28, 1905, San Francisco, Calif., educ. St. Patrick's Preparatory and Major Seminaries (Menlo Park, Calif.), Catholic University (Washington, D. C.), ord. June 15, 1930; cons. Titular Bishop of Tatum and Auxiliary Bishop of San Francisco, Oct. 7, 1947

Dougherty, Dennis Joseph — See Cardinals (p. 73)

Duffy, James Albert — b. Apr. 13, 1873, St. Paul, Minn.; educ. St. Thomas College (St. Paul), St. Paul Seminary (St. Paul); ord. May 27, 1899; cons. as Bishop of Kearney, April 16, 1913; title changed to Bishop of Grand Island, April 11, 1917; resigned, app. Titular Bishop of Silandus, June 5, 1931.

Dworschak, Leo F. — b. April 6, 1900, Independence, Wis.; educ. St. John's University (Collegeville, Minn.), Catholic University (Washington, D. C.); ord. May 29, 1926; cons. Titular Bishop of Girus and Coadjutor Bishop of Rapid City, Aug. 22, 1946; app. Auxiliary Bishop of Fargo, April 10, 1947.

Espelege, O. F. M., Bernard — b. Feb. 16, 1892, Cincinnati, Ohio; educ. St. Francis Seminary (Cincinnati, Ohio), Franciscan Houses of Study (St. John Baptist Province); received into the Order of Friars

Minor, 1910; ord. May 16, 1918; cons. Bishop of Gallup, Oct. 9, 1940.

Eustace, Bartholomew Joseph — b. Oct. 9, 1887, New York, N. Y.; educ. College of St. Francis Xavier (New York City), St. Joseph's Seminary (Dunwoodie, N. Y.), North American College (Rome); ord. Nov. 1, 1914; cons. Bishop of Camden, March 25, 1938.

Fahey, Leo F. — b. July 21, 1898, Bay St. Louis, Miss.; educ. St. Joseph's Seminary (St. Benedict, La.), Kenrick Seminary (Webster Groves, Mo.), North American College (Rome), Sulpician Seminary (Cath. U., Wash., D. C.), ord. May 29, 1926; cons. Titular Bishop of Ipsus and Coadjutor Bishop of Baker City, May 26, 1948.

Feeney, Daniel Joseph — b. Sept. 12, 1894, Portland, Me.; educ. Holy Cross College (Worcester, Mass.), Sulpician Seminary and Grand Seminary (Montreal, Canada), Marquette University (Milwaukee, Wis.); ord. May 21, 1921; cons. Titular Bishop of Sita and Auxiliary Bishop of Portland, Sept. 12, 1946.

Fitzgerald, Edward Aloysius — b. Feb. 13, 1893, Cresco, Iowa; educ. Loras College (Dubuque, Iowa), Grand Seminary (Montreal, Canada), University of Chicago (Chicago, Ill.), University of Minnesota (Minneapolis, Minn.); ord. July 25, 1916; cons. Titular Bishop of Cantanus and Auxiliary Bishop of Dubuque, Sept. 12, 1946.

Fitzmaurice, Edmond John — b. June 24, 1881, Torbet, Co. Kerry, Ireland; educ. St. Brendan's College (Killarney, Ire.), College of St. Trond (Belgium), North American College (Rome); ord. May 28, 1904; cons. Bishop of Wilmington, Nov. 30, 1925.

FitzSimon, Laurence J. — b. Jan. 31, 1895, San Antonio, Texas; educ. St. Anthony's College (San Antonio, Texas), North American College (Rome), St. Meinrad Seminary (St. Meinrad, Ind.); ord. May 17, 1921; cons. Bishop of Amarillo, Oct. 22, 1941.

Flannelly, Joseph F. — b. Oct. 22, 1894, New York, educ. Cathedral College (New York), St. Joseph's Seminary (Dunwoodie, N. Y.; ord. Sept. 1, 1918, cons. Titular Bishop of Metels and Auxiliary Bishop of New York, Dec. 16, 1948.

Fletcher, Albert Louis — b. Oct. 28, 1896, Little Rock, Ark.; educ. Little Rock College (Little Rock, Ark.), St. John's Seminary (Little Rock, Ark.); ord. June 4, 1920; cons. as Auxiliary Bishop of Little Rock, April 25, 1940, app. Bishop of Little Rock, Dec. 11, 1946.

Floersch, John Alexander — b. Oct. 5, 1886, Nashville, Tenn.; educ. Urban College of the Propaganda (Rome); ord. June 10, 1911, cons. Coadjutor Bishop of Louisville, April 8, 1923, succeeded as Bishop of Louisville, July 26, 1924; app. Archbishop of Louisville, Dec. 9, 1937.

Foery, Walter Andrew — b. July 6, 1890, Rochester, N. Y.; educ. St. Andrew's Preparatory Seminary (Rochester, N. Y.), St. Bernard's Seminary (Rochester, N. Y.); ord. June 10, 1916; cons. Bishop of Syracuse, Aug. 18, 1937.

Gannon, John Mark — b. June 12, 1877, Erie, Pa.; educ. St. Bonaventure's College (St. Bonaventure, N. Y.), Catholic University (Wash., D. C.), Pontifical Institute of the Appolinaris (Rome), University of Munich (Munich, Germany), ord. Dec. 21, 1901; cons. Feb. 6, 1918, succeeded as Bishop of Erie, August 26, 1920.

Garriga, Mariano Simon — b. May 31, 1886, Point Isabel, Tex.; educ. St. Mary's College (St. Marys, Kans.), St. Francis Seminary (Milwaukee, Wis.), St. Edward's University (Austin, Texas); ord. July 2, 1911; cons. Titular Bishop of Syene and Coadjutor Bishop of Corpus Christi, Sept. 21, 1936.

Gercke, Daniel James — b. Oct. 9, 1874, Holmsburg, Philadelphia, Pa.; educ. St. Joseph's College (Philadelphia, Pa.); St. Charles Borromeo Seminary (Overbrook,

Pa.); ord. June 11, 1901; cons. Bishop of Tucson, Nov. 6, 1923.

Gerow, Richard Oliver — b. May 3, 1885, Mobile, Ala.; educ. McGill Institute (Mobile, Ala.), Mt. St. Mary's College (Emmitsburg, Md.), North American College (Rome); ord. June 5, 1909; cons. Bishop of Natchez, Oct. 15, 1924.

Gibbons, Edmund Francis — b. Sept. 16, 1868, White Plains, N. Y., educ. Niagara University (Niagara, N. Y.), North American College (Rome); ord. May 27, 1893; cons. Bishop of Albany, March 25, 1919.

Gilmore, Joseph Michael — b. Mar. 22, 1893, New York, N. Y.; educ. St. Joseph's College (Dubuque, Iowa), Urban College of the Propaganda (Rome); ord. July 25, 1915; cons. Bishop of Helena, Feb. 19, 1936.

Gorman, Thomas Kiely — b. Aug. 30, 1892, Pasadena, Calif.; educ. St. Mary's Seminary (Baltimore, Md.), Catholic University (Wash., D. C.), University of Louvain (Belgium); ord. June 23, 1917; cons. Bishop of Reno, July 22, 1931.

Greco, Charles Pascal — b. Oct. 29, 1894, Rodney, Miss.; educ. St. Joseph's Seminary (St. Benedict, La.), University of Louvain (Belgium), Dominican University (Fribourg, Switzerland); ord. July 25, 1918; cons. Bishop of Alexandria Feb. 25, 1946.

Griffin, William A. — b. Nov. 20, 1885, Elizabeth, N. J.; educ. Seton Hall College (South Orange, N. J.), Immaculate Conception Seminary (South Orange, N. J.); ord. August 15, 1910; cons. May 1, 1938; app. Bishop of Trenton, May 21, 1940.

Grimmelsman, Henry Joseph — b. Dec. 22, 1890, Cincinnati, Ohio; educ. St. Gregory's Seminary (Cincinnati, Ohio), St. Joseph's College (Collegeville, Ind.), Mt. St. Mary's Seminary (Norwood, Ohio), Innsbruck University (Austria); ord. Aug. 15, 1915; cons. Bishop of Evansville, Dec. 21, 1944.

Guilfoyle, Richard Thomas — b. Dec. 22, 1892, Adrian, Pa.; educ.

St. Bonaventure's College and Seminary (St. Bonaventure, N. Y.); ord. June 2, 1917; cons. Bishop of Altona, Nov. 30, 1936.

Haas, Francis J. — b. March 18, 1889, Racine, Wis.; educ. St. Francis Seminary (St. Francis, Wis.), Johns Hopkins Univ. (Baltimore, Md.), Catholic University (Wash., D. C.); ord. June 10, 1913; cons. Bishop of Grand Rapids, Nov. 18, 1943.

Hafey, William J. — b. Mar. 19, 1888, Springfield, Mass.; educ. Holy Cross College (Worcester, Mass.), Mt. St. Mary's College (Emmitsburg, Md.); ord. June 16, 1914; cons. Bishop of Raleigh, June 24, 1925; app. Coadjutor of Scranton, Oct. 1, 1937; succeeded as Bishop of Scranton, Mar. 25, 1938.

Hayes, Ralph Leo — b. Sept. 21, 1884, Pittsburgh, Pa.; educ. Holy Ghost College (Pittsburgh, Pa.), North American College (Rome), Catholic University (Wash., D. C.); ord. Sept. 19, 1909; cons. Bishop of Helena, Sept. 21, 1933; app. Rector of the North American College (Rome), Sept., 1935; named Titular Bishop of Hieropolis, Oct. 26, 1935, app. Bishop of Davenport, Nov. 21, 1944.

Hettinger, Edward Gerhard — b. Oct. 14, 1902, Lancaster, Ohio, educ. St. Vincent's College (Beatty, Pa.); ord. June 2, 1928, cons. Titular Bishop of Teos and Auxiliary Bishop of Columbus, Feb. 24, 1942

Hoban, Edward Francis — b. June 27, 1878, Chicago, Ill.; educ. St. Ignatius College (Chicago, Ill.), St. Mary's Seminary (Baltimore, Md.), Gregorian University (Rome); ord. July 11, 1903; cons. Auxiliary Bishop of Chicago, Dec. 21, 1921; app. Bishop of Rockford, Feb. 10, 1928, app. Coadjutor Bishop of Cleveland, Jan. 6, 1943; succeeded as Bishop of Cleveland, Nov. 2, 1945.

Howard, Edward Daniel — b. Nov. 5, 1877, Cresco, Iowa; educ. St. Joseph's College (Dubuque, Iowa), St. Mary's College (St. Marys, Kans.), St. Paul Seminary (St.

Paul, Minn.); ord. June 12, 1906, cons. April 8, 1924; app. Archbishop of Oregon, April 30, 1926; title changed to Archbishop of Portland, Sept. 26, 1928.

Hunkeler, Edward J. — b. Jan. 1, 1894, Medicine Lodge, Kan.; educ. Pontifical College Josephinum (Worthington, O.); ord. June 14, 1919, cons. Bishop of Grand Island, May 1, 1945.

Hunt, Duane Garrison — b. Sept. 19, 1884, Reynolds, Neb.; educ. Cornell College (Mt. Vernon, Iowa), University of Iowa, (Iowa City, Iowa), St. Patrick's Seminary (Menlo Park, Calif.), ord. June 27, 1920; cons. Bishop of Salt Lake, Oct. 28, 1937.

Hurley, Joseph Patrick — b. Jan. 21, 1894, Cleveland, Ohio; educ. St. Ignatius College (Cleveland, Ohio), St. Bernard's Seminary (Rochester, N. Y.), St. Mary's Seminary (Cleveland, Ohio), ord. May 29, 1919, cons. Bishop of St. Augustine, Oct. 6, 1940, app. Regent *ad interim* of Apostolic Nunciature in Yugoslavia, Oct. 22, 1945

Ireton, Peter Leo — b. Sept. 21, 1882, Baltimore, Md., educ. St. Charles College (Ellicott City, Md.), St. Mary's Seminary, (Baltimore, Md.), Catholic University (Wash., D. C.); ord. June 20, 1906; cons. as Coadjutor Bishop of Richmond, Oct. 23, 1935, succeeded as Bishop of Richmond, April 30, 1945

Ivancho, Daniel — b. March 30, 1908, Jasna, Austria-Hungary; educ. St. Procopius College (Lisle, Ill.), Western Reserve University (Cleveland, Ohio), St. Procopius Seminary (Lisle), Pontifical Ruthenian Seminary (Rome), Greek Catholic Theological Seminary (Uzhorod, Czechoslovakia); ord. Sept. 30, 1934; cons. Titular Bishop of Europus and Coadjutor Bishop of Pittsburgh, Diocese of Greek Rite, Nov. 5, 1946; succeeded as Bishop of Pittsburgh, Diocese of Greek Rite, May 13, 1948

Jeanmard, Jules Benjamin — b. Aug. 15, 1879, Pont-Breaux, La.; educ. Holy Cross Seminary (New

Orleans, La.); Kenrick Seminary (Webster Groves, Mo.), St. Louis Seminary (New Orleans, La.); ord. June 10, 1903; cons. Bishop of Lafayette, Dec. 8, 1918.

Kearney, James Edward — b. Oct. 28, 1884, Red Oak, Iowa; educ. St. Joseph's Seminary (Dunwoodie, N. Y.), Catholic University (Wash., D. C.); ord. Sept. 19, 1908; cons. Bishop of Salt Lake, Oct. 28, 1932, app. Bishop of Rochester, July 31, 1937.

Kearney, Raymond Augustine — b. Sept. 25, 1902, Jersey City, N. J., educ. Holy Cross College (Worcester, Mass.), North American College (Rome), Catholic University (Wash., D. C.); ord. March 12, 1927; cons. Titular Bishop of Lisinia and Auxiliary Bishop of Brooklyn, Feb. 25, 1935.

Kelly, Edward Joseph — b. Feb. 26, 1890, The Dalles, Ore.; educ. Columbia University (Portland, Ore.), St. Patrick's Seminary (Menlo Park, Calif.), North American College (Rome); ord. June 2, 1917, cons. Bishop of Boise, March 6, 1928.

Kelly, Francis Martin — b. Nov. 15, 1886, Houston, Minn.; educ. St. Paul Seminary (St. Paul, Minn.), Catholic University (Wash., D. C.), Urban College of the Propaganda (Rome); ord. Nov. 1, 1912; cons. June 9, 1926; app. Bishop of Winoona, Feb. 10, 1928.

Keough, Francis Patrick — b. Dec. 30, 1891, New Britain, Conn.; educ. St. Thomas Preparatory Seminary (Hartford, Conn.), Seminary of St. Sulpice (Issy, France), St. Bernard's Seminary (Rochester, N. Y.); ord. June 10, 1916; cons. Bishop of Providence, May 22, 1934; installed as Archbishop of Baltimore, Feb. 24, 1948.

Keyes, S. M., Michael Joseph — b. Feb. 28, 1876, Dingle, Co. Kerry, Ireland; educ. Marist College and Seminary, Catholic University of America (Wash., D. C.); ord. June 21, 1907; cons. Bishop of Savannah, Oct. 18, 1922; resigned, app. Titular Bishop of Areopolis, Sept. 23, 1935.

Kiley, Moses Elias — b. Nov. 13, 1876, Margaree, Nova Scotia; educ. St. Mary's Seminary (Baltimore, Md.); North American College (Rome); ord. June 10, 1911; cons. Bishop of Trenton, March 17, 1934; app. Archbishop of Milwaukee, Jan. 5, 1940.

Klonowski, Henry T. — b. Mar. 8, 1898, Scranton, Pa.; educ. University of Scranton, St. Francis Seminary (St. Francis, Wis.), Seminary of Sts. Cyril and Methodius (Orchard Lake, Mich.), Capranica College, Angelicum, Gregorianum (Rome), ord. Aug. 8, 1920, cons. Titular Bishop of Daldis and Auxiliary Bishop of Scranton, July 2, 1947.

Kucera, Louis Benedict — b. Aug. 24, 1888, Wheatland, Minn.; educ. St. Paul Seminary (St. Paul, Minn.), Catholic University (Wash., D. C.), University of Minnesota (Minneapolis, Minn.); ord. June 8, 1915; cons. Bishop of Lincoln, Oct. 28, 1930.

Lamb, Hugh Louis — b. Oct. 6, 1890, Modena, Pa.; educ. St. Charles Borromeo Seminary (Overbrook, Pa.), North American College (Rome); Catholic University (Wash., D. C.); ord. May 29, 1915, cons. Titular Bishop of Helos and Auxiliary Bishop of Philadelphia, March 19, 1936.

Lane, M. M., Raymond Aloysius — b. Jan. 2, 1894, Lawrence, Mass.; educ. St. John's Prep College (Danvers, Mass.), Maryknoll College and Seminary (Maryknoll, N. Y.); ord. Feb. 8, 1920; cons. Titular Bishop of Hypaepa and Vicar Apostolic of Fushun, Manchukuo, June 11, 1940; elected Superior General of Maryknoll, Aug. 7, 1946.

Le Blond, Charles Hubert — b. Nov. 21, 1883, Celina, Ohio; educ. St. Ignatius High School (Cleveland, Ohio), John Carroll University (Cleveland, Ohio), St. Mary's Seminary (Cleveland, Ohio); ord. June 29, 1909; cons. Bishop of St. Joseph, Sept. 21, 1933.

Ledvina, Emmanuel Boleslaus — b. Oct. 28, 1868, Evansville, Ind.;

educ. St. Meinrad's College and Seminary (St. Meinrad, Ind.); ord. March 18, 1893; cons. Bishop of Corpus Christi, June 14, 1921.

Leech, George Leo — b. May 21, 1890, Ashley, Pa.; educ. St. Charles Borromeo Seminary (Overbrook, Pa.), Catholic University (Wash., D. C.); ord. May 29, 1920; cons. Oct. 17, 1935; succeeded as Bishop of Harrisburg, Dec. 19, 1935.

Lucey, Robert Emmet — b. March 16, 1891, Los Angeles, Calif.; educ. St. Vincent's College (Los Angeles, Calif.), St. Patrick's Seminary (Menlo Park, Calif.), North American College (Rome); ord. May 14, 1916; cons. May 1, 1934; app. Archbishop of San Antonio, Jan. 23, 1941.

Lynch, Joseph Patrick — b. Nov. 16, 1872, St. Joseph, Mich.; educ. St. Charles College (Ellicott City, Md.), St. Mary's Seminary (Baltimore, Md.), Kenrick Seminary (Webster Groves, Mo.); ord. June 9, 1900; cons. Bishop of Dallas, July 12, 1911.

MacGinley, John B. — b. Aug. 19, 1871, Raphoe, Ireland; educ. Blackrock College (Ireland), North American College (Rome); ord. c. 1895; cons. Bishop of Nueva Caceres, P.I., May 10, 1910; translated to Diocese of Monterey-Fresno, March 27, 1924; resigned, app. Titular Bishop of Croe, Sept. 30, 1932.

Manning, Timothy — b. Nov. 15, 1909, Ballingearry, County Cork, Ireland; educ. Mungret College (Limerick, Ireland), St. Patrick's Seminary (Menlo Park, Calif.), Gregorianum (Rome); ord. June 16, 1934; cons. Titular Bishop of Lesvi and Auxiliary Bishop of Los Angeles, Oct. 17, 1946.

Marling, C. Pp. S., Joseph M. — b. August 31, 1904, Centralia, W. Va.; educ. St. Joseph's College (Collegeville, Ind.), St. Charles Seminary (Carthagena, O.), Catholic University (Washington, D. C.); ord. Feb. 21, 1929; cons. Titular Bishop of Thasus and Auxiliary Bishop of Kansas City (Mo.), Aug. 6, 1947.

McCarthy, Joseph Edward — b. Nov. 14, 1877, Waterbury, Conn.; educ. Holy Cross College (Worcester, Mass.), Catholic University (Wash., D. C.), Seminary of St. Sulpice (Paris); ord. July 4, 1903, cons. Bishop of Portland, Me., Aug. 24, 1932.

McCarty, C. Ss. R., William Tiburtus — b. Aug. 11, 1889, Crossingville, Pa.; educ. St. Mary's College (North East, Pa.), St. Alphonsus Seminary (Esopus, N. Y.); ord. June 10, 1915; cons. Titular Bishop of Anea, and Military Delegate, Jan. 25, 1943; translated as Coadjutor Bishop of Rapid City, April 10, 1947; succeeded as Bishop of Rapid City, March 11, 1948.

McCormick, Joseph C. — b. Dec. 15, 1907, Philadelphia, Pa.; educ., College Ste. Marie (Montreal), St. Charles Seminary (Overbrook, Pa.), Pontifical Minor and Major Seminaries, Roman Seminary (Rome); ord. July 10, 1932; cons. Titular Bishop of Ruspae and Auxiliary Bishop of Philadelphia, April 23, 1947.

McDonnell, Thomas J. — b. Aug. 18, 1894, New York, N. Y.; educ. Cathedral College (New York), St. Joseph's Seminary (Dunwoodie, N. Y.), Fordham University (New York); ord. Sept. 20, 1919; cons. Titular Bishop of Sela and Auxiliary Bishop of New York, Sept. 15, 1947.

McDonough, Thomas J. — b. Dec. 5, 1911, Philadelphia, Pa.; educ. St. Charles Seminary (Overbrook, Pa.), Catholic University (Washington, D. C.); ord. May 26, 1938, cons. Titular Bishop of Thenae and Auxiliary Bishop of St. Augustine, April 30, 1947.

McEntegart, Bryan Joseph — b. Jan. 5, 1893, New York, N. Y.; educ. Manhattan College (New York), St. Joseph's Seminary (Dunwoodie, N. Y.), Catholic University (Wash., D. C.), New York School of Social Work (New York); ord. Sept. 8, 1917; cons. Bishop of Ogdensburg, Aug. 3, 1943.

McFadden, James Augustine — b. Dec. 24, 1880, Cleveland, Ohio; educ. St. Ignatius College (Cleveland, Ohio), St. Mary's Seminary (Cleveland, Ohio); ord. June 17, 1905; cons. as Auxiliary Bishop of Cleveland, Sept. 8, 1932; installed first Bishop of Youngstown, July 22, 1943.

McGovern, Patrick Aloysius Alphonsus — b. Oct. 14, 1872, Omaha, Neb.; educ. Creighton University (Omaha, Neb.), Seminary of Mt. St. Mary of the West (Cincinnati, Ohio); ord. Aug. 18, 1895; cons. Bishop of Cheyenne, April 11, 1912

McGrath, Joseph Francis — b. Mar. 1, 1871, Kilmacow, Ireland; educ. St. Kieran's College (Ireland), Grand Seminary (Canada); ord. Dec. 21, 1895; cons. Bishop of Baker City, March 25, 1919.

McGucken, Joseph T. — b. March 13, 1902, Los Angeles, Calif.; educ. St. Patrick's Seminary (Menlo Park, Calif.), North American College (Rome); ord. Jan. 15, 1928; cons. Titular Bishop of Sanavus and Auxiliary Bishop of Los Angeles, March 19, 1941

McGuinness, Eugene Joseph — b. Sept. 6, 1889, Hollertown, Pa.; educ. St. Charles Borromeo Seminary (Overbrook, Pa.); ord. May 22, 1915; cons. Bishop of Raleigh, Dec. 21, 1937; app. Coadjutor Bishop of Oklahoma City and Tulsa, Nov. 21, 1944; succeeded as Bishop of Oklahoma City and Tulsa, Feb. 1, 1948

McIntyre, J. Francis A. — b. June 25, 1886; New York, N. Y.; educ. College of the City of New York, Cathedral College (New York, N. Y.), St. Joseph's Seminary (Dunwoodie, N. Y.); ord. May 21, 1921; cons. as Auxiliary Bishop of New York, May 8, 1941; app. Coadjutor Archbishop of New York, July 22, 1946; app. Archbishop of Los Angeles, Feb. 12, 1948

McManaman, Edward Peter — b. May 3, 1900, Wilkes-Barre, Pa.; educ. University of Scranton (Pa.), St. Bonaventure College (Allegany, N. Y.), North American College (Rome), Propaganda College

(Rome), Columbia University (New York), ord. March 12, 1927; cons. Titular Bishop of Floriana and Auxiliary of Erie, Oct. 28, 1948

McNamara, John Michael — b. Aug. 12, 1878, Baltimore, Md.; educ. Loyola College (Baltimore, Md.), St. Mary's Seminary (Baltimore, Md.); ord. June 21, 1902; cons. as Auxiliary Bishop of Baltimore, March 29, 1928; title changed to Auxiliary Bishop of Washington.

McNamara, Martin D. — b. May 12, 1898, Chicago, Ill.; educ. Cathedral College (Chicago), St. Mary's Seminary (Baltimore), Sulpician Seminary (Catholic U., Washington, D. C.); ord. Dec. 23, 1922; app. first Bishop of Joliet, Dec. 29, 1948

McNicholas, O. P., John Timothy — b. Dec. 15, 1877, Mayo, Ireland; educ. St. Joseph's Convent (Somerset, Ohio), the Minerva University (Rome); received the Dominican habit Oct. 10, 1894; ord. Oct. 10, 1901; cons. Sept. 8, 1918; app. Archbishop of Cincinnati, July 8, 1925.

McNulty, James A. — b. Jan. 16, 1900, New York, N. Y.; educ. Seton Hall College (South Orange, N. J.), Louvain University (Belgium); ord. July 12, 1925, cons. Titular Bishop of Methone and Auxiliary Bishop of Newark, Oct. 7, 1947.

McVinney, Russell J. — b. Nov. 25, 1898, Warren, R. I.; educ. St. Charles College (Catonsville, Md.), *Seminaire de Philosophie* (Montreal), St. Bernard's Seminary (Rochester, N. Y.), American College (Louvain, Belgium), Notre Dame University (South Bend, Ind.); ord. July 13, 1924; cons. Bishop of Providence, July 14, 1948

Metzger, Sidney Matthew — b. July 11, 1902, Fredericksburg, Texas; educ. St. John's Seminary (San Antonio, Texas), North American College (Rome); ord. April 3, 1926; cons. as Auxiliary Bishop of Santa Fe, April 10, 1940; app. Coadjutor Bishop of El Paso, Dec. 26, 1941; succeeded as Bishop of El Paso, Dec. 1, 1942.

Meyer, Albert Gregory — b. March 9, 1903, Milwaukee, Wis.; educ.

St. Francis Seminary (Milwaukee, Wis.), North American College (Rome), Pontifical Biblical Institute (Rome); ord. July 11, 1926; cons. Bishop of Superior, April 11, 1946.

Mitty, John Joseph — b. Jan. 20, 1884, New York, N. Y.; educ. Manhattan College (New York, N. Y.), St. Joseph's Seminary (Dunwoodie, N. Y.), Catholic University (Wash., D. C.); ord. Dec. 22, 1906; cons. Bishop of Salt Lake, Sept. 8, 1926, app. Coadjutor Archbishop of San Francisco, Feb. 4, 1932; succeeded as Archbishop of San Francisco, March 5, 1935

Molloy, Thomas Edward — b. Sept. 4, 1885, Nashua, N. H.; educ. St. Anselm's College (Nashua, N. H.), St. Francis College (Brooklyn, N. Y.), St. John's Seminary (Brooklyn, N. Y.), North American College (Rome); ord. Sept. 19, 1908; cons. Auxiliary Bishop of Brooklyn, Oct. 3, 1920; succeeded as Bishop of Brooklyn, Nov. 21, 1921.

Mooney, Edward — See Cardinals (p. 75)

Mueller, Joseph M. — b. Dec. 1, 1894, St. Louis, Mo.; educ. Pontifical College Josephinum (Worthington, O.); ord. June 14, 1919; cons. as Coadjutor Bishop of Sioux City, Oct. 16, 1947, succeeded as Bishop of Sioux City, Sept. 20, 1948

Muench, Aloysius Joseph — b. Feb. 18, 1889, Milwaukee, Wis.; educ. St. Francis Seminary (Milwaukee, Wis.), University of Freiburg (Switzerland), University of Oxford (England), University of Cambridge (England), University Paris (France); ord. June 8, 1913; cons. Bishop of Fargo, Oct. 15, 1935; Apostolic Visitor and liaison representative between U. S. military government and German hierarchy, July 8, 1946.

Mulloy, William Theodore — b. Nov. 9, 1892, Ardoch, N. Dak.; educ. St. Boniface College (Manitoba, Canada), St. Paul's Seminary (St. Paul, Minn.); ord. June 7, 1916,

cons. Bishop of Covington, Jan. 10, 1945.

Murphy, William Francis — b. May 11, 1885, Kalamazoo, Mich.; educ. Assumption College (Sandwich, Ont., Canada), Urban College of the Propaganda (Rome); Pontifical Institute of the Appolinaris (Rome); ord. June 13, 1908; cons. Bishop of Saginaw, May 17, 1938.

Murray, John Gregory — b. Feb. 26, 1877, Waterbury, Conn.; educ. Holy Cross College (Worcester, Mass.), North American College (Rome), University of Louvain (Belgium); ord. April 14, 1900; cons. Auxiliary Bishop of Hartford, April 28, 1920; app. Bishop of Portland, Me., May 29, 1925, app. Archbishop of St. Paul, Oct. 29, 1931.

Mussio, John K. — b. June 13, 1902, Cincinnati, Ohio; educ. Xavier University (Cincinnati, O.), University of Notre Dame (South Bend, Ind.), St. Gregory Preparatory Seminary (Cincinnati, O.), Seminary of Mt. St. Mary of the West (Norwood, O.), the Angelicum (Rome); ord. Aug. 15, 1935; cons. Bishop of Steubenville, May 1, 1945.

Newell, Hubert M. — b. Feb. 16, 1904, Denver, Colo.; educ. Regis College and St. Thomas Seminary (Denver, Colo.), Catholic University (Washington, D. C.); ord. June 15, 1930, cons. Titular Bishop of Zapara and Coadjutor Bishop of Cheyenne, Sept. 24, 1947

Noa, Thomas L. — b. Dec. 18, 1892, Iron Mountain, Mich.; educ. St. Francis Seminary (St. Francis, Wis.), North American College (Rome); ord. Dec. 23, 1916; cons. as Titular Bishop of Salona and Coadjutor Bishop of Sioux City, March 19, 1946; app. Bishop of Marquette, Aug. 25, 1947.

Nold, Wendelin J. — b. Jan. 18, 1900, Bonham, Tex.; educ. St. Mary's Seminary (La Porte, Tex.), American College (Rome); ord. Apr. 11, 1925, cons. Titular Bishop of Sasima and Coadjutor Bishop of Galveston, Feb. 25, 1948.

Noll, John Francis — b. Jan. 25, 1875, Fort Wayne, Ind.; educ. St.

Lawrence College (Mt. Calvary, Wis.), Seminary of Mt. St. Mary of the West (Cincinnati, Ohio); ord. June 4, 1898; cons. Bishop of Fort Wayne, June 30, 1925.

O'Boyle, Patrick A. — b. July 18, 1896, Scranton, Pa.; educ. St. Thomas Preparatory School and College (Scranton, Pa.), St. Joseph's Seminary (Yonkers, N. Y.), New York School of Social Work; ord. May 21, 1921; app. Archbishop of Washington Dec. 2, 1947; consecrated Jan. 14, 1948.

O'Brien, Henry Joseph — b. July 21, 1896, New Haven, Conn.; educ. St. Thomas Seminary (Hartford, Conn.), St. Bernard's Seminary (Rochester, N. Y.), University of Louvain (Belgium); ord. July 8, 1923; cons. as Auxiliary Bishop of Hartford, May 14, 1940; succeeded as Bishop of Hartford, April 17, 1945.

O'Brien, William David — b. Aug. 3, 1878, Chicago, Ill.; educ. De Paul University (Chicago, Ill.), Kenrick Seminary (Webster Groves, Mo.); ord. July 11, 1903, cons. Titular Bishop of Calinda and Auxiliary Bishop of Chicago, April 25, 1934.

O'Connor, Martin J. — b. May 10, 1900, Scranton, Pa.; educ. St. Thomas College (Scranton), St. Mary's Seminary (Baltimore, Md.), North American College (Rome), Propaganda College (Rome), Appollinaris (Rome); ord. March 15, 1924; cons. Titular Bishop of Thespia and Auxiliary Bishop of Scranton, Jan. 27, 1943; app. Rector of the North American College (Rome), Nov. 21, 1946.

O'Connor, William A. — b. Dec. 27, 1903, Chicago, Ill.; educ. Quigley Seminary (Chicago), St. Mary of the Lake (Mundelein, Ill.), Propaganda College (Rome), New York School of Social Work (N.Y.); ord. Sept. 24, 1927; app. Bishop of Springfield, Ill., Dec. 29, 1948.

O'Connor, William Patrick — b. Oct. 18, 1886, Milwaukee, Wis.; educ. St. Francis Seminary (St.

Francis, Wis.), Marquette University (Marquette, Wis.), Catholic University of America (Wash., D. C.); ord. March 10, 1912; cons. Bishop of Superior, March 7, 1942; app. first Bishop of Madison, Jan. 15, 1946.

O'Dowd, James T. — b. Aug. 4, 1907, San Francisco, Calif.; educ. St. Joseph's College (Mount View, Calif.), St. Patrick's Seminary (Menlo Park, Calif.), Catholic University (Washington, D. C.); ord. June 4, 1932; cons. Titular Bishop of Cea and Auxiliary Bishop of San Francisco, June 29, 1948.

O'Hara, Edwin Vincent — b. Sept. 6, 1881, Lanesboro, Minn.; educ. St. Paul's Seminary (St. Paul, Minn.), Catholic University (Wash., D. C.), Institute Catholique (Paris); ord. June 9, 1905; cons. Bishop of Great Falls, Oct. 28, 1930; app. Bishop of Kansas City, April 15, 1939.

O'Hara, Gerald Patrick Aloysius — b. May 4, 1895, Scranton, Pa.; educ. St. Charles Borromeo Seminary (Overbrook, Pa.), Pontifical Roman Seminary (Rome), Pontifical Institute of the Appollinaris (Rome); ord. April 2, 1920; cons. Auxiliary Bishop of Philadelphia, May 20, 1929; app. Bishop of Savannah, Nov. 16, 1935, title changed to Bishop of Savannah-Atlanta, April, 1937; app. Regent of Apostolic Nunciature in Rumania, January, 1947.

O'Hara, C. S. C., John Francis — b. May 1, 1888, Ann Arbor, Mich.; educ. University of Notre Dame (South Bend, Ind.), Catholic University (Wash., D. C.), University of Pennsylvania (Philadelphia, Pa.); ord. Sept. 9, 1916; cons. Titular Bishop of Milasa and Military Delegate, Jan. 15, 1940; app. Bishop of Buffalo, March 16, 1945.

O'Leary, Thomas Mary — b. Aug. 16, 1875, Dover, N. H., educ. Margaret College (Limerick, Ireland); Grand Seminary (Montreal, Canada); ord. Dec. 18, 1897; cons. Bishop of Springfield, Mass., Sept. 8, 1921.

Ready, Michael J.—b. April 9, 1893, New Haven, Conn.; educ. St. Vincent's College (Latrobe, Pa.), St. Bernard's Seminary (Rochester, N. Y.), St. Mary's Seminary (Cleveland, Ohio); ord. Sept. 14, 1918; cons. Bishop of Columbus, Dec. 14, 1944.

Rehring, George John—b. June 10, 1890, Cincinnati, Ohio; educ. Seminary of Mt. St. Mary of the West (Cincinnati, Ohio), College of the Angelico (Rome); ord. Mar. 28, 1914; cons. Titular Bishop of Lunda and Auxiliary Bishop of Cincinnati, Oct. 7, 1937.

Reicher, Louis J.—b. June 14, 1890, Piqua, O.; educ. St. Mary's Seminary (Cincinnati, O.), St. Mary's Seminary (La Porte, Tex.); ord. Dec. 6, 1918, cons. first Bishop of Austin, Apr. 14, 1948.

Ritter, Joseph Elmer—b. July 20, 1891, New Albany, Ind.; educ. St. Meinrad's (St. Meinrad, Ind.); ord. May 20, 1917; cons. Auxiliary Bishop of Indianapolis, Mar. 28, 1933; succeeded as Bishop of Indianapolis, Mar. 24, 1934; app. Archbishop of Indianapolis, Nov. 17, 1944; app. Archbishop of St. Louis, July 27, 1946.

Rohlman, Henry Patrick—b. March 17, 1876, Appelhulsen, Westphalia, Germany; educ. St. Joseph's College (Dubuque, Iowa), Grand Seminary (Montreal, Canada), Catholic University (Wash., D. C.); ord. Dec. 21, 1901; cons. Bishop of Davenport, July 25, 1927; app. Coadjutor Archbishop of Dubuque, July 22, 1944, succeeded as Archbishop of Dubuque, Nov. 18, 1946.

Rummel, Joseph Francis—b. Oct. 14, 1876, Baden, Germany; educ. St. Anselm's College (Manchester, N. H.), St. Joseph's Seminary (Yonkers, N. Y.), North American College (Rome); ord. May 24, 1902; cons. Bishop of Omaha, May 29, 1928; app. Archbishop of New Orleans, March 9, 1935.

Ryan, Edward Francis—b. March 10, 1879, Lynn, Mass.; educ. Boston College (Boston, Mass.), North American College (Rome); ord.

Aug. 10, 1905; cons. Bishop of Burlington, Jan. 3, 1945.

Ryan, Vincent J.—b. Arlington, Wis.; educ. St. Francis Seminary (Milwaukee, Wis.), St. Paul Seminary (St. Paul, Minn.); ord. June 7, 1912; cons. Bishop of Bismarck, May 28, 1940.

Schenk, Francis J.—b. April 1, 1901, Superior, Wis.; educ. College of St. Thomas (St. Paul, Minn.), St. Paul Seminary (St. Paul, Minn.), Catholic University (Washington, D. C.); ord. June 13, 1926; cons. Bishop of Crookston, May 24, 1945.

Scher, Philip George—b. Feb. 22, 1880, Belleville, Ill.; educ. Pontifical College of the Josephinum (Worthington, Ohio), Urban College of the Propaganda (Rome); ord. June 6, 1903; cons. Bishop of Monterey-Fresno, June 29, 1933.

Schlarman, Joseph Henry Leo—b. Feb. 23, 1879, Breese Township, Clinton Co., Ill.; educ. St. Francis Solanus College (Quincy, Ill.), University of Innsbruck (Austria), Pontifical Gregorian University (Rome); ord. June 29, 1904; cons. Bishop of Peoria, June 17, 1930.

Schulte, Paul Clarence—b. Mar. 18, 1890, Fredericktown, Mo.; educ. St. Francis Solanus College (Quincy, Ill.), Kenrick Seminary (Webster Groves, Mo.); ord. June 11, 1915; cons. Bishop of Leavenworth, Sept. 21, 1937; app. Archbishop of Indianapolis, July 27, 1946.

Scully, William A.—b. Aug. 6, 1894, New York, N. Y.; educ. Cathedral College (New York), St. Joseph's Seminary (Dunwoodie, N. Y.), Catholic University (Washington, D. C.); ord. Sept. 20, 1919; cons. Titular Bishop of Pharsalus and Coadjutor Bishop of Albany, Oct. 24, 1945.

Senyshyn, O. S. B. M., Ambrose—b. 1903, Stary Sambor, Galicia; educ. Monastery Colleges at Krechiv and Iawriev, Dobromil and Crystynopol (Galicia); ord. Aug. 23, 1931; cons. as Auxiliary Bishop of the Ukrainian Greek Catholic Diocese of the United States, Oct. 22, 1942.

Shaughnessy, S. M., Gerald — b. May 19, 1887, Everett, Mass.; educ. Boston College (Boston, Mass.), Marist College and Seminary (Wash., D. C.), Catholic University (Wash., D. C.); ord. June 20, 1920; cons. Bishop of Seattle, Sept. 19, 1933.

Shehan, Lawrence Joseph — b. Dec. 18, 1898, Baltimore, Md.; educ. St. Charles College (Catonsville, Md.), St. Mary's Seminary (Baltimore, Md.), North American College (Rome), Urban College of the Propaganda (Rome); ord. Dec. 23, 1922; cons. as Auxiliary Bishop of Baltimore and Washington, Dec. 12, 1945, title changed to Auxiliary Bishop of Baltimore, 1948

Shell, Bernard James — b. Feb. 18, 1888, Chicago, Ill.; educ. St. Viator's College and Seminary (Bourbonnais, Ill.); ord. May 21, 1910; cons. Titular Bishop of Pegae and Auxiliary Bishop of Chicago, May 1, 1928

Spellman, Francis Joseph — See Cardinals (p 76)

Stritch, Samuel Alphonsus — See (p 76)

Sullivan, S. J., Bernard J. — b. Mar. 25, 1889, Trinidad, Colo.; educ. Regis College (Denver, Colo.), St. Stanislaus' Seminary (Florissant, Mo.), St. Louis Univ. (St. Louis, Mo.), Jesuit Seminary (Burgos, Spain), professed in Society of Jesus Aug. 15, 1909; ord. June 21, 1922; cons. Bishop of Patna, India, Mar. 17, 1929; resigned July 4, 1946; app. Titular Bishop of Halicarnassus.

Swint, John Joseph — b. Dec. 15, 1879, Pickens, W. Va.; educ. St. Charles College (Ellicott City, Md.), St. Mary's Seminary (Baltimore, Md.), Catholic University (Wash., D. C.); ord. June 23, 1904; cons. as Auxiliary Bishop of Wheeling, May 11, 1922; app. Bishop of Wheeling, Dec. 11, 1922.

Taylor, Vincent George — b. Sept. 19, 1877, Norfolk, Va.; educ. Belmont Abbey College and Seminary (Belmont, N. C.); ord. May 24, 1902; elected Abbot Ordinary of Belmont Abbey Nullius, Aug. 20,

1924; confirmed Abbot Ordinary, Dec. 12, 1924; blessed Mar. 19, 1925.

Thill, Francis Augustine — b. Oct. 12, 1893, Dayton, Ohio; educ. University of Dayton (Dayton, Ohio), Seminary of Mt. St. Mary of the West (Cincinnati, Ohio), Collegio Angelico (Rome); ord. Feb. 28, 1920; cons. Bishop of Concordia, Oct. 28, 1938; title changed to Bishop of Salina, Dec. 23, 1944.

Tief, Francis Joseph — b. March 7, 1881, East Port Chester, Conn.; educ. Niagara University (Niagara, N. Y.), St. Bonaventure College (St. Bonaventure, N. Y.); ord. June 13, 1908; cons. Bishop of Concordia, March 30, 1921; resigned, app. Titular Bishop of Nisa, June 11, 1938.

Toolen, Thomas Joseph — b. Feb. 28, 1886, Baltimore, Md.; educ. Loyola College (Baltimore, Md.), St. Mary's Seminary (Baltimore, Md.), Catholic University (Wash., D. C.); ord. Sept. 27, 1910; cons. Bishop of Mobile, May 4, 1927.

Treacy, John P. — b. July 23, 1890, Marlboro, Mass.; educ. Holy Cross Preparatory School and Holy Cross College (Worcester, Mass.), Catholic University (Washington, D. C.), St. John's Seminary (Brighton, Mass.); ord. Dec. 8, 1918; cons. Titular Bishop of Metellis and Coadjutor Bishop of La Crosse, Oct. 2, 1945, succeeded as Bishop of La Crosse, Aug. 25, 1948

Vehr, Urban John — b. May 30, 1891, Cincinnati, Ohio, educ. Seminary of Mt. St. Mary of the West (Norwood, Ohio), Catholic University (Wash., D. C.), Collegio Angelico (Rome); ord. May 29, 1915; cons. Bishop of Denver, June 10, 1931; app. Archbishop of Denver, Nov. 15, 1941.

Walsh, Emmet Michael — b. March 6, 1892, Beaufort, S. C.; educ. Chatham Academy (Savannah, Ga.), St. Bernard's Seminary (Rochester, N. Y.); ord. Jan. 15, 1916; cons. Bishop of Charleston, Sept. 8, 1927.

Walsh, M. M., James Edward — b. Apr. 30, 1891, Cumberland, Md.; educ. Mt. St. Mary's College (Emmitsburg, Md.), Maryknoll Foreign

Mission Seminary (Maryknoll, N. Y.); entered Catholic Foreign Mission Society (Maryknoll), 1912; ord. Dec. 7, 1915, cons. Titular Bishop of Sata and Vicar Apostolic of Kongmoon, China, May 22, 1927, Superior General of Maryknoll, July 21, 1936 until Aug. 7, 1946, app. general secretary of the Catholic Central Bureau, Shanghai, China, Aug. 24, 1948

Walsh, Thomas Joseph — b. Dec. 6, 1873, Parker's Landing, Pa.; educ. St. Bonaventure's College and Seminary (St. Bonaventure, N. Y.) Pontifical Institute of the Apollinaris (Rome); ord. Jan. 27, 1900; cons. Bishop of Trenton, July 25, 1918; app. Bishop of Newark, March 2, 1928; app. Archbishop of Newark, Dec. 10, 1937.

Waters, Vincent S. — b. Aug. 15, 1904, Roanoke, Va.; educ. Belmont Abbey College (Belmont, N. C.), St. Charles College (Catonsville, Md.), St. Mary's Seminary (Baltimore, Md.), North American College (Rome); ord. Dec. 8, 1931; cons. Bishop of Raleigh, May 15, 1945.

Welch, Thomas Anthony — b. Nov. 2, 1884, Faribault, Minn.; educ. College of St. Thomas and St. Paul's Seminary (St. Paul, Minn.); ord. June 11, 1909; cons. Bishop of Duluth, Feb. 3, 1926.

White, Charles Daniel — b. June 5, 1879, Grand Rapids, Mich.; educ. St. Francis Seminary (Milwaukee, Wis.), Urban College of the Propaganda (Rome); ord. Sept. 24, 1910; cons. Bishop of Spokane, Feb. 24, 1927.

Willging, Joseph C. — b. Sept. 6, 1884, Dubuque, Iowa; educ. Loras College (Dubuque, Iowa), St. Mary's University (Baltimore, Md.), Catholic University of America (Wash., D. C.), Chicago University (Chicago, Ill.); ord. June 20, 1908; cons. first Bishop of Pueblo, Feb. 24, 1942.

Willinger, C. Ss. R., Aloysius Joseph — b. Apr. 19, 1886, Baltimore, Md.; educ. St. Mary's College (North East, Pa.), Mount St. Alphonsus House of Studies (Esopus, N. Y.); professed in Redemptorist Congregation Aug. 2, 1906; ord. July 2, 1911; cons. Bishop of Ponce, Puerto Rico, Oct. 28, 1929, app. Titular Bishop of Bida and Coadjutor Bishop of Monterey-Fresno, Dec. 11, 1946

Woznicki, Stephen Stanislaus — b. August 17, 1894, Miners Falls, Pa.; educ. Seminary of Ss. Cyril and Methodius (Orchard Lake, Mich.), Seminary of St. Paul (St. Paul, Minn.); ord. Dec. 22, 1917; cons. Titular Bishop of Peltae and Auxiliary Bishop of Detroit, Jan. 25, 1938

Wright, John J. — b. July 18, 1909, Boston, Mass.; educ. Boston College, St. John's Seminary (Brighton, Mass.), North American College and Gregorianum (Rome); ord. Dec. 8, 1935, cons. Titular Bishop of Aegeae and Auxiliary Bishop of Boston, June 30, 1947

Zuroweste, Albert R. — b. Apr. 26, 1901, East St. Louis, Ill.; educ. St. Francis College (Quincy, Ill.), Kenrick Seminary (St. Louis, Mo.); ord. June 8, 1924; cons. Bishop of Belleville, Jan. 29, 1948

BISHOPS IN OUTLYING TERRITORIES AND POSSESSIONS; AMERICAN BISHOPS IN FOREIGN FIELDS

Appelhans, S. V. D., Stephen — b. Dec. 27, 1905, Pfeifer, Kans.; educ. Divine Word Seminary (Techny, Ill.), St. Gabriel's Mission House (Moedling, Austria), ord. May 5, 1932; cons. Titular Bishop of Catula and Vicar Apostolic of East New Guinea, Nov. 30, 1948

Arkfeld, S. V. D., Leo — b. Feb. 4, 1912, Butte, Nebraska; educ. Divine Word Seminary (Techny, Ill.), Sacred Heart College (Girard, Pa.); ord. Aug. 15, 1943; cons. Titular Bishop of Bucellus and Vicar Apostolic of Central New Guinea, Nov. 30, 1948

Baumgartner, O. F. M. Cap., Apollinaris — b. July 24, 1899, College Point, L. I., N. Y.; educ. St. Lawrence College (Mt. Calvary, Wis.), St. Anthony Seminary (Marathon, Wis.), Columbia University (New York); entered Order of Friars Minor Capuchin, July 13, 1919; ord. May 30, 1926; cons. Titular Bishop of Joppe and Vicar Apostolic of Guam, Sept. 18, 1945.

Beckmann, C. M., Francis — b. July 23, 1883, Enschede, Netherlands; educ. Minor Seminary (Wernhoutsburg), Major Seminary of Helden-Panningen (Netherlands); professed in the Congregation of the Mission, Oct. 15, 1909; ord. July 13, 1913; cons. Titular Bishop of Telmissus and Auxiliary Bishop of Panama, July 7, 1940; app. Archbishop of Panama, Jan. 26, 1945.

Collignon, O. M. I., Louis J. — b. Aug. 15, 1904, Suxy, Belgium; educ. St. Joseph's Scholasticate (Ottawa, Ont.), Angelicum College (Rome); professed in Oblates of Mary Immaculate July 25, 1926; ord. June 28, 1931; cons. Bishop of Les Cayes, Haiti, Nov. 21, 1942.

Darnand, S. M., Joseph — b. Dec. 31, 1879, Reny, France; educ. Marist Scholasticates (Lyons, France, and Differt, Belgium); professed in Society of Mary Dec. 20, 1903; ord. 1905; cons. Titular Bishop of Polemon and Vicar Apostolic of Samoa, May 16, 1920.

Davis, James Peter — b. June 9, 1904, Houghton, Mich.; educ. Preparatory Seminary of the Archdiocese of San Francisco, St. Patrick's Seminary (Menlo Park, Calif.); ord. May 19, 1929; cons. Bishop of San Juan, Puerto Rico, Oct. 6, 1943.

Donaghy, M. M., Frederick Anthony — b. Jan. 13, 1903, New Bedford, Mass.; educ. Holy Cross College (Worcester, Mass.), St. Mary's Seminary (Baltimore, Md.), Maryknoll Seminary (Maryknoll, N. Y.); ord. Jan. 27, 1929; cons. Titular Bishop of Seteen and Vicar Apostolic of Wuchow, China, Sept. 21, 1939; title changed to Bishop of Wuchow, Apr. 11, 1946.

Emmet, S. J., Thomas Addis — b. Aug. 23, 1873, Boston, Mass.; educ. Boston College (Boston), Jesuit Novitiate (Frederick, Md.), College of the Sacred Heart (Woodstock, Md.); professed in the Society of Jesus Aug. 15, 1895; ord. July 30, 1909; cons. Titular Bishop of Tuscamia and Vicar Apostolic of Jamaica, Sept. 21, 1930.

Escalante, M. M., Alonso Manuel — b. Dec. 24, 1906, Merida, Yucatan, Mexico; educ. Maryknoll College and Seminary (Maryknoll, N. Y.); ord. Feb. 1, 1931; cons. Titular Bishop of Sora and Vicar Apostolic of Pando, Bolivia, May 9, 1943, app. rector of Foreign Mission Seminary, Mexico City, 1948.

Ford, M. M., Francis Xavier — b. Jan. 11, 1892, Brooklyn, N. Y.; educ. St. Francis' College (Brooklyn, N. Y.), Cathedral College (New York, N. Y.), Maryknoll Seminary (Maryknoll, N. Y.); ord. Dec. 5, 1917; cons. Titular Bishop of Etenna and Vicar Apostolic of Kaying, China, Sept. 21, 1935; title changed to Bishop of Kaying, Apr. 11, 1946.

Galvin, S. S. C., Edward J. — b. Nov. 23, 1882, Newcestown, Ireland; educ. St. Pinnbarr's Seminary (Faranferris), St. Patrick's (Maynooth); ord. June 20, 1909; cons. Titular Bishop of Myrina and Vicar Apostolic of Hanyang, China, Nov. 6, 1927; title changed to Bishop of Hanyang, April 11, 1946.

Gleeson, S. J., Francis D. — b. Jan. 17, 1895, Carrollton, Mo.; educ. Mount St. Michael (Spokane, Wash.), Ona (Spain); entered the Society of Jesus, 1912; ord. Jan. 29, 1926, cons. Titular Bishop of Cotenna and Vicar Apostolic of Alaska, April 5, 1948.

Glennie, S. J., Ignatius T. — b. Feb. 5, 1907, Mexico City; educ. Mt. St. Michael's Scholasticate (Spokane, Wash.), Papal Seminary (Kandy, Ceylon), St. Mary's College (Kurseong, India); entered Society of Jesus, 1924; ord. 1938; cons. Bishop of Trincomalee, Ceylon, Sept. 21, 1947.

Graner, C. S. C., Lawrence, L. — b. Apr. 3, 1901, Franklin, Pa.; educ.

Holy Cross Seminary (Notre Dame, Ind.), Holy Cross Mission Seminary (Wash., D. C.); entered Congregation of the Holy Cross, 1924; ord. June 24, 1928; cons. Bishop of Dacca, India, Apr. 23, 1947.

Hayes, S. J., James Thomas Gibbons — b. Feb. 11, 1889, New York City; educ. St. Francis Xavier's College (New York City), Jesuit Novitiate (St. Andrew-on-the-Hudson, N. Y.), Jesuit House of Studies (Tronchiennes, Belgium); entered the Society of Jesus Aug. 14, 1907; ord. June 29, 1921; cons. Bishop of Cagayan, P. I., June 18, 1933.

Hickey, S. J., David F. — b. Dec. 3, 1882, St. Louis, Mo.; educ. St. Louis University, Jesuit Scholasticate (St. Louis Province); entered the Society of Jesus, 1902; ord. June 27, 1917; cons. Titular Bishop of Bonitza and Vicar Apostolic of Belize (British Honduras), Sept. 21, 1948.

Kevenhoerster, O. S. B., John Bernard — b. Nov. 1, 1869, Essen, Germany; educ. St. John's College and Seminary (Collegeville, Minn.), Univ. of Minnesota (Minneapolis); professed in Benedictine Order, 1892; ord. June 24, 1896; app. Prefect Apostolic of the Bahamas, May 22, 1931; cons. Titular Bishop of Camuliana, Dec. 21, 1933; app. Vicar Apostolic of the Bahamas in 1941.

Kowalski, O. F. M., Rembert — b. Dec. 23, 1884, Calumet, Mich.; educ. St. Francis Seminary (Cincinnati, Ohio), Franciscan Houses of Study (St. John Baptist Province); received into the Order of Friars Minor, 1903; ord. June 22, 1911; cons. Vicar Apostolic of Wuchang, China, Jan. 11, 1942; title changed to Bishop of Wuchang, April 11, 1946.

McManus, C. Ss. R., James E. — b. Oct. 10, 1900, Brooklyn, N. Y.; educ. Redemptorist Preparatory College (North East, Pa.), Mt. St. Alphonsus Seminary (Esopus, N. Y.), Catholic University (Wash., D. C.); entered Congregation of the Most Holy Redeemer, 1921; ord. June 19, 1927; cons. Bishop of Ponce, Puerto Rico, July 1, 1947.

Morrow, S. D. B., Louis LaRavoire — b. Dec. 24, 1892, Weatherford, Tex.; educ. Salesian School and Palafox (Puebla, Mexico); professed in Salesians of St. John Bosco Sept. 29, 1912, ord. May 21, 1921; cons. Bishop of Krishnagar, India, Oct. 29, 1939.

Niedhammer, O. F. M. Cap., Matthew Aloysius — b. Sept. 11, 1901, New York, N. Y.; educ. St. Lawrence's College (Mt. Calvary, Wis.), St. Anthony's Seminary (Marathon, Wis.); entered Order of Friars Minor Capuchin July 23, 1920; ord. June 8, 1927; cons. Titular Bishop of Caloe and Vicar Apostolic of Bluefields, Nicaragua, June 29, 1943.

Noser, S. V. D., Adolph A. — b. July 4, 1900, Belleville, Ill.; educ. Quincy College (Quincy, Ill.), St. Mary's Mission House (Techny, Ill.), Angelicum (Rome); received into the Society of the Divine Word, 1921; ord., 1925; cons. Titular Bishop of Capitollas and Vicar Apostolic of Accra, Gold Coast, British West Africa, Aug. 22, 1947.

O'Gara, C. P., Cuthbert Martin — b. Apr. 1, 1896, Ottawa, Ontario, Canada; educ. Univ. of Ottawa, Grand Seminary of Ottawa, Passionist Monasteries (Pittsburgh, Pa., and Union City, N. J.); professed in the Congregation of the Passion Oct. 18, 1914; ord. May 26, 1915; cons. Titular Bishop of Elis and Vicar Apostolic of Yuanling, Hunan, China, Oct. 28, 1934; title changed to Bishop of Yuanling, Apr. 11, 1946.

O'Shea, C. M., John A. — b. Oct. 7, 1887, Deep River, Conn.; educ. Niagara Univ. (Niagara, N. Y.), Columbia Univ. (New York, N. Y.); professed in Congregation of the Mission Sept. 14, 1910; ord. May 30, 1914; cons. Titular Bishop of Midila and Vicar Apostolic of Kanchow, Kiangsi, China, May 1, 1928; title changed to Bishop of Kanchow April 11, 1946.

O'Shea, S. M., Thomas — b. Mar. 13, 1870, San Francisco, Calif.; educ. St. Mary's Seminary and St. Patrick's Seminary (Meane, New Zealand); professed in Society of Mary Aug. 15, 1891; ord. 1893; cons. Titu-

lar Bishop of Gortyna, Aug. 13, 1913; app. Archbishop of Wellington, New Zealand, Jan. 3, 1935.

Paschang, M. M., Adolph John — b. Apr. 16, 1895, Martinsburg, Mo.; educ. St. Louis Univ. (St. Louis, Mo.), Campion College (Prairie du Chien, Wis.), Kenrick Seminary (St. Louis, Mo.), Maryknoll Seminary (Maryknoll, N. Y.); ord. May 21, 1921; cons. Titular Bishop of Sasima and Vicar Apostolic of Kongmoon, China, Nov. 30, 1937; title changed to Bishop of Kongmoon, April 11, 1946.

Pinger, O. F. M., Ambrose Henry — b. Aug. 16, 1897, Omaha, Neb.; educ. Our Lady of Angels Seminary (Cleveland, Ohio), St. Anthony's Seminary (St. Louis, Mo.); professed in the Order of Friars Minor June 18, 1918; ord. June 27, 1924; cons. Titular Bishop of Capitolas and Vicar Apostolic of Chowtsun, China, Sept. 21, 1937; title changed to Bishop of Chowtsun, April 11, 1946.

Preciado, C. M. F., Joseph M. — b. Sept. 23, 1885, Cadreita, Province of Navarra, Spain; educ. Colegio de los Misioneros (Alagon, Spain), University of Cervera (Vich, Spain), professed in Claretian Society Aug. 15, 1904; ord. June 23, 1912; cons. Titular Bishop of Tegea and Vicar Apostolic of Darien, Colon, Panama, May 31, 1934.

Quinn, C. M., Charles William — b. Dec. 16, 1905, San Gabriel, Calif.; educ. St. Vincent's College (Cape Girardeau, Mo.), St. Mary's Semi-

nary (Perryville, Mo.), Collegium Angelicum (Rome); professed in Congregation of the Mission June 1, 1925; ord. Sept. 27, 1931; cons. Titular Bishop of Halicarnassus and Vicar Apostolic of Yukiang, Kiangsi, China, Oct. 3, 1940; title changed to Bishop of Yukiang, April 11, 1946.

Sweeney, James J. — b. June 19, 1898, San Francisco, Calif.; educ. St. Patrick's Seminary (Menlo Park, Calif.); ord. June 20, 1925, cons. Bishop of Honolulu, Hawaii, July 25, 1941.

Taffi, Antonio — b. Dec. 11, 1897, Farnese, Italy, ord. Feb. 19, 1921, cons. Titular Archbishop of Sergiopolis and Apostolic Nuncio to Cuba, June 8, 1947.

Wade, S. M., Thomas James — b. Aug. 4, 1893, Providence, R. I.; educ. Marist Preparatory College and Seminary (Washington, D. C.); professed in Society of Mary Sept. 8, 1917; ord. June 15, 1922; cons. Titular Bishop of Barbalissus and Vicar Apostolic of the North Solomon Islands, Oct. 26, 1930.

Wildermuth, S. J., Augustine F. — b. Feb. 20, 1904, St. Louis, Mo.; educ. St. Stanislaus Seminary (Florissant, Mo.), St. Michael's Scholasticate (Spokane, Wash.), Sacred Heart College (Shembaganur, S. India), St. Mary's College (Kurseong, India), Gregorian University (Rome); entered Society of Jesus, 1922; ord. July 25, 1935; cons. Bishop of Patna, India, Oct. 28, 1947.

PAPAL LEGATES

Legates a latere — Cardinals appointed by the Pope to represent him at specific functions, usually those of national importance. All legates, however, do not bear the designation *a latere* — for example, a cardinal who is sent as papal representative to a Eucharistic Congress.

Nuncios — Representatives of the Pope at a foreign government whose duty it is to handle the affairs between the Apostolic See and the State. In Catholic countries, the Nuncio is dean of the diplomatic corps. They are usually titular archbishops; occasionally bishops or archbishops with a residential see. (See pp. 81-83.)

Internuncios — Legates of lower rank than the Nuncios whose duty it is to foster relations between the Holy See and the State to which they are assigned. They are sent to governments of lesser importance.

Apostolic Delegates — Non-diplomatic legates sent to foreign countries to watch over the conditions of the Church in the State.

**CATHOLIC POPULATION OF STATES AND DISTRICT OF COLUMBIA
WITH THEIR ECCLESIASTICAL DIVISIONS**
(Archdioceses, indicated by asterisk, and Dioceses)
(Figures from the Official Catholic Directory, 1948)

	Catholics		Catholics
Alabama		Indiana	
Mobile	65,684	*Indianapolis	112,034
(Also comprises west Florida)		Evansville	54,085
		Fort Wayne	187,259
		Lafayette	34,737
Arizona			<hr/>
Tucson	115,000		388,115
Arkansas		Iowa	
Little Rock	36,527	*Dubuque	140,620
		Davenport	66,899
California		Des Moines	45,000
*Los Angeles	625,000	Sioux City	74,508
*San Francisco	600,000		<hr/>
Monterey-Fresno	174,624		327,027
Sacramento	110,000	Kansas	
San Diego	149,000	Kansas City	80,000
	<hr/>	Salina	39,000
	1,658,624	Wichita	66,720
Colorado			<hr/>
*Denver	90,909		185,720
Pueblo	85,687	Kentucky	
	<hr/>	*Louisville	124,818
	176,596	Covington	66,901
Connecticut		Owensboro	29,246
Hartford	670,000		<hr/>
			220,965
Delaware		Louisiana	
Wilmington	36,731	*New Orleans	435,000
(Comprises also east- ern shores of Md and Virginia)		Alexandria	56,251
		Lafayette	285,000
			<hr/>
District of Columbia			776,251
Washington	165,000	Maine	
Florida		Portland	221,300
St. Augustine	70,955	Maryland	
(East Fla ; west Fla is included in Mobile)		*Baltimore	265,394
Georgia		Massachusetts	
Savannah-Atlanta	28,628	*Boston	1,242,503
Idaho		Fall River	215,023
Boise	22,557	Springfield	512,000
			<hr/>
Illinois			1,969,526
*Chicago	1,755,868	Michigan	
Belleville	81,865	*Detroit	900,000
Peoria	170,508	Grand Rapids	107,929
Rockford	78,710	Lansing	85,000
Springfield	104,700	Marquette	85,775
	<hr/>	Saginaw	103,772
	2,191,651		<hr/>
			1,282,476

	Catholics		Catholics
Minnesota		North Dakota	
*St. Paul	341,756	Bismarck	49,169
Crookston	30,967	Fargo	74,539
Duluth	87,950		<u>123,708</u>
St. Cloud	89,818	Ohio	
Winona	71,211	*Cincinnati	283,689
	<u>621,702</u>	Cleveland	475,695
Mississippi		Columbus	105,100
Natchez	44,264	Steubenville	61,453
Missouri		Toledo	191,699
*St. Louis	500,000	Youngstown	149,122
Kansas City	82,000		<u>1,266,758</u>
St. Joseph	29,533	Oklahoma	
	<u>611,533</u>	Oklahoma City and	
Montana		Tulsa	71,244
Great Falls	48,200	Oregon	
Helena	60,000	*Portland	88,149
	<u>108,200</u>	Baker City	11,892
Nebraska			<u>100,041</u>
*Omaha	123,000	Pennsylvania	
Grand Island	28,710	*Philadelphia	1,011,064
Lincoln	37,462	Altoona	129,195
	<u>189,172</u>	Erie	151,207
Nevada		Harrisburg	107,630
Reno	22,052	Pittsburgh	760,687
New Hampshire		Scranton	349,431
Manchester	178,336		<u>2,509,214</u>
New Jersey		Rhode Island	
*Newark	873,367	Providence	427,364
Camden	139,479	South Carolina	
Paterson	142,018	Charleston	14,696
Trenton	261,484	South Dakota	
	<u>1,416,348</u>	Rapid City	43,360
New Mexico		Sioux Falls	62,550
*Santa Fe	205,000		<u>105,910</u>
Gallup	39,884	Tennessee	
(Comprises all coun-		Nashville	34,600
ties in N. M., except		Texas	
7 which are included		*San Antonio	249,816
in El Paso)		Amarillo	31,500
	<u>244,884</u>	Austin	75,495
New York		Corpus Christi	248,500
*New York	1,183,417	Dallas	70,000
Albany	284,720	El Paso	135,279
Brooklyn	1,153,467	(Comprises 12 coun-	
Buffalo	637,565	ties in Texas and 7	
Ogdensburg	116,457	in N. M.)	
Rochester	320,700	Galveston	193,378
Syracuse	264,844		<u>1,003,968</u>
	<u>3,961,170</u>	Utah	
North Carolina		Salt Lake	20,819
Raleigh	16,409		
Belmont Abbey	635		
(Abbey nullius)			
	<u>17,044</u>		

	Catholics		Catholics
Vermont		West Virginia	
Burlington	97,963	Wheeling	76,356
		(Includes all W. Va. except 8 counties in Richmond, also includes 18 Va counties)	
Virginia		Wisconsin	
Richmond	69,430	*Milwaukee	396,560
(Includes all Va. except 2 counties in Wilmington and 18 in Wheeling, also includes 8 counties of W. Va.)		Green Bay	204,075
		La Crosse	140,344
Washington		Superior	62,875
Seattle	150,000	Madison	87,261
Spokane	38,022		891,115
	188,022	Wyoming	
		Cheyenne	40,083

The Ukrainian Greek Catholic Diocese, established in 1913, with plenary faculties granted to the bishop, appointed in 1907, includes churches and missions in Conn, Del, Ill, Md, Mass, Mich, Minn, Mo, N H, N. J., N. Y., N. D., Ohio, Pa, R I, W Va, Wis Philadelphia is the seat of the bishop Ukrainian Catholics number 302,103

The Diocese of Pittsburgh embraces all Greek Catholics of Russian, Hungarian and Croatian nationalities in the United States, totaling 293,871.

CATHOLIC POPULATION OF OUTLYING POSSESSIONS AND DEPENDENCIES OF THE UNITED STATES

	Catholics		Catholics
Alaska	14,000	Hawaiian Islands	
(Vicariate Apostolic; comprises also the Aleutian Islands)		Diocese of Honolulu	145,000
		(Comprises also the Equatorial Islands)	
Canal Zone	12,000	Puerto Rico	
(Under ecclesiastical jurisdiction of the Archdiocese of Panama, R. P. and Vicariate of Darien, Colon, R. P.)		Diocese of San Juan	1,000,000
		(Includes Virgin Islands)	
		Diocese of Ponce	774,379
			1,774,379
Guam	28,468	Virgin Islands	4,775
(Vicariate Apostolic; includes the Mariana Archipelago)		(Included in San Juan)	
		Samoa	1,825
		(Vicariate Apostolic; US possession of Tutula and attendant islets)	

1947 STATISTICS OF THE CHURCH IN THE UNITED STATES

(Including Hawaii and Alaska)

(Based in part on the Official Catholic Directory)

Catholic population	26,075,697	Seminaries	338
Converts	115,214	Seminarians	23,701
Archbishops		Colleges and Universities	
(4 Cardinals)	23	for Men and Women	223
Bishops	148	High Schools	2,432
Clergy		Pupils attending Colleges,	
Secular	26,613	Academies and High	
Religious	15,134	Schools	726,623
	---	Parishes with Schools	7,724
Total	41,747	Parochial School Children	2,198,212
Churches with Priests		Orphan Asylums	365
Resident	14,015	Orphans	44,216
Mission	4,942	Homes for the Invalid	
	---	and Aged	248
Total	18,957	Hospitals	824

GROWTH OF THE CATHOLIC CHURCH

(As noted in a Comparative Study of the US Religious Censuses)

Item	1936	1926	1916	1906
<i>Churches</i> (local organizations),				
number	18,409	18,940	17,375	12,472
Increase over preceding census:				
Number	*—531	1,565	4,903	....
Percent	*—2.8	9 0	39 3	..
<i>Members</i> , number	19,914,937	18,605,003	15,721,815	14,210,755
Increase over preceding census				
Number	1,309,934	2,883,188	1,511,060	
Percent	7.0	18 3	10 6	
Average membership per church	1,082	982	905	1,139
<i>Church edifices</i> , number	16,637	16,794	15,120	11,881
Value — number reporting	15,661	16,254	14,489	10,293
Amount reported	\$787,001,357	\$837,271,053	\$374,206,895	\$292,638,787
Average value per church	\$50,232	\$51,512	\$25,827	\$28,451
Debt — number reporting	6,996	5,361	6,024	4,104
Amount reported	\$189,350,733	\$129,937,504	\$68,590,159	\$49,488,055
<i>Parsonages</i> , number	11,248			...
Value — number reporting	10,354	11,042	8,976	6,360
Amount reported	\$104,134,368	\$135,815,789	\$61,338,287	\$36,302,064
<i>Expenditures</i>				
Churches reporting, number	15,720	16,317	13,722	
Amount reported	\$139,073,358	\$204,526,487	\$72,358,136	
Pastors' salaries	\$11,816,859			
All other salaries	\$29,128,471			
Repairs and improvements	\$16,166,771			
Payment on church debt, ex-		\$181,737,884	\$54,354,228	....
cluding interest	\$14,710,721			
All other current expenses,				
including interest	\$46,791,438			
Local relief and charity	\$5,108,325			
Home missions	\$1,158,198			
Foreign missions	\$743,598	\$19,381,523	\$9,978,556	.....
To headquarters for distribution	\$3,844,247			
All other purposes	\$9,604,780			
Not classified	....	\$3,407,080	\$8,025,552	
Average expenditures per church	\$8,847	\$12,535	\$5,273	
<i>Sunday schools</i>				
Churches reporting, number	8,053	8,239	11,748	9,406
Officers and teachers	49,822	49,498	71,370	62,470
Scholars	972,891	1,201,350	1,860,856	1,481,555

* A minus sign (—) denotes decrease.

CATHOLIC POPULATION OF PRINCIPAL CITIES OF US

(Compiled from a study by the Most Rev John F. Noll)

City and State	Total Population	Catholic Population	Per Cent
1. New York, N. Y.	7,454,995	1,663,417	22.3
2. Chicago, Ill.	3,396,808	1,387,164	40.8
3. Philadelphia, Pa.	1,931,334	566,661	29.3
4. Detroit, Mich.	1,623,452	750,000 (1941)	46.2
5. Los Angeles, Calif.	1,504,277	250,000 (approx.)	16.6
6. Cleveland, Ohio	878,336	325,200 (parish)	37.0
7. Baltimore, Md.	859,100	225,000 (approx.)	26.2
8. St. Louis, Mo.	816,048	350,000	42.9
9. Boston, Mass.	770,816	*521,000 (approx.)	74.3
10. Pittsburgh, Pa.	671,659	255,526	33.6
11. Washington, D. C.	663,091	150,000 (approx.)	22.6
12. San Francisco, Calif.	634,536	240,000 (approx.)	37.8
13. Milwaukee, Wis.	587,472	205,000	34.9
14. Buffalo, N. Y.	575,901	*300,000 (approx.)	52.0
15. New Orleans, La.	494,537	*320,000 (approx.)	66.0
16. Minneapolis, Minn.	492,370	75,076	15.2
17. Cincinnati, Ohio	455,610	170,853 (est.)	37.5
18. Seattle, Wash.	450,000	55,000	12.2
19. Newark, N. J.	429,760	*166,221	38.6
20. Kansas City, Mo.	399,178	44,400	11.1
21. Indianapolis, Ind.	386,972	60,000 (est.)	15.5
22. Houston, Tex.	384,514	100,000	26.0
23. Rochester, N. Y.	324,975	125,000 (est.)	38.5
24. Denver, Colo.	322,412	60,000 (approx.)	18.6
25. Louisville, Ky.	319,077	*80,000	25.0
26. Columbus, Ohio	306,087	55,000 (approx.)	18.0
27. Portland, Ore.	305,394	43,000 (approx.)	14.0
28. Atlanta, Ga.	302,288	8,500	2.8
29. Oakland, Calif.	302,163	80,000	26.5
30. Jersey City, N. J.	301,173	*157,421	52.2
31. Dallas, Tex.	294,734	30,000	10.2
32. Memphis, Tenn.	292,942	12,500	4.3
33. St. Paul, Minn.	287,736	89,340	31.0
34. Toledo, Ohio	282,349	76,000	26.9
35. Birmingham, Ala.	267,583	14,000 (approx.)	5.2
36. San Antonio, Tex.	253,854	98,130 (1941)	38.7
37. Providence, R. I.	253,504	143,852	56.7
38. Akron, Ohio	244,791	31,270 (parish)	12.8
39. Omaha, Neb.	223,844	55,000	25.0
40. Dayton, Ohio	210,718	57,947 (est.)	27.5
41. Richmond, Va.	210,000	13,090	6.2
42. Syracuse, N. Y.	205,967	108,150 (1943)	52.5
43. Oklahoma City, Okla.	204,424	14,000	6.8
44. San Diego, Calif.	203,341	42,600 (approx.)	21.0
45. Worcester, Mass.	193,694	94,872	49.0
46. Fort Worth, Tex.	177,662	20,000	11.2
47. Jacksonville, Fla.	173,065	Census now in progress	
48. Miami, Fla.	172,172	Census now in progress	
49. Youngstown, Ohio	167,720	66,000	39.4
50. Nashville, Tenn.	167,402	8,000	4.8

The total population figures were taken from the 1940 Census, with the exception of those for Seattle and Richmond, supplied by the Bishops of these cities.

Total Catholic population figures were taken from information submitted by the Bishops, with the exception of those figures marked with an asterisk (*), the latter were submitted by the Diocesan Superintendents of Schools.

CATHOLIC AID IN THE FOUNDING OF THE REPUBLIC

The Catholic contribution to the founding of the United States was twofold: the fundamental documents of American liberty derived their principles from traditional Catholic thought and philosophy; and the Revolutionary War was brought to a successful conclusion through the assistance of a number of Catholic soldiers and statesmen.

Catholic Philosophy in the

For a better understanding of the philosophy underlying the Constitution of the United States, the philosophy of the Declaration of Independence should first be examined. The Supreme Court declared that the Constitution "is but the body and letter of which the Declaration of Independence is the thought and the spirit, and it is always safe to read the letter of the Constitution in the spirit of the Declaration of Independence."

The Declaration has been referred to as the "most wonderful work ever struck off at a given moment by the hand and purpose of man." A study of its philosophical principles reveals them to be derived from the traditional stream of Catholic philosophy. These principles when found in the works of non-Catholic writers are but a borrowing of Catholic doctrine.

Two outstanding Catholic churchmen whose philosophy and thought contribute to the excellence of the Declaration of Independence, are St. Thomas Aquinas and St. Robert Bellarmine. St. Thomas (1225-1274) is representative of the learning and thought of the Middle Ages; St. Robert (1542-1621) of that of the sixteenth century. A comparison of sections of the Declaration of Independence with selections from the works of these two renowned Catholic theologians reveals a striking similarity of thought and identity of political principle.

From even the following brief analysis it becomes evident that the sacred principles of our government not only are in conformity with Catholic thought, but flow directly from Catholic doctrine.

Moreover, the culture of our fathers was the culture of Western Europe, which was predominantly Catholic. For more than a thousand years the civilization of Western Europe was Catholic. In this soil the doctrine that every soul is equally valuable flourished; and this doctrine produced the democratic ideal that every citizen has equal rights

Declaration of Independence

Equality of Man

Declaration of Independence: "All men are created equal, . . . they are endowed by their Creator with certain inalienable rights."

Bellarmino: "All men are equal, not in wisdom or grace, but in the essence and nature of mankind" ("De Laicis," c. 7). "There is no reason why among equals one should rule rather than another" (ibid.). "Let rulers remember that they preside over men who are of the same nature as they themselves" ("De Officiis Princ.," c. 22) "Political right is immediately from God and necessarily inherent in the nature of man" ("De Laicis," c. 6, note 1).

St. Thomas: "Nature made all men equal in liberty, though not in their natural perfections" ("II Sent.," d. xlv, q. 1, a. 3, ad 1).

The Function of Government

Declaration of Independence: "To secure these rights, governments are instituted among men."

Bellarmino: "It is impossible for men to live together without someone to care for the common good. Men must be governed by someone lest they be willing to perish" ("De Laicis," c. 6).

St. Thomas: "To ordain anything for the common good belongs either to the whole people, or to someone who is the viceregent of the whole people" ("Summa," Ia IIae, q. 90, a. 3).

The Source of Power

Declaration of Independence: "Governments are instituted among men, deriving their just powers from the consent of the governed."

Bellarmino: "It depends upon the consent of the multitude to consti-

tute over itself a king, consul or other magistrate. This power is, indeed, from God, but vested in a particular ruler by the counsel and election of men" ("De Laicis," c. 6, notes 4 and 5). "The people themselves immediately and directly hold the political power" ("De Clericis," c. 7).

St. Thomas: "Therefore the making of a law belongs either to the whole people or to a public personage who has care of the whole people" ("Summa," Ia Ilae, q 90, a 3) "The ruler has power and eminence from the subjects, and in the event of his despising them he sometimes loses both his power and position" ("De Erudit Princ.," bk. 1, c. 6)

The Right to Change Government
Declaration of Independence:
"Whenever any form of government becomes destructive of these ends,

it is the right of the people to alter or abolish it, and to institute new government. . . . Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes."

Bellarmino: "For legitimate reasons the people can change the government to an aristocracy or a democracy or vice versa" ("De Laicis," c 6). "The people never transfers its powers to a king so completely . . . but that it reserves to itself the right of receiving back this power" ("Recognitio de Laicis," c. 6)

St. Thomas: "If any society of people have a right of choosing a king, then the king so established can be deposed by them without injustice, or his power can be curbed, when by tyranny he abuses his regal power" ("De Rege et Regno" bk 1, c 6)

Catholic Aid in the American Revolutionary War

Catholics also rendered great practical help (see p 185) in the founding of the United States

Commodore John Barry was the "Father of the American Navy" and Commander of the Lexington—the first cruiser that sailed under the authority of the Continental Congress, the first vessel to fly the American flag upon the ocean General Stephen Moylan was Muster-Master-General, Aide-de-camp and Secretary to General Washington, Quartermaster General, Colonel of the Fourth Pennsylvania Light Dragoons and Brigadier General Colonel John Fitzgerald also filled the offices of Aide-de-camp and Secretary to Washington Moreover, there were units of the Irish Brigade serving with the French, such as the Regiment De Walsh and the Regiment De Dillon Records reveal that from 38% to 50% of the soldiers in Washington's armies were of either Irish birth or Irish descent.

The Catholic colonists themselves, in spite of the discriminatory statutes against them, gave outstanding proof of patriotism. The Carroll family of Carrollton, Maryland, gave not only its services to the cause but also of its great means to sustain the Colonial Army.

Charles Carroll was a member of the Continental Congress and a signer of the Declaration of Independence Thomas FitzSimons of Philadelphia, the right-hand man of Robert Morris in financing the Revolution, was the largest individual subscriber Four other Catholics of Philadelphia gave a total of \$55,000 to the support of Washington's troops. Oliver Pollock, Virginia agent, collected funds in the colonies and gave his own fortune to the cause The Friendly Sons of St. Patrick donated \$517,000 to aid the American Army. Practical aid was rendered by the Catholic Indians of Maine, of the Old Northwest, and those under Chief Orono who were guided by Father Gibault of Vincennes, Indiana Even the far-away California missions sent a total of \$2,683.

The Catholic nations of France, Poland and Spain gave invaluable aid in the American fight for freedom. France, under King Louis XVI, sent four fleets, besides money and soldiers. Admirals D'Estaing, De Grasse and De Guichen commanded three fleets; the fourth was successively commanded by Admirals De Ternay, Destouches and De Barras. The French clergy gave a

gift of six million dollars to aid in the war against England. General Jean Baptiste Rochambeau was the commander of four regiments totaling 5,200 of his countrymen. Poland gave two illustrious sons, Pulaski and Kosciusko. Count General Casimir Pulaski, the "Father of the American Cavalry," lost his life at the siege of Savannah in October, 1779. Count General Thaddeus Kosciusko, the "Father of the American Artillery," was the engineer of the defenses of West Point. Spain secretly aided the American colonists, lending them

money and keeping her colonists in Louisiana, Florida and Cuba neutral while the issue was at stake.

Washington's reply to the Roman Catholics' claim to justice and equal rights is a proof of the nation's indebtedness to Catholic aid in its founding "I presume that your fellow citizens of all denominations will not forget the patriotic part which you took in the accomplishment of our Revolution and the establishment of our government, or the important assistance which they received from a nation in which the Roman Catholic faith is professed"

THE CHURCH AND AMERICAN DEMOCRACY

Since the foundations of the Republic have been laid upon truly Christian principles and since these principles are found in their fullness and are faithfully upheld in the Catholic Church alone, it is indeed no presumption, but rather a belated admission, to say that our nation has its roots in Catholicism

The Catholic Church would keep this nation sincerely consistent with its first principles. Therefore it insists upon the integrity and sanctity of the family and the holiness of marriage as the institution approved by God for the perpetuation of the race and the upholding of the State.

The Catholic Church recognizes the State as the power ordained by God to uphold the social order. She holds her children bound to stand by it. No greater loyalty to the State is to be found than among Catholics.

The Church is inflexible, however, in resisting any encroachment on the part of the civil power into the affairs of the Church. So long as the State remains in its own sphere of authority, however, the Church enjoins upon all to obey, love and reverence it

The Church, accepting the theory that the government of the United States is based upon popular consent, given by a majority of educated and enlightened men and women, upholds the unity of the State on this basis and is opposed to the actions of individuals and minority groups when their actions go contrary to the will of the whole and against the general welfare. At the same time it will not sanction the acts of a majority should they be contrary to the general welfare.

The Church opposes the theory that the workers in a State are to be exploited by the rich, just as she opposes the theory that only the workers are to be considered. Both such theories are despotic. Thus the Church is unalterably opposed to both Communism and Plutocracy.

By the same token the Church opposes State Socialism because of its despotic insistence that rights, such as the right of private property or the right to the pursuit of happiness, be given up when insisted upon by a majority. Such abrogation of rights leads ultimately to slavery.

The Church likewise is opposed to anarchy because by its extreme individualism it would destroy all unity, order and law

The Church upholds the idea of citizenship as outlined in the principles forming the basis of the American State because these are Catholic principles. Should these principles be assailed, the Church will be the first to object and the last to give up the fight for them.

PRESENT POSITION OF THE CHURCH IN THE UNITED STATES

The Catholic Church, whose prestige and position is generally more pronounced in the populous areas of the United States, is an important factor in the life of the entire nation

This is evident merely from the numerical strength of the Church, whose membership of more than 26,000,000 is the largest claimed by any single religious body in the country. This Catholic population, served by over 41,000 priests and 148,000 religious and under the direction of the Ordinaries of 123 dioceses comprising 22 ecclesiastical provinces, maintains a unique educational system, participates in a wide range of social and charitable activities, and supports a vigorous press and radio voice of religious significance

Perhaps one of the most singular aspects of the Church's position is her internal unity, her consistency of religious and social doctrine—a fact which has placed her among the leading helpers and defenders of true democracy and social justice, two ideals that have directed aims of the United States since the days of the Founding Fathers

Her monumental educational system has prepared millions of the nation's citizens. Statistics covering the latest year reported a grand total of 11,239 separate educational institutions, maintained by Catholics who also contributed their share of support to the public school system. Full-time staffs of these institutions numbered nearly 102,000 members. Over 4,100,000 were under instruction in over 300 seminaries, 200 colleges and universities, 2,400 high schools, 8,200 elementary schools and other special institutions.

The Catholic press founded to interpret and evaluate, in terms of a Catholic attitude, the news and the issues behind it, has attained a record circulation of over 13,000,000 copies of some 500 publications

Social action has increased enormously and has expanded beyond parish boundaries to assume national proportions. Much of it is centralized and coordinated by the National Catholic Welfare Conference, set up over 25 years ago by the American hierarchy to direct and implement their individual and common efforts in pursuit of the good of their people and, through their people, the good of the nation. Such efforts, with the zealous collaboration of lay groups, extend into the fields of youth and charitable service, social justice in labor-management relations and human justice for minorities, and propagation of the faith at home. Notable work has been done in support of missions abroad and for the relief of war-torn nations, so that the Church in America has been called the "right arm of the missions" and, like the nation itself, the support of needy multitudes throughout the world

Yet, despite these accomplishments, the Catholic group is not exercising the full cultural and social influence which its numbers and their extensive activity would seem to promise

The number of converts made in the United States in 1947 was 115,214, a small part of the non-Catholic population, but it is increasing each year. The evangelization of rural districts, population reservoirs of the nation, is in many instances still in the pioneer stage. America's personnel contribution to foreign missions is far below other forms of support given. The shortage of Catholic writers, lecturers, educators, scientists and artists is undeniable.

Though still the victim of misunderstanding and prejudice among certain portions of the nation's population, the Church faces the challenging future with confidence. Determined, with the accomplishments of the past to reinforce her, she will continue to carry on successfully the work which she came to this country to do for the good of her children and their nation, so singularly enriched with the blessings of God.

SOME FAMOUS AMERICAN CATHOLIC CONVERTS

Allen, Frances (1784-1819) — b. Sunderland, Vt. Daughter of Ethan Allen, patriot of the Revolution. She grew up in an environment of anti-Catholicism and atheism. In 1807 while studying at the academy of the Sisters of the Congregation of Notre Dame in Montreal, she entered the Church. There she joined the community of Hospital Sisters at Hôtel-Dieu, making her religious profession in 1800. She died an impressively saintly death in 1819. She was the first woman born in New England to enter religious life.

Avery, Martha (Moore) (1851-1929) — b. Steuben, Me. Authority on Socialism; for seven years directed "Karl Marx Class" in Boston, afterwards called the Boston School of Political Economy. Converted in 1904. Her book, "Socialism. The Nation of Fatherless Children," received recognition from Theodore Roosevelt and prominent social thinkers. Co-author of "Bolshevism, Its Cure" and "Campaigning for Christ."

Barrymore, Georgiana Emma (Drew) (1856-1893) — b. Philadelphia, Pa. Actress, daughter of John Drew. She began her career under the direction of her mother, Louisa Lane Drew. Married Maurice Barrymore in 1876 and the children of this union were Ethel, Lionel, and the late John Barrymore. She attained national fame as an actress and appeared in many of the leading plays of her day. Through the influence of Madame Modjeska, another leading actress, Mrs. Barrymore became a Catholic; both her own and her husband's family were Episcopalians.

Bayley, Most Rev. James Roosevelt (1814-1877) — b. New York City. Educ. Amherst College and Trinity College. Early associate of Bancroft, Irving and Richard Storrs Willis. Nephew of Mother Elizabeth Seton. Converted from Episcopalianism in 1842. Ordained priest in 1844. Successively vice-president of St. John's College, New York, and secretary to Bishop Hughes. Cons.

Bishop of Newark in 1853; app. Archbishop of Baltimore, 1872.

Benson, William Shepherd (1855-1932) — b. Macon, Ga. Graduated from US Naval Academy and rose to rank of rear admiral. Chief of naval operations from 1915-19; Naval representative in preparing Armistice terms; naval advisor to American Commission to Negotiate Peace after World War I. Appointed head of the US Shipping Board (1920-21); he was made admiral for life. Born of Methodist parents, he was converted to the Church through his logical reflection on the perfection of God. Was made a Knight of the Order of St. Gregory the Great by Pope Benedict XV.

Broun, Matthew Heywood (1888-1939) — b. Brooklyn. Educ. Harvard. Famous journalist, lecturer and columnist. Associated with "Morning Telegraph" (N. Y.), "Tribune" (1912-21); "World" (1921-28); Scripps-Howard newspapers (1928-39). His column "It Seems to Me" widely read and very popular. An Episcopalian and later a Free-thinker, he was converted in 1939. Wrote many books; also edited the short-lived "Broun's Nutmeg."

Browne, Charles Farrar (Artemus Ward, pseud.) (1834-1867) — b. Waterford, Me. Famous American humorist, under name of Artemus Ward, contributed to "Carpet Bag," "Cleveland Plain Dealer" and "Vanity Fair." Lectured widely here and abroad; admired by Lincoln. Converted in 1867, the year of his death.

Brownson, Orestes Augustus (1803-1876) — b. Stockbridge, Vt. At first Presbyterian; later Universalist minister; then Unitarian minister. Converted in 1844. International reputation as scholar, essayist and philosopher. Edited, and to great extent wrote, the famous "Brownson's Quarterly Review," containing his brilliant defense of the Catholic Faith.

Burnett, Peter Hardeman (1807-1895) — b. Nashville, Tenn. Studied law. Converted from Disciples Church in 1846. Settled in Oregon and California about 1848. Judge

of Supreme Court of Oregon. Led expedition to gold fields of California, was first Governor of that state and a member of its Supreme Court. In 1863, a founder and first president of Pacific Bank of San Francisco. Among other works, he wrote "The Path Which Led a Protestant Lawyer to the Catholic Church"

Chandler, Joseph Ripley (1792-1880) — b. Kingston, Mass. Once Grand Master of Free Masons US Minister to Naples during administration of Buchanan. President of Board of Directors, Girard College US Congressman from Pennsylvania (1849-55). Converted in 1849 Worked for reform as Inspector of Prisons. Journalist; author.

Cody, Col. William F. (Buffalo Bill) (1846-1917) — b. Scott County, Ia. After a rudimentary education, he served as a Pony Express rider and as a scout and guide for the US Army Commissioned to provide food for the construction crews of the Kansas Pacific Railroad as it was extended through the wilderness, he earned for himself the title of "Buffalo Bill" In a celebrated personal encounter during the Sioux War of 1876, he killed "Yellow Hand," the Cheyenne chief He opened his famous Wild West Show in 1883. He interrupted his theatrical tour in 1890-91 to serve a second time against the Sioux Became a convert to Catholicism on his deathbed, having been baptized on January 9, 1917

Connelly, Mother Cornelia (1809-1879) — b. Philadelphia, Pa Wife of Rev. Pierce Connelly, Episcopalian minister. Both were moved to study Catholicism which they embraced in 1835. They obtained permission to separate in order to enter religious life. In 1846 Mrs. Connelly established in England the Society of the Holy Child Jesus for the education of young women Connelly was ordained a priest the same year, but relapsed into Protestantism and attempted legally to force Mrs. Connelly to return to married life. The English courts supported her refusal to deny her

religion and her obligations. She spent her life holly as head of her community.

Cory, Herbert Ellsworth (1883-1947) — b. Providence, R. I. Educator and social scientist Educated at Brown, Harvard, California and Johns Hopkins Universities; member of teaching staffs of California and Washington Universities. Converted to Catholicism from the Congregational Church in 1933, after deep study of literature, sociology, and social science, always with an undercurrent of religious quest Author of several books among which is his autobiography, "The Emancipation of a Free-thinker."

Crawford, Francis Marion (1854-1909) — b Bagni di Lucca, Italy, of American parents. Educ Harvard, Cambridge (Eng.), Heidelberg, and in Rome, Italy Converted in 1880 Famous novelist of his day. In 28 years he produced 48 novels and historical works, including "Mr Isaacs" and "The White Sister"

Curtis, Most Rev. Alfred Allen (1831-1908) — b Pocomoke, Md Studied for Episcopalian ministry After conversion in 1872, entered St. Mary's Seminary, Baltimore Ordained priest in 1874. Second Bishop of Wilmington, Del Resigned in 1896 to become Vicar General of Baltimore Archdiocese under Cardinal Gibbons Author of "Lights and Counsels"

Delany, Rev. Selden Peabody (1874-1935) — b Fond du Lac, Wis Educ. Harvard, Western Theological Seminary, Chicago. Became an Episcopalian minister in 1899 and was rector of the Church of St Mary the Virgin, New York City, at the time of his conversion in 1930 Studied in Rome and was ordained priest in 1934 Author of "Why Rome," "Married Saints," "Rome from Within."

Douglas, Stephen Arnold (1813-1861) — b. Brandon, Vt. American statesman. Judge of Supreme Court of Illinois (1841-43); represented Illinois in both branches of US Congress. Author of Kansas-Nebraska Bill. Candidate for Presidency

(1860), but was defeated by Lincoln. Opposed secession; strongly supported Union cause after outbreak of Civil War. Father of Robert Douglas, also a convert, Judge of Supreme Court of North Carolina. Converted during last illness.

Dutton, Ira (Brother Joseph) (1843-1931) — b. Stowe, Vt. Served four years in Civil War. Became a convert from Baptist Church in 1883. On reading of the work of Father Damien at Molokai, volunteered as his assistant. In 1886 he began a period of 42 years' service to the lepers. Known as "Brother Joseph." In 1928 illness forced his removal to Honolulu where he died.

Dwight, Thomas (1843-1911) — b. Boston. Attended school in Paris; then Harvard. Converted in 1855. President of the Catholic Union, Boston. Lecturer; surgeon; taught anatomy at Harvard, at Maine Medical School, and again at Harvard from 1883, succeeding Oliver Wendell Holmes in the Parkman professorship of anatomy. Editor of the "Boston Medical and Surgical Journal." Among his works were "The Anatomy of the Head" and "Thoughts of a Catholic Anatomist."

Ewing, Thomas (1789-1871) — b. West Liberty, Va. Educated at Ohio University, studied law at Lancaster, O. Admitted to the bar in 1816. Elected as US Senator from Ohio 1831-1837, he was appointed to fill an unexpired term 1850-1851, he served as Secretary of the Treasury (1841) under President Harrison, and under President Taylor, as Secretary of the Interior (1849-1850). His keen intellect earned him the title, "Logician of the West." He served on the Peace Convention of the Civil War. After a lifelong attraction to the Church and the pious example of his wife, Maria Wills Boyle, daughter of Hugh Boyle, Irish political refugee, he was baptized in 1871. Archbishop Purcell of Cincinnati received him into the Church.

Gallitzin, Rev. Demetrius Augustine (1770-1840) — b. The Hague, Netherlands. Russian Prince, a member of Greek Orthodox Church,

converted in 1787. Came incognito to America in 1792. Studied for priesthood and was ordained in 1795. Outstanding missionary. Spent royal inheritance on his missions in Pennsylvania. Wrote several books.

Goodyear, William Henry (1846-1923) — b. New Haven, Conn. Son of Charles Goodyear, founder of rubber industry. Educ. Yale. Converted in 1880. Author of works on Roman and medieval antiquities and architectural refinements at sites of ancient civilizations. Curator of Metropolitan Museum in New York (1882-90), later at Brooklyn Institute of Arts and Sciences. Surveyed architectural monuments in Europe (1895-1914).

Haldeman, Samuel Stehman (Felix Aqo, pseud.) (1812-1880) — b. Locust Grove, Pa. Educ. Dickinson College. Converted in 1843. Professor of zoology at Franklin Institute, of natural history at Delaware College, of geology and chemistry at Agricultural College of Pennsylvania, and of philology at University of Pennsylvania. Founder and first president of National Academy of Sciences. Wrote extensively on philology and natural sciences, chiefly zoology, entomology and geology. Authority on dialects of American Indians and Chinese.

Harris, Joel Chandler (1848-1908) — b. Eatonton, Ga. Apprentice to editor of "The Countryman." Edited Atlanta (Ga.) "Constitution" for almost 25 years. Founded "Uncle Remus" magazine, combined in 1908 with "Home Magazine." Noted for humorous and kindly plantation sketches. Works include "Uncle Remus, His Songs and His Sayings" and "Uncle Remus and His Friends." Entered Church in 1908.

Hassard, John Rose Greene (1836-1888) — b. New York City. Formerly Episcopalian. Converted in 1851. Educ. St. John's College, New York. Worked for New York "Tribune" many years. On revisory staff of "The American Cyclopaedia." Historian, journalist, music critic. First editor of "Catholic World." Works include "Life of Pope Pius IX" and "Richard Wagner of Bayreuth."

Hebard, Morgan (1888-1947) — Nationally known natural scientist Former Curator of the Department of Entomology of the Academy of Natural Sciences, Philadelphia. A former Episcopalian, he was converted through a serious study of the Faith. He was received into the Church by Rev John La Farge, S. J., editor of "America."

Hecker, Very Rev. Isaac Thomas, C. S. P. (1819-1888) — b New York City. Studied philosophy and theology at "Brook Farm" Friend of Orestes Brownson After conversion in 1844, studied for priesthood and was ordained in 1849 Founded the Paulists in 1858 and became their first Superior General Founded "Catholic World"

Hewit, Very Rev. Augustine Francis, C. S. P. (1820-1897) — b Fairfield, Conn Educ Amherst College Congregationalist minister, later Episcopalian minister Converted in 1846. Ordained priest in 1847 Instrumental in founding the Paulists Prominent apologist; wrote voluminously, particularly for "Catholic World" and "American Catholic Quarterly." Second Superior General of the Congregation of St. Paul

Horner, William Edmonds (1793-1853) — Educ University of Pennsylvania Army surgeon in War of 1812 Professor of anatomy at University of Pennsylvania In 1824 discovered "tensor tarsi," called also "Horner's muscle," described in "American Journal of Medical Science" that year. Converted from Episcopalianism in 1839 Wrote "Treatise on Pathological Anatomy," first work of its kind in America. Author of other works, chiefly on anatomy and histology

Ives, Levi Silliman (1797-1867) — b. Meriden, Conn Educ. Hamilton College and Chelsea Seminary. First Protestant Bishop of North Carolina. Study of Protestant Reformation in England led him into Church. Resigned bishopric and became Catholic in 1852 Taught at St. John's College; lectured in Catholic colleges. Founded Catholic Male Protectory in New York City Shared work of House of the Holy

Angels. President of New York Conference of St Vincent de Paul Society. Author of several works.

Keyes, Edward Lawrence (1843-1924) — b Charleston, S. C. Educ. Yale and New York University Studied medicine at Paris Converted in his youth One of best-known physicians of his day Pioneer in treatment of social diseases. Made Knight of St Gregory by Pius X for contributions to medical science Taught in Bellevue Hospital Contributed to "International Encyclopedia of Surgery" Delivered first lectures on dermatology in US.

Kilmer (Alfred) Joyce (1886-1918) — b New Brunswick, N J Educ Rutgers and Columbia Book salesman, lexicographer, school teacher, poet, critic, book reviewer, poetry editor, and soldier Converted from Episcopalianism in 1913 Contributed to Catholic literary revival in America Killed in France in World War I

Kinsman, Frederick Joseph (1868-1944) — b Warren, Ohio Educ Keble College, Oxford, England, Berkeley Divinity School, Conn Successively master of St Paul's School, Conn, rector of St Martin's Church, New Bedford, Mass, teacher of Church History. Was an Episcopalian minister from 1896-1908 and Bishop of Delaware from 1908 till 1919 when converted. Author of "Salve Mater," "Trent," "Americanism and Catholicism"

Lathrop, Mother Mary Alphonsa (Rose Hawthorne) (1851-1926) — b Lenox, Mass Youngest daughter of Nathaniel Hawthorne Converted in 1891, with her husband G P Lathrop, assistant editor of "Atlantic Monthly." Moved by the plight of the cancerous poor, opened a free home for incurable cancer patients in lower New York After the death of her husband, founded the Dominican Congregation of St. Rose of Lima and established the Home for Incurable Cancer.

Linton, Moses L., M. D. (1808-1878) — b Kentucky. Educ. Transylvania Univ., where he obtained medical degree; Paris and Edinburgh, Scotland Became professor

of medicine at St. Louis Univ. in 1842 and was converted in 1844. A year later became president of the first US Conference of the St Vincent de Paul Society, and was reelected in 1849. Organized the first medical monthly in America, "The St Louis Medical and Surgical Journal," in 1848; and, under his editorship, Chicago's first Catholic periodical, the "Western Tablet," was inaugurated in 1852.

Longstreet, James (1821-1904) — b. Edgefield, S C Educ West Point. Celebrated leader of Confederate forces during Civil War. Converted in 1877. US Minister to Turkey (1880-81); US Marshal for District of Georgia (1881-84); US Railroad Commissioner (1898-1904). Wrote "From Manassas to Appomattox"

Mann, Col. Horace Atlee (?-1934) — b. Nashville, Tenn, the son of a Methodist minister, a noted attorney who practiced law in Washington, D C; head of the Southern division of the 1928 Republican National Committee, and organizer of the violent anti-Smith movement in the South during the campaign of 1928. He was converted, together with his wife, in 1933.

McKay, Claude (1890-1948) — b Jamaica, British West Indies Educ. Tuskegee Institute and Kansas State College. He was a famous Negro poet and author who gathered his material while traveling the country working as a waiter and porter. A former Communist, he met Lenin and Trotsky in Moscow, where he did some writing for the Communists on the US Negro, was associate editor of the "Liberator," a Communist journal. Converted in 1944. Faculty member of Bishop Shiel School, Chicago. His writings include "Songs of Jamaica," "Home to Harlem," and a travel autobiography, "A Long Way from Home."

Mitchell, John (1870-1919) — b. Braidwood, Ill. Converted from Presbyterianism in 1907. President of United Mine Workers of America. Reputed greatest labor leader of the time. Chairman of New York State Industrial Commission. Wrote

"Organized Labor" and "The Wage Earner and His Problems."

Moon, Parker Thomas (1892-1936) — b. New York City. Educ. Columbia. Successively a Methodist and an Episcopalian, he was converted in 1914. Professor of history at Columbia for 23 years. Managing editor of "Political Science Quarterly" (1921-31). Member of Colonel House Commission of Inquiry, and secretary of Commission on Territorial Problems at Paris Peace Conference. Wrote history textbooks.

Morley, Sylvanus Griswold (1883-1948) — b. Chester, Pa. Archaeologist of international fame. Educ. at Pennsylvania Military College and Harvard University. Famous for expeditions to Central America and Mexico, and for his historical research into Mayan hieroglyphics, he was a member of the Carnegie Institution of Washington and author of many scientific books and articles. Formerly a Mason, a Shriner and an Episcopalian, he was converted on his deathbed.

Paul James Francis, Very Rev., S. A. (1863-1940) — b Lewis T Watson, at Millington, Md. Ordained Episcopalian presbyter in 1886. Established Friars of Atonement at Graymoor, N. Y., in 1899. In 1908 inaugurated the Church Unity Octave; in 1909 founded St Christopher's Inn for shelter of wayfarers. Converted, together with Friars, Sisters and Tertiaries of the Atonement, in 1909. Ordained priest in 1910.

Robinson, William Callyhan (1834-1911) — b. Norwich, Conn. Jurist and educator. Descendant of John Robinson, Leyden Pastor of Puritans. Educ. Dartmouth and General Theological Seminary, N. Y. Rector of Episcopal churches in Pennsylvania. Converted in 1863. Judge of Court of Common Pleas, New Haven, Conn. Instructor in Yale Law School. Member of Connecticut House of Representatives. Dean of Catholic University Law School until death. Author of works on law and science.

Rockne, Knute Kenneth (1888-1931) — b. Voss, Norway. Came to

the United States in 1893. Attended Chicago public schools and Notre Dame. Head Coach of football at Notre Dame (1918-31). Converted in 1925, impressed by daily Communion of his players.

Rosecrans, William Starke (1819-1898) — b. Kingston, Ohio. Brother of Most Rev. Sylvester R. Rosecrans, also a convert, first Bishop of Columbus, Ohio. Converted before 1847. Educ. West Point, later assistant professor of engineering there. Outstanding US Army commander during Civil War. US Minister to Mexico (1868-69), US Representative from California (1881-85), Registrar of US Treasury during administrations of Cleveland and Harrison. Wrote "The Battle of Corinth."

Ruth, George Herman (Babe) (1894-1948) — b. Baltimore, Md. One of America's greatest professional baseball players. Accredited with 77 major league records, the most famous of which was established in 1927 when he tallied 60 home runs in one season. After 20 years in the major leagues, he retired in 1935. In 1936, he was elected to Baseball's Hall of Fame at Cooperstown, N. Y. In 1938, he made a brief comeback as coach for the Brooklyn Dodgers. Converted while attending St. Mary's Industrial School in Baltimore in 1906.

Savage (Charles) Courtenay (1890-1946) — b. in New York City. Educated in public schools and by private tutors, and at Columbia University. He was a prominent playwright and a voluminous short-story writer; directed national radio programs and was a public relations official. A former Episcopalian, he became a Catholic in 1937.

Searle, Very Rev. George Mary, C. S. P. (1839-1918) — b. London, of American parents; descendant of Gov. Dudley of New England Colonies. Came to the United States in 1840. Educ. Harvard, where he was later connected with Dudley Observatory. Discovered "Asteroid Pandora." Assistant professor of astronomy at US Naval Academy. Entered Church in 1866. Ordained

Paulist priest in 1871. Professor of astronomy at Catholic University (1889-97). Appointed director of Vatican Observatory in 1898. Superior General of Congregation of St. Paul (1904-10). Wrote on geometry, astronomy and apologetics.

Seton, Mother Elizabeth Ann (1774-1821) — b. New York City. Entered Church in 1805 after death of husband. Founded Sisters of Charity in the US; first Superioress. Provided for education of poor girls; prepared the way for the present parochial school system.

Shlipman, Andrew Jackson (1857-1915) — b. Springvale, Va. Became a convert about 1876. Educ. Georgetown Prep School and College, and Univ. of City of New York. Admitted to New York Bar in 1886. Outstanding lay authority in America on laws of Catholic, Episcopal, and Russian Orthodox Churches. Active in interests of Hungarian, Italian and Slavic immigrants. A chief promoter of the publication of the "Catholic Encyclopedia," contributor to "Pravoslavny." In 1911 he published "the Holy Mass according to the Greek Rite," in Slav-ic with his own English translation.

Skinner, Henrietta Channing Dana (1857-1928) — b. in Cambridge, Mass., the daughter of Richard Henry Dana, author of "Two Years Before The Mast." Educ. at Radcliffe, and in Stuttgart and Paris. She was converted from Episcopalianism in 1878. An active member of several patriotic and historic societies, and author of "Heart and Soul," "Faith Brandon," and "Unbidden Guest."

Spearman, Frank Hamilton (1859-1937) — b. Buffalo, N. Y. Educ. in public and private schools, Lawrence College, Wis. Converted from Congregationalism in 1884. Well-known novelist and writer of railroad stories. Received Laetare Medal from Notre Dame in 1935.

Starr, Ellza Allen (1824-1901) — b. Deerfield, Mass. Taught art in Boston, Brooklyn, Chicago and Philadelphia. Converted from Unitarianism in 1856. First woman to receive Laetare Medal (1885). Wrote

"A Key to the Raphael Frescoes in the Camera della Segnatura"

Stoddard, Charles Warren (1843-1909) — b. Rochester, N. Y. Educated in Rochester and at the University of California, he became a Catholic in 1867. Foreign correspondent for the "San Francisco Chronicle," he later taught literature at the University of Notre Dame, and lectured at Catholic University. He was a noted travel writer and poet. His poems were edited by Bret Harte, his other works include "South Sea Idylls," "Lepers of Molokai," and "A Troubled Heart and How It Was Comforted," the story of his conversion.

Stoddard, John Lawson (1850-1931) — b. Brookline, Mass. Educ. Williams College, Yale Divinity School. Deciding not to practise ministry, became instructor at Boston Latin School (1873). After five years of teaching and traveling, began public lecturing with outstanding success. Converted in 1922. Among his works are, "Lectures" and "Rebuilding a Lost Faith."

Stone, James Kent (Father Fidelis, C. P.) (1840-1921) — b. Boston, Mass. Educ. Dixwell's Latin School, Boston, and Harvard. Became an Episcopalian minister in 1866 and was successively president of Kenyon College, Ohio, and Hobart College, N. Y. Converted in 1869, he was ordained priest in 1872. He first entered the Paulist Congregation, then (1878) that of the Passion, and is credited with founding many of its institutions. Labored in South America for 18 years. Author of "The Invitation Heeded," "Awakening — and What Followed."

Storer, Horatio Robinson (1830-1922) — b. Boston. Educ. Harvard College, Harvard Medical and Law Schools. Studied medicine abroad for two years. Professor of obstetrics and medical jurisprudence at Berkshire Medical College (1865-69). Converted in 1897. One of founders of "Journal of Gynecological Society of Boston." Wrote on abortion and on childbirth.

Tabb, Rev. John Bannister (1845-1909) — b. near Richmond, Va. Blockade runner for South in Civil War, captured on the "Siren" in 1864. Taught at St. Paul's School, Baltimore, and Racine College, Wisconsin. Converted from Episcopalianism in 1872, shortly after his friend, Most Rev. Alfred Allen Curtis. Studied for priesthood at St. Mary's Seminary, Baltimore, and was ordained in 1884. Wrote more than nine books of poems.

Taggart, Marion Ames (1866-1945) — b. Haverhill, Mass. Educ. at home. Converted from Congregationalism about 1880, began writing in 1882. A prolific writer of books for juveniles, she wrote more than 40 novels in addition to short stories and articles.

Thayer, Rev. John (1755-1815) — b. Boston. Educ. Yale. Congregationalist minister, served as Protestant chaplain during Revolutionary War. Entered Church in 1783. First native of New England ordained to priesthood. Labored four years as missionary in Kentucky. Later settled in Ireland. Gave funds for Ursuline Convent at Charlestown, Mass. Author of two works.

Tincker, Mary Agnes (1833-1907) — b. Ellsworth, Me. Educ. in public and private schools and an academy at Bluehill, Me. She began teaching in Ellsworth schools at 13. Converted in 1853. Volunteer nurse during Civil War. Author of "House of Yorke," "Grapes and Thorns," and articles for periodicals.

Tyler, Julia Gardiner (1820-1889) — b. near E Hampton, N. Y. Educ. in New York City, in Rome and Paris. The second wife of Pres. John Tyler, she was converted from Episcopalianism — the only Catholic to be married to a president. The mother of seven children.

Wadhams, Most Rev. Edgar P. (1817-1891) — b. Lewis, N. Y. Educ. Middlebury College, Vt. Converted in 1846 and ordained priest in 1850. Rector of Cathedral and Vicar-General of Albany before consecration as first Bishop of Ogdensburg in 1872. Attended Plenary Council of Baltimore in 1884.

CATHOLICS REPRESENTED IN NATIONAL STATUARY HALL

Charles Carroll — Statesman, 1737-1832

Charles Carroll was born of Catholic parents at Annapolis, Maryland, on September 19, 1737. Educated in France, he took over his father's estate at Carrollton in Frederick County, in 1756. He married Mary Darnall in 1768. Carroll aggressively defended the rights of the colonies, and was a member of the Maryland Convention of 1775. He was one of a Commission sent to Canada by the Continental Congress, became a member of the Continental Congress, and was one of the signers of the Declaration of Independence. He aided in drawing up Maryland's Constitution and was a member of the Maryland Congress. In 1789 he became a member of the first United States Senate. Carroll retired from politics in 1800 and died on November 14, 1832, at Baltimore. The State of Maryland placed his statue in National Statuary Hall in 1901.

Rev. Jacques Marquette, S. J. — Jesuit Missionary, 1637-1675

Jacques Marquette was born at Laon, France, June 1, 1637. He entered the Society of Jesus in 1654 and after ordination in 1666 he was sent as a missionary to Quebec. For two years he studied the Indian languages, beginning his work among the Ottawa Indians on Lake Superior in 1668. In 1673 he accompanied Louis Joliet, the explorer, down the Mississippi River to the mouth of the Arkansas; he returned to Michigan by way of the Illinois River. Father Marquette's map and diary of this expedition are important historical documents. During a second trip over the same route, Father Marquette became ill and after spending some months preaching to the Illinois Indians he died on the site of the present city of Ludington, Michigan, on May 18, 1675. The State of Wisconsin placed his statue in National Statuary Hall in 1895.

Rev. Junipero Serra, O. F. M. — Franciscan Missionary, 1713-1784

Junipero Serra was born on the Spanish island of Majorca, Nov. 24, 1713. He entered the Franciscan Order in 1730, and after ordination taught philosophy at Palma. In 1749 he came to Mexico where he labored as a missionary for twenty years. Appointed superior of a new mission field in Upper California, he founded the first nine of the twenty-one missions established by the Franciscans along the Pacific coast. Padre Serra was the guiding force in the successful colonization of what is today the State of California. In his missionary journeys he walked more than 6,500 miles. He baptized some 6,000 Indians and confirmed almost 5,000. He died at Mission San Carlos in Carmelo, Aug. 22, 1784. The State of California placed his statue in National Statuary Hall in 1931.

James Shields — Statesman, Soldier, 1806-1879

James Shields was born in Altmore, County Tyrone, Ireland, May 12, 1806. After his education, received from a retired priest, he came to America in 1826 and settled in Kaskaskia, Ill. Here he taught French, read law, fought in the Black Hawk War and practised politics and law. At the outbreak of the Mexican War he was commissioned Brigadier General. In the battle of Churubusco, he led the famous charge of the New York Irish and South Carolina volunteers commemorated in a painting at the National Capitol. After the war he served as Governor of Oregon Territory, United States Senator from Illinois and United States Senator from Minnesota. As a statesman he zealously fought for a free California, land grants for veterans, and agricultural education. In 1861 he married Mary Ann Carr. After serving as Brigadier General in the Civil War he was elected to the United States Senate by Missouri. He died at Ottumwa, Iowa, June 1, 1879. The State of Illinois placed his statue in National Statuary Hall in 1893.

CATHOLIC JUSTICES OF THE US SUPREME COURT

The first Catholic to serve on the Supreme Court was Roger Brooke Taney of Maryland. Named Chief Justice by President Andrew Jackson in 1836, he served in that high position until his death in Baltimore on October 12, 1864. Before being named to the Court he had served as Attorney General of the United States and Secretary of the Treasury, ad interim. His stability and integrity are well borne out in the case of *Merriman* of Maryland, when his legal sense forced him to decide against the popular will and even against the President himself. The most spectacular case, however, in which Chief Justice Taney was destined to render an opinion was that concerning the famous *Dred Scott* decision. Maryland erected a statue to him in front of the State House at Annapolis in 1872, as a public tribute to the esteem in which he was held.

For a period of some thirty years after the death of Chief Justice Taney there was no Catholic on the Supreme Court bench. In 1894, however, President Grover Cleveland appointed Edward Douglass White of Louisiana as Associate Justice of the Supreme Court. After resigning from the post of United States Senator from Louisiana which he had held from 1891 to 1894, he qualified for the Court on March 12, 1894. President William Howard Taft named him Chief Justice on December 12, 1910, and when he died on May 19, 1921, he was succeeded in that high office by President Taft himself.

The third Catholic to sit on the Supreme Court bench was Associate Justice Joseph McKenna of California, and for some twenty-three years he and Chief Justice White were on the bench at the same time. He was named to the Court by President William McKinley and took his seat on January 26, 1898. At the time of his appointment he was serving as Attorney General in President McKinley's Cabinet. Prior to that he had served as a member of Congress from California for seven years. For the brief period between the time of Associate Justice Pierce Butler's taking his seat on the bench on January 2, 1923, and the retirement of Associate Justice McKenna on January 25, 1925, two Catholics again served on the Supreme Court at the same time. Associate Justice McKenna died in Washington, D. C., on November 21, 1926.

Associate Justice Pierce Butler, the fourth Catholic to sit on the bench, was named to the Supreme Court by President Harding and took his seat on January 2, 1923. Justice Butler went to the bench fully equipped with a scholarly knowledge of the law as it affects business, so important in daily American life. He served until his death on November 16, 1939.

Associate Justice Frank Murphy is the fifth Catholic to sit on the Supreme Court bench. Justice Murphy was born at Harbor Beach, Mich., April 13, 1893, and has been Judge of the Detroit Records Court, Mayor of Detroit, Governor General of the Philippine Islands and first United States High Commissioner to the Philippines, Governor of Michigan, and Attorney General of the United States. He served overseas in the World War as a Lieutenant and later Captain with the Fourth and Eighty-fifth Divisions. The secular papers throughout the country gave him warm and widespread praise for his sincerity, honesty and high ideals in the administration of his office of Attorney General of the United States. Although he served but a short time in this capacity, the New York "World-Telegram" stated in an editorial: "He has energized the Justice Department. The positions he took on civil liberties, the spoils system, and the Hatch Act, anti-trust, including labor's part therein; judicial appointments, prosecution without fear or favor of the Pendergasts and the saboteurs—all make up a fast-moving picture of justice functioning on high." He was nominated by President Roosevelt in January, 1940, to fill the vacancy in the United States Supreme Court occasioned by the death of Justice Pierce Butler, who was also a Catholic.

CATHOLICS IN THE PRESIDENTS' CABINETS

Ten* Catholics have served in Presidential Cabinets. Of these, **Roger Brooke Taney** (Attorney General, and Secretary of the Treasury ad interim, under Andrew Jackson), **Joseph McKenna** (Attorney General under William McKinley) and **Frank Murphy** (Attorney General under Franklin Roosevelt) became members of the Supreme Court (see preceding page). The other seven are **James Campbell**, **Robert J Wynne**, **Charles J Bonaparte**, **James A Farley**, **Frank C Walker**, **Robert E Hannegan** and **Maurice J Tobin**

James Campbell, Postmaster General under President Franklin Pierce, was born in Philadelphia, Sept 1, 1812 Educated at Stockdale Academy, he afterwards studied law and was admitted to the bar He served as a Judge of the Court of Common Appeals and Attorney General of Pennsylvania On March 7, 1853, he was appointed Postmaster General, and he served throughout President Pierce's administration During his term he reduced the rate of postage, introduced the registry system, the separated postage stamps and the stamped envelope He died in Philadelphia, Jan 23, 1893

Robert J. Wynne, Postmaster General under President Theodore Roosevelt, was born in New York, Nov. 18, 1851. He attended school there, learned telegraphy in Philadelphia and became chief operator of the Atlantic and Pacific Telegraph Co Then for several years he engaged in journalism. In 1902 he became first assistant to Postmaster General Payne and on the latter's death succeeded to the office. On March 4, 1905, he became Consul-General to Great Britain. He died on March 11, 1922

Charles J. Bonaparte, Secretary of the Navy and Attorney General under President Theodore Roosevelt, was born in Baltimore on June 9, 1851 After graduation from Harvard Law School he became the champion of civil service reform.

He was appointed Secretary of the Navy on July 1, 1905. His bill to increase the efficiency of the personnel of the Navy served greatly to promote the high standards of the service. On December 17, 1906, he succeeded William Moody as Attorney General. He died in 1921

James Aloysius Farley, Postmaster General during the first two terms of President Franklin Roosevelt, was born in Grassy Point, N. Y., May 30, 1888 Educated at Stony Point High School and Packard Commercial School in New York City, he later served as Town Clerk of Stony Point, Port Warden of New York City, Supervisor of Rockland County, member of New York State Athletic Commission and Chairman of the National Democratic Committee He was appointed Postmaster General in March, 1933, and resigned in August, 1940.

Frank Comerford Walker was born May 30, 1886, in Plymouth, Pa He attended Gonzaga University in Spokane and the Notre Dame Law School He was Assistant District Attorney of Silver Bay County and later was elected to the Montana legislature In 1932 he became Treasurer of the Democratic National Committee He was appointed Postmaster General Aug. 1940, and resigned in May, 1945

Robert Emmet Hannegan was born in St. Louis, Mo., June 30, 1903 After receiving his law degree in 1925 from St. Louis University, he served as Chairman of the City Central Committee of St. Louis Before his appointment as Commissioner of Internal Revenue in Washington, D C., in 1943, he had held the office of Collector of Internal Revenue for the Eastern District of Missouri. From 1944 until Oct., 1947, he served as Chairman of the National Democratic Committee and in May, 1945, he succeeded Frank C. Walker as Postmaster General. In Nov., 1947, he resigned from both posts.

*Thomas Ewing, Secretary of the Treasury under President Harrison, and Secretary of the Interior under President Taylor, though a convert in later life, was not a Catholic when he held the above offices. Luke E. Wright, Secretary of War under Presidents Theodore Roosevelt and Taft, also became a Catholic after leaving the Cabinet.

Maurice J. Tobin was born in Roxbury, Mass., May 22, 1901. After attending Boston College, he began his political career in 1927, when he was elected to the Massachusetts House of Representatives. In 1931 he was elected to the Boston School

Commission. He was elected Mayor of Boston in 1937 and was re-elected in 1941. In 1944, he was elected Governor of Massachusetts. He was appointed Secretary of Labor, the first Catholic to hold that post, by President Truman in August, 1948.

CATHOLICS IN THE REVOLUTION

Numbering only 25,000, and largely a proscribed group, Catholics bore a disproportionately great share in the struggle for independence (for other details see pp. 174-176).

Charles Carroll, of the Continental Congress, was named to the Board of War, 1774. He later signed the Declaration of Independence.

Father John Carroll and Charles Carroll were sent by the Congress on a mission to Canada to try to secure that country's neutrality.

Father Pierre Gibault gave important aid in preserving the Northwest Territory for the Colonies.

Philadelphia Catholics contributed to funds for the Valley Forge Army. Molly Pitcher (nee McCauley), of the Battle of Monmouth, has been titled the first WAC.

Generals Stephen and John Moylan, Colonels Morgan O'Connor, Louis de Fleury, Arthur Dillon and John Fitzgerald, aide and secretary to Washington, Majors John Doyle and Michael Ryan and Captain FitzSimons were Catholic Americans.

The outstanding naval captain of the Revolution was the Catholic, John Barry, Father of the American Navy.

Father Francois Louis Chartier de Lotbiniere, Franciscan (Recollect) of the Quebec diocese, was probably the first chaplain appointed by Congress to serve US troops. His appointment on Jan 16, 1776, by Gen Benedict Arnold to serve in the Continental Regiment under Col. Livingston, was confirmed by the Continental Congress in August, 1776. Aid was given to the Colonies by France, Spain and Poland.

Generals Rochambeau, Pulaski, Kosciuszko and Lafayette (the latter reconciled at death) and Admirals D'Estaing and De Grasse were heroes of the Revolution and Catholics.

CATHOLICS IN THE CIVIL WAR

When the separation of North and South came, Catholics fought in both Union and Confederate armies. With the Union were some 50 Catholic generals, and with the Confederate forces were more than 20 Catholic generals, as well as many officers of lower rank and thousands of enlisted men on both sides.

General Rosecrans, a convert to Catholicism, refused the plan of the Republican leaders headed by Horace Greeley whereby he was to take command of the Union army and succeed Lincoln as the Republican candidate.

General Philip H. Sheridan, the outstanding Catholic General of the Union, turned defeat to victory by his remarkable ride from Winchester to Cedar Creek, in 1864.

Among the other Catholic Generals in the Union Army were Meagher of the Irish Brigade, James Shields, Henry J. Hunt, Edward O. C. Ord, Sturgis, Guiney, Corcoran, Hardie, Stone, McMahon, and Newton.

Admiral Ammen, Commodore Sands, Commander James H. Ward, Febiger and Beaumont were among the notable Catholic naval heroes of the North.

The Confederate cause was served by Generals Beauregard, Cabell, Hardee, Branch, Carroll and Paul J. Semmes. The Confederate General, James Longstreet, became a Catholic after the war.

The Captain of the "Alabama" which brought such destruction to the Northern cause on sea, was the Catholic, Raphael Semmes.

The Catholic, Stephen R. Mallory, Senator from Florida, served in Jefferson Davis' Cabinet as Secretary of the Navy.

The Catholic Sisterhoods by their heroism in nursing the wounded of both Northern and Southern forces earned the lasting gratitude of the soldiers and have been enshrined as the "Nuns of the Battlefield"

Joseph C Butler and Lewis Washington, two Protestant gentlemen, purchased the U S Marine Hospital at Cincinnati and presented it to the Sisters of Charity as the Hospital of the Good Samaritan in honor of Sister Anthony, the Ministering Angel of the Army of Tennessee

The following war lyrics of the South were written by Catholics: "Dixie", by Dan Emmett, "Bonnie Blue Flag", by Harry McCarthy; and "Maryland, My Maryland", by James Ryder Randall

Theodore O'Hara, the Catholic poet who served the Confederacy under General Breckenridge wrote "The Bivouac of the Dead" commemorating the Battle of Buena Vista in the Mexican War

Father Abiam J Ryan, the great Southern poet, served as a Confederate Chaplain in the Civil War

The poet, John Bannister Tabb, who served on a Confederate blockade runner, became a convert in 1872 and later a priest

Archbishop Hughes of New York was sent on a successful mission to Europe to prevent foreign governments from recognizing or openly aiding the Confederate States

Bishop Michael Domenec of Pittsburgh persuaded the Queen of Spain not to recognize the Confederacy

Orestes A Brownson, the famous convert to Catholicism, attacked secession and urged the abolition of slavery

AMERICAN CATHOLIC RECORD IN WORLD WAR I

Established records, though incomplete, reveal that United States Catholics (in 1917, 17% of the total population) gave over 800,000 service personnel It is estimated that more than 1,000,000 Catholics served the colors Mortality and burial records are as follows

Total deaths in service	130,769	Catholic deaths	22,552
Deaths overseas	81,067	Catholic deaths overseas	12,438
Unknown graves	1,644	Unknown Catholic graves	574
Unlocated bodies	1,250	Unlocated Catholic bodies	574
Graves overseas	30,901	Catholic graves overseas	4,813

American Catholics First in Action

First soldier wounded	Lieutenant Louis J Genella
First army officer killed	Lieutenant William J Fitzsimons
First sailor killed	John I Eopolucci
First nurse wounded	Beatrice M MacDonald
First to die on enemy ground	Joseph W Guyton
First prisoner of war	James Delaney
First to shell enemy	Alexander L Arch
First to meet enemy in air	Lieutenant Fred W Norton
First commander of American division to capture important enemy position	Maj Gen. Robert E. L Bullard
One of first three deaths at front	Thomas F Enright

Catholics Distinguished in Service

Chief of Staff, A E F (Active Operations)	Maj Gen James McAndrew
Chief of Naval Operations	Admiral William S Benson
Distinguished Service Cross (1st Award)	Lt William D Meyering
Distinguished Service Cross (1st Posthumous Award)	Homer J. Wheaton

Distinguished Service Cross (1st Female Award) Beatrice M. MacDonald
 Congressional Medal of Honor (1st Navy Award) Patrick McGunigal
 Congressional Medal of Honor (1st Army Aviation Award) Lt. Frank Luke
 US Navy Cross James Delaney
 All four World War Decorations of US Army
 Congressional Medal of Honor, D. S. C., D. S. M.,
 and Order of the Purple Heart Col. William Donovan

AMERICAN CATHOLIC RECORD IN WORLD WAR II

A survey completed Jan , 1948, showed that approximately twenty-four percent of all the members of the armed services in World War II were Catholics. It was reported on Aug 31, 1943, that religious preference of American soldiers was thirty-one percent Catholic. The distribution of Catholics was probably higher in the Navy and Marine Corps than in the Army.

The Chief of Army Chaplains during the war was Brig Gen William R. Arnold was was consecrated Titular Bishop of Phocaea and Military Delegate in 1945. Catholic chaplains serving the armed forces between Pearl Harbor and V-J Day numbered 3,036; 83 of these died during the war, 32 were battle deaths and 2 are listed as missing in action. Forty-one percent of the deceased priests received a total of 57 decorations from the government.

On July 31, 1945, when the Office of Army Chief of Chaplains reported the largest number of Army chaplains on duty at any one time, there were 2,270 Catholic priests among the Army total.

The first priest to die was Fr Aloysius Schmitt, who went down with the U S S Oklahoma, sunk on Dec 7, 1941. The first Congressional Medal of Honor ever given to a chaplain of the US armed forces was awarded to Fr Joseph T. O'Callahan, S. J., for service aboard the flaming U S. S. Franklin. Fr Robert White was the first chaplain in active service with the rank of commodore.

By Oct. 20, 1946, the names of 67 Catholics had been added to the list of winners of the Congressional Medal of Honor, for heroic service over and beyond the call of duty. Awards were given to 48 members of the Army, 10 of the Navy, and 9 of the Marine Corps.

Brig Gen Paul G. Wurtsmith of the AAF was reported to be the first brigadier general to win the Distinguished Service Cross in combat. Capt Richard E. Fleming was the first Marine officer, and Sgt John Basilone the first Marine enlisted man, to win the Congressional Medal of Honor. The first WAC officer to receive the Bronze Star in the European Theater was Lt Elizabeth P. Hoisington.

Perhaps the first member of the armored forces to die in the war was Robert H. Brooks, a Negro of Scott County, Ky., reported killed near Fort Stotsenberg in the Philippines on Dec. 8, 1941.

Front-line dispatches credited Lt. Robert Packer as commander of the first US patrol to reach the Rhine and Sgt. Alexander Drabik as the first US soldier to cross the river. Lt. Emmet Burrows and Lt. Karl Timmermann were reported as among the first to seize the Ludendorff Bridge at Remagen and to direct fighting on the east bank of the Rhine. Lt. Col. Francis Gabreski ranked with leading American aces of the war by destroying a total of almost 30 German planes.

The largest known American Catholic family in service during the war was that of Mrs. Leo M. Van Coutren, of St. Louis; nine sons and three daughters served in the armed forces.



The Doctrines of the Church

God sent His only-begotten Son, Jesus Christ, into this world to lead men from earth to heaven by teaching them the true religion. Before leaving this earth to return to His Father, Christ established the Church to carry on His work.

To the Church Christ gave certain revealed truths, embodied in what is called the **deposit of faith** or **Divine Revelation**. This Revelation, known from the two-fold source of Scripture and Tradition, constitutes the remote rule of faith. The proximate rule of faith is the Catholic Church, who alone has received from God the authority to interpret infallibly the truths of Revelation.

TRADITION

Tradition is that part of the word of God which either is not contained in the Bible or makes more clear some vague passages of the Bible, e.g., the Church's teaching on infant Baptism and on the exact number of the Sacraments. It has been handed down from the Apostles to us in an unbroken succession, either by writings or by word of mouth. In expounding the truths of Revelation the Catholic Church employs at times her ordinary, at times her solemn teaching authority.

Doctrines solemnly taught are contained in one of the following definitions of Popes, decrees of General Councils, creeds and professions of faith. A definition of the Pope is a clear, unmistakable and infallible pronouncement concerning faith and morals, which the Supreme Pontiff makes *ex cathedra*, i.e., in virtue of his office as supreme pastor of the whole Church. A decree of a General Council is a similar declaration of revealed truth made by the assembled bishops with the approval of the Pope. Such teachings are called **dogmas**. A **creed** is a summary of dogmas. The three principal creeds are: the Apostles', the Nicene, and the Athanasian Creeds. A **profession of faith** is a more extensive declaration of certain articles of faith formulated in order to repudiate errors, especially those which have appeared since the time of the Reformation. An outstanding example is the profession of faith of Pius IV, called the Tridentine profession.

The Church is also infallible in her ordinary teaching authority. This is exercised when doctrines are unanimously taught by the bishops of the world. It is likewise expressed in the official worship of the Church, in the common consent of the Fathers and theologians concerning a doctrine and, finally, in the unanimous belief or mind of the faithful.

The foregoing means of employing her solemn or ordinary teaching authority are known as the organs of Tradition.

The **Apostolic Fathers** are Christian writers of the first and second centuries who are known or believed to have had personal relations with the Apostles, and whose writings echo genuine Apostolic teaching. Chief in importance are: St. Clement (58-100), Bishop of Rome and third successor of St. Peter in the Papacy; St. Ignatius (50-110), Bishop of Antioch and second successor of St. Peter in that see, reputed to be a disciple of

St. John, St. Polycarp (69-155), Bishop of Smyrna and a disciple of St. John. The authors of the Didache and of the Epistle of Barnabas are also numbered among the Apostolic Fathers.

The Fathers of the Church are writers "who stood at the cradle of the infant Church," i.e., who lived in the first eight centuries A.D., led saintly lives, propagated Christian doctrines and suppressed heresy. Unanimous acceptance of a doctrine by the Fathers, whom the Church recognizes as her spokesmen, makes it an article of faith; unanimous rejection brands it as heresy.

To be numbered among the Fathers of the Church, a writer must possess four qualities. First, he must have lived when the Church was in her youth, hence St. Gregory the Great who died about 604 is regarded as the last Father of the West, and St. John Damascene who died about 749 is considered as the last Father of the East. Second, he must have led a saintly life. Third, his writings must not only be free from error, but must excel in the explanation and defense of Catholic doctrines. Fourth, the writings must bear the seal of the Church's approval. Among the Fathers of the Church not acclaimed as Doctors (the list of Doctors including no martyrs) are St. Justin Martyr (100-165), a layman and a Christian apologist of Asia Minor and Rome, St. Irenaeus (130-202), Bishop of Lyons, who opposed Gnosticism, and St. Cyprian (210-258), Bishop of Carthage, who opposed Novatianism.

The Doctors of the Church include many Fathers of the Church. Ecclesiastical writers of eminent learning and a high degree of sanctity, they have received this title because of the great advantage the whole Church has derived from their doctrine. Their writings are not necessarily entirely free from error. The required conditions before a man can be proclaimed a Doctor of the Church are: first, eminent learning, second, a high degree of sanctity, and third, proclamation by the Church. They are, in chronological order, as follows.

Saint	Office	Work	Dates
Athanasius	Bp of Alexandria	Father of Orthodoxy, opposed Arianism	293-373
Ephraem	Deacon	Refuted heretics, composed doctrinal poems and hymns	306-373
Hilary	Bp of Poitiers	Defender of Trinity, opposed Arianism	315-368
Cyril	Bp of Jerusalem	Catechetical teachings	315-386
Gregory Nazianzen	Bp of Constantinople	Opposed Arianism	329-389
Basil the Great	Bp of Caesarea	Father of Oriental Monasticism	330-379
Ambrose	Bp of Milan	Champion of religious liberty	340-397
Jerome	Priest	Father of biblical science	340-420
John Chrysostom	Bp of Constantinople	Most eloquent preacher of the Church	345-407
Augustine	Bp of Hippo	Doctor of Grace, opposed Pelagianism	354-430
Cyril	Bp of Alexandria	Defended the Church against Nestorius	376-444
Leo the Great	Pope (440-461)	Maintained the Unity of the Church	390-461
Peter Chrysologus	Bp of Ravenna	Opposed Monophysitism	406-450
Gregory the Great	Pope (590-604)	Strengthened Church's internal organization, enlightened the barbarian world	540-604
Isidore	Abp of Seville	Father of an enlightened and Christian Spain	560-646
Bede the Venerable	Priest	English ecclesiastical Historian	673-735
John Damascene	Priest	Opposed Iconoclasm	676-749
Peter Damian	Card Bp of Ostia	Fought to restore discipline and Unity of the Church	1007-1072
Anselm	Abp of Canterbury	Father of Scholastic Theology	1033-1109
Bernard	Abbot of Clairvaux	Reformed monastic discipline, defended rights of the Church.	1091-1153
Anthony of Padua	Priest	Renowned teacher and preacher, Doctor Evangelicus	1195-1231

Albert the Great.	Bp. of Ratisbon	Renowned theologian, defended the Church against errors . . .	1206-1280
Bonaventure .	Card Bp of Albano	Greatest mystical theologian of Middle Ages . . .	1221-1274
Thomas Aquinas	Priest	Composed a scientific exposition of Theology and summarized Christian Philosophy . . .	1225-1274
Peter Canisius	Priest	Renowned Counter-reformation catechist . . .	1521-1597
John of the Cross	Priest	Doctor of Mystical Theology . . .	1542-1591
Robert Bellarmine	Card Bp of Capua	Doctor of Ecclesiology . . .	1542-1621
Francis de Sales	Bp of Geneva	Master and restorer of sacred eloquence, ascetical writer . . .	1567-1622
Alphonsus Liguori	Bp of St Agatha of the Goths	Master of Moral Theology . . .	1696-1787

THE BIBLE

Holy Scripture or the Bible is the word of God written under the inspiration of the Holy Spirit and acknowledged as such by the Church. It consists of seventy-two books. Forty-five of them contain God's written word to men before the coming of Christ and were composed before that event, they are called the books of the Old Testament. The remaining twenty-seven record revelation which Christ and His apostles delivered to us, and are called the books of the New Testament.

Inspiration. The books of both the Old and New Testaments are declared to be inspired. They were, therefore, not composed by mere human industry like other books. The Holy Spirit is their principal author because He moved the human authors to write. He caused them to understand rightly the things, and those only, which He ordered, and to write them faithfully, expressing them in apt words and with infallible truth (cf. Encycl. "Providentissimus Deus," parag 110 of the *Enchiridion Biblicum*, 1927).

Not the contents of the Bible nor the effect upon its readers, but the positive divine influence of the Holy Spirit upon His instruments, the human authors, makes a book inspired. Inspiration extends not merely to matters of faith and morals in the Scriptures but to the whole Bible with all its parts, as the Church has always taught.

Inerrancy is a necessary consequence of inspiration. The Bible does not and cannot contain error. It does not contradict science but describes happenings of nature in language commonly used at the time it was written. Its so-called historical books contain true history. Its literary forms can all be "reconciled with the absolute and perfect veracity of God" (Encycl. "Spiritus Paraclitus"). The purpose of the Bible, in the words of St. Paul, is "to teach, to reprove, to correct, to instruct in justice that the man of God may be perfect, furnished to every good work" (2 Tim. 3 16, 17).

Canon of the Bible

The term "canon" is applied to the list of books officially recognized by the Church as inspired and containing the rule of faith and morals revealed by God. A book is called canonical, and therefore inspired, to distinguish it from all non-inspired, i. e., profane or apocryphal books. The term "apocryphal" is applied to those books which were falsely claimed to be divinely inspired.

The seventy-two books of the Old and New Testaments enumerated in the Canon of the Council of Trent are commonly divided into historical, doctrinal and prophetic books.

The **Old Testament** consists of twenty-one historical books, referring to the history of the early ages of the world and of the Jewish nation; seven didactic books, containing prayers and holy maxims; and seventeen books of prophecy.

The historical books are: the Pentateuch, or five books of Moses, viz., Genesis, Exodus, Leviticus, Numbers, Deuteronomy; Josue; Judges; Ruth; 1, 2, 3 and 4 Kings; 1 and 2 Chronicles or Paralipomenon; Esdras; Nehemias, Tobias; Judith; Esther, and 1 and 2 Machabees.

The didactic books are. Job; Psalms; Proverbs; Ecclesiastes; Canticle of Canticles; Wisdom, and Ecclesiasticus.

The books of prophecy are. Isaias, Jeremias (including Lamentations); Baruch; Ezechiel; Daniel, Osee; Joel; Amos; Abdias; Jonas, Micheas; Nahum; Habacuc; Sophonias, Aggeus; Zacharias; and Malachias.

The New Testament consists of five historical books, twenty-one doctrinal and one prophetic book.

The historical books are. the four Gospels, i.e., of Matthew, Mark, Luke and John, and the Acts of the Apostles.

The doctrinal books are. the fourteen epistles of St. Paul, viz., Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, Philemon, and Hebrews; the seven catholic epistles, viz, James, 1 and 2 Peter, 1, 2 and 3 John, and Jude.

The prophetic book is the Apocalypse.

Jewish Canon vs. Christian Canon. Until the close of the first century, A. D, the aforesaid books of the Old Testament were recognized as canonical by the Jews of the Graeco-Roman world. At that time the Jews of Palestine rejected the following books Tobias, Judith, Wisdom, Ecclesiasticus, Baruch, 1 and 2 Machabees and parts of Esther (10.4-16; 14) and Daniel (3:24-90; 13; 14), because they regarded them as of doubtful inspiration or as contrary to the Law of Moses. A new criterion was adopted which required that an inspired book be written in the sacred tongue and on sacred soil (Palestine). Hence arose the difference between the later Jewish (or shorter) Canon and the ancient Jewish Canon, with which the Christian Canon of the Old Testament agrees

Languages of the Bible

Hebrew, Aramaic and Greek are the original languages of the Bible. Most of the Old Testament books were written in Hebrew. Portions of Daniel (2:4 to 7:28) and 1 Esdras (4:8 to 6:18, and 7.12-26), Jeremias (10, 11), Esther (10-16), Tobias, Judith and the Gospel according to St. Matthew were written in Aramaic. The book of Wisdom, 2 Machabees and all the books of the New Testament except the Gospel of Matthew, were written in Greek.

Manuscripts and Versions of the Bible

The original writings of the inspired authors have been lost. The Bible has come down to us through ancient copies called biblical manuscripts and through translations or versions.

The oldest Hebrew manuscript belongs to the tenth century A. D. The principal Greek manuscripts are the Sinaitic and Vatican of the fourth century A. D. and the Alexandrine and Parisian of the fifth century A. D.

The most important ancient translations are the Septuagint and Vulgate. The Septuagint or Greek version of the Old Testament was partially made in the third century B. C., and completed before 100 B. C. The Latin Vulgate version was accompanied almost entirely by St. Jerome at the command of Pope Damasus. His work of revision and translation lasted from 383-c.406 A. D.

The Council of Trent ordered the Vulgate to be held as "authentic [authoritative] in public readings, disputations, preachings and expositions." It conforms substantially with the originals and therefore contains no errors in faith and morals.

English Translations. Our English translation of the Bible is called the Douay because it was undertaken at the English College in Douay,

France. The New Testament was published at Rheims in 1582 and the Old Testament, at Douay in 1609. In 1750 Bishop Challoner, Vicar Apostolic of the London District, presented a new English version of the Douay-Rheims Bible. Since then the need of a new revision has often been recognized. During the period of almost two centuries many words and forms of the Challoner edition have become obsolete. In 1941 the Church in America presented a newly revised English version of the New Testament known as the Confraternity of Christian Doctrine revision. It was prepared under the supervision of the Episcopal Committee of the Archconfraternity of Christian Doctrine and is the fruit of five years of labor on the part of forty-three Catholic biblical scholars. It is not a new version but a revision of the Rheims-Challoner version.

Though it was planned to revise the Old Testament English translation in the same manner, and though much of the work had been executed, the project was relinquished in 1944 at the request of the Episcopal Committee in favor of making a new translation from the original languages of Hebrew, Aramaic and Greek. The new undertaking, which is now in process, was occasioned by a recent decision of the Biblical Commission (cf. "Acta Apostolicae Sedis," XXXV, p. 270) and the encyclical of Pius XII "Divino Afflante Spiritu," which encourage recourse to the original languages and the application of recognized principles of textual criticism.

Other modern English translations of the Scriptures are the Westminster version of the entire Bible, which has been in the course of publication in England since 1914; the New Testament by Fr. F. Spencer, O. P., edited by Fr. Charles Callan, O. P., and Fr. John McHugh, O. P. (New York, 1937). Both these works are translations from the original languages. In 1944 there was issued Msgr. Ronald Knox's translation of the New Testament from the Latin Vulgate made, at the request of the archbishops and bishops of England and Wales.

Interpretation of the Bible

To interpret Holy Scripture infallibly pertains to the Holy Spirit Who is its author. This He does through the Catholic Church alone, to which He has entrusted the Bible. "The Advocate, the Holy Spirit, Whom the Father will send in My name, He will teach you all things and bring to your mind whatever I have said to you," were the words of Christ to His Apostles on whom He founded His Church.

The difficulty of privately interpreting the Scriptures should be apparent to all. St. Peter himself said, "In these epistles [of St. Paul] there are certain things difficult to understand, which the unlearned and unstable distort, just as they do the rest of the Scriptures also, to their own destruction" (2 Peter, 3:16). St. Augustine acknowledged the absolute necessity of the Church's authentic interpretation.

Concerning the interpretation of Holy Scripture, the Council of the Vatican confirmed the decree of the Council of Trent in the following terms: "We, renewing the said decree, declare this to be its meaning: that in matters of faith and morals pertaining to the building up of Christian doctrine, that is to be held as the true sense of Sacred Scripture which Holy Mother Church hath held and doth hold, to whom it belongs to judge of the true sense and interpretation of Holy Scripture, and therefore that it is permitted to no one to interpret the said Scriptures against this sense or, likewise, against the unanimous consent of the Fathers."

Reading of the Bible

The Christian is not bound to read the Bible since it is the Church which proposes to us for our belief Divine Revelation as contained in Scripture and Tradition. Nevertheless the Church insistently encourages the faithful

to read the Sacred Scriptures, provided the text or translation be approved by her authority.

Indulgence for Reading the Bible

An indulgence of 300 days is granted to all the faithful who read the Holy Scriptures at least a quarter of an hour with the veneration due to the Divine Word and as spiritual reading ("Preces et Pia Opera," 645)

Prayer before Reading the Holy Scriptures

O King of Glory, Lord of Hosts, Who didst triumphantly ascend the heavens, leave us not as orphans, but send us the Promised of the Father, the Spirit of Truth

We implore Thee, O Lord God, that the Consoler Who proceedeth from Thee and Thy Son, may enlighten our souls and infuse into them all truth, as Thy Son hath promised

O God, Father of our Lord Jesus Christ, vouchsafe to grant us, according to the riches of Thy glory, that Christ by faith may dwell in our hearts, which rooted and grounded in charity, may acknowledge the love of Christ, surpassing all knowledge Through the same Christ our Lord Amen. (Eph., 3:14-19)

Prayer after Reading the Holy Scriptures

Let me not, O Lord, be puffed up with worldly wisdom, which passes away, but grant me that love which never abates, that I may not choose to know anything among men but Jesus, and Him crucified (I Cor., 13 8; 2:2) I beg Thee, dear Jesus, that he upon whom Thou hast graciously bestowed the sweet savor of the words of Thy knowledge, may also possess Thee, Fount of all Wisdom, and shine forever before Thy countenance. Amen (Prayer of St. Bede the Venerable, died 735)

Protestantism and the Bible

The divine inspiration of the Bible and the official list or Canon of inspired books are known to us only through Tradition and are taught by the living and infallible authority of the Catholic Church When the Protestant Reformers rejected Tradition and the teaching authority of the Church, they repudiated the only solid proof for the existence of inspiration and of the Canon of the Bible Logically they should have rejected the Bible itself as the written word of God, because the Bible alone and the private interpretation of it can never adequately establish the divine character of the Scriptures nor the list of books to which that character extends Credner, the Protestant Bible scholar, declares: "Protestants have built a new church on the foundation of Scripture, first without understanding, then without the will to understand, that Scripture itself rests on nothing but Tradition"

Martin Luther rejected those books of the Old Testament which the Jews of Palestine after the time of Christ rejected They are: Tobias, Judith, Wisdom, Ecclesiasticus (not to be confused with Ecclesiastes), Baruch, the two books of Machabees and portions of Esther and Daniel. These books conflicted with Luther's own false teachings. For example, this text from 2 Machabees 12 46, "It is a holy and wholesome thought to pray for the dead that they may be loosed from sins," does not well agree with his denial of the doctrine of Purgatory. All Protestant sects have followed the example of Luther Their Canon of the Old Testament is therefore the same as the present Jewish Canon.

Of the books of the New Testament, Luther rejected the Epistle to the Hebrews, Epistle of St. James, Epistle of St. Jude and the Apocalypse Until the seventeenth century, the followers of Luther also rejected the second Epistle of St. Peter and the second and third Epistles of St. John Later all these seven books were accepted by Protestants

Biblical Calendar

The year was divided into twelve months, the names of which were:

Abib or Nisan (April)	Tishri or Ethanin (October)
Ijar (May)	Marhhescevan (November)
Sivan (June)	Chisleu (December)
Thammuz (July)	Tebeth (January)
Ab (August)	Sheba (February)
Elul (September)	Adar (March)

Veadar was an intercalary month, coming every three years

Each month was divided into weeks of seven days, and the last day of each week was called the Sabbath.

Each day was divided into watches or hours corresponding to night and daytime.

Biblical Money and Coins

Before the Babylonian exile there is no trace of money but only of weights. Gold and silver were weighed in the balance by means of little stones, models and examples of which were preserved in the Tabernacle (Exodus, 30:13). After the exile there is frequent mention of Hebrew coins. Pagan coins, too, were used.

Mite	.. ¼ cent	Piece of Silver	. 50 cents
Farthing	½ cent	Stater or Sicle	51 cents
Farthing	. 1 cent	Light Shekel, silver	40 cents
Gerah or Obol	2¼ cents	Heavy Shekel, gold	. 80 cents
As	from 1 to 16 cents	Shekel, gold	. \$12.88
Penny	. 17 cents	Manah, silver	\$20 24
Groat	17 cents	Manah, gold	\$323 95
Drachma	17 cents	Talent, silver	. \$1,214
Didrachma	30 cents	Talent, gold	. \$19,440
Tribute	31.5 cents		

Biblical Weights

Gerah	.1/20 shekel	Heavy Shekel	.. 320 grains
Rebah	. ¼ shekel	Light Manah	1 lb, 4 oz, 13 dwt, 8 gr
Bekah	½ shekel	Heavy Manah	. 2 lbs, 8 oz
Light Shekel	160 grains	Talent or Kikkar	. 60 manahs

Biblical Measures of Length

The unit was a cubit (forearm) divided into:

Finger	. ... .75 in.	Span	... 9 00 in.
Palm	. . 3 00 in	Building cubit	. .17.1 in.
A Sabbath day's journey .		. 2,000 cubits or 3,600 ft.	
Ezekiel's Reed		. . . . 10 ft.	

Biblical Dry Measure*

Log	. 1.00 pints
Cab	4 00 "
Omer	.. 7.20 "
Seah	. 1 50 pecks
Ephah	... 4.50 "
Kor	...11.25 bushels

Biblical Liquid Measure*

Log	. . . . 1.00 pints
Cab	. . . . 2 quarts
Hin	. . . . 1.50 gallons
Bath	. . . . 9.00 "
Kor	.....90.00 "

*Measures are approximate.

THE DOCTORS OF THE CHURCH

(This is the second of several installments giving a summarized history of each of the twenty-nine Doctors of the Church. See also pages 192-193.)

St. Ambrose, Bishop of Milan, was born in 340 at Treves or Lyons in Gaul, where his father was the Roman prefect of that province. After his father's death the family moved to Rome, where Ambrose was educated in literature and law. In 373 he was appointed Consular Governor of Æmilia and Liguria. One year later, Ambrose as Governor intervened to prevent bloodshed in a quarrel between the Catholic and the Arian parties over the election of a bishop. By a kind of inspiration, the people unanimously elected Ambrose, and he was consecrated Bishop of Milan. Named a counselor to the young Emperor Gratian, Ambrose was able to offset the harmful influence of the Arian Empress Justina. In the reigns of Valentinian II and Theodosius, he exercised the same favorable influence, especially in the delicate matter of Church and State relations. St. Ambrose died in 397.

Ambrose was at once a true pastor of souls and a vigilant administrator blessed with rare common sense. He had a keen understanding of the rights of the Church combined with a patriotic love of the Empire, which, he knew, had its mainstay in those very rights.

The majority of his writings on Scripture were in the form of sermons written to edify the faithful. One of his best works is "Duties of Christian Ecclesiastics," written in the style of, and as a Christian counterpart to, Cicero's "De Officiis." His ascetical writings gained for him the title, "Doctor of Virginity." He devoted no less than five works to this subject; indeed, he was most eloquent when writing in defense of virginity. His four dogmatic works comprise two against Arianism, defending the divinity of Christ and of the Holy Ghost, and two on the sacraments of Baptism, the Eucharist and Penance. Mention may also be made of funeral orations, hymns, and a great number of letters.

In the matter of the relations between Church and State, Ambrose differed from all the other Doctors in that he was able to exercise his influence in the Empire when those relations became strained. He reduced the matter to three principles: 1) the Church is the sole custodian of the moral law; 2) the Church is independent of the State, and 3) the Church has a right to the protection of the State. Ambrose insisted that no restriction be placed upon personal liberty in the matter of religion. Equally dear to him was Church unity, whose source was found in the Roman Apostolic See.

St. Jerome, commonly called the "Doctor of Sacred Scripture," was born in Dalmatia about 340. In his youth he was an ardent student of the classics, and he mastered all the great works of Latin literature in Rome. Shortly after being baptized by Pope Liberius (about the year 365), he joined a group of monks at Trier. In 374 he withdrew to the desert near Antioch to find peace of soul, and while he was there he perfected his knowledge of Greek and began his study of Hebrew. Ordained a priest in 379 or 380, he went to Constantinople in 381 to study under Gregory Nazianzen, from whom he imbibed his knowledge of Origen. In 382, accompanied by St. Epiphanius and Paulinus of Antioch, he went to Rome, where he became secretary to Pope Damasus. It was Damasus who asked him to prepare an official Latin text of the Scriptures to put an end to the variety of texts then current. He began this task in Rome, but the boldness of his Scriptural criticism (and still more, perhaps, the imprudent language he employed in chastising lukewarm Christians and lax clergy) caused great opposition to him. When this hostility took the form of malevolent gossip against a group of virtuous

matrons for whom he was spiritual director, Jerome left the city. In 386 he established his monasteries in Palestine, one for his monks and one for Paula and the other women who had joined him from Rome. The Origenist controversy, in which Jerome was deeply involved, took place in the years which followed. During this period, too, he contributed to the refutation of several heresies. St. Jerome died in 420.

The 34 years that Jerome spent in Palestine were extraordinarily fertile in literary works. By 405 he had completed the famous translation of the Bible known as the Vulgate. This, with Jerome's other Scriptural works, is of the greatest value, and may be considered his masterpiece. Although it has some defects resulting from overhasty work, his version as a whole is a faithful translation of the original. The historical protocanonical books are especially outstanding. St. Jerome had not only to render the sense of the Hebrew, but also to take into account traditional Eastern expressions, observing all the while the limits of good taste. In his endeavor to add to his knowledge of the Hebrew tongue, history and customs, in order to avoid a meaningless literal translation, he became a "translator of genius." While thus occupied, he brought out various commentaries on the Old and New Testaments, in particular a series on the Minor and Major Prophets. Many of his other works—historical, dogmatic, and controversial—also date from this period. Mention may be made of Jerome's homilies to his monks, his original translations of the homilies of Origen, and his voluminous correspondence, some of which—especially those letters on theology and exegesis—are scholarly dissertations. In view of Jerome's manifold achievements, it is easy to understand why the Church has honored this outstanding scholar with the title of "Doctor of the Church."

St. John Chrysostom, whose glory lies in his achievement in bringing the whole man under the provident custody of Catholic doctrine and Christian law, is called the "Universal or Catholic Doctor." He was born in Antioch, sometime before 347. Possessed of a well-rounded education in rhetoric, philosophy and law, he was so distinguished for learning and holiness of life that at 26 he was offered a bishopric. This he refused, withdrawing instead to the solitary life of a monk. In 381, enfeebled health caused by his austerities moved him to return to Antioch, where he prepared for the priesthood. From this period date the majority of Chrysostom's non-oratorical works.

He was ordained in 386 and given the office of preacher, which he held for the next twelve years. So eloquent was his delivery that he was surnamed "Chrysostom," or "Golden-mouthed." When Nectarius died in 397, the emperor urged John to become his successor as Bishop of Constantinople. His nine years in the episcopacy were marred by constant struggles with his enemies, and by two exiles. He preached zealously against vice and crime without regard to person or rank, and thus brought many back to Christ. But he also made many enemies, including the Empress Eudoxia. As a result, John was condemned and deposed at the Synod of the Oak by the very man who had consecrated him, the ambitious and unscrupulous Theophilus of Alexandria. His unjust exile, however, caused such a tumult in the city that the emperor was forced to recall him. Again John angered Eudoxia; again he was sent away. He was already worn out by sufferings and hardships, and this second exile caused his death at Comana in Pontus, in 407.

The most famous of Chrysostom's non-oratorical works is his treatise on the priesthood. Although written when he was only a deacon, this book in six parts is valuable for the wise counsels directed to priests and for its practical considerations on that exalted state—all couched in an excellent style. St. John's sermons and homilies rank him with St. Augustine as an eminent master of Christian eloquence. The prac-

tical trend of his preaching is his most distinguished characteristic. In his sermons, which number almost a thousand, he endeavored to exert a deep and direct influence on the soul of his hearer; his oratorical amplification was directed to that end. Although his thoughts were clothed in a wealth of images, he communicated them in the tone of a father speaking to his children. His commentaries on Scripture are outstanding, for he expounds the literal meaning to the exclusion of the allegorical. His commentary of the Epistles of St. Paul is rightly considered the best ever composed. In all his writings, and especially in his oratorical works, is to be found the clear and great core of Catholic doctrine, expressed in such rare beauty that he is rightly titled the Universal or Catholic Doctor

St. Augustine, the "Doctor of Grace," was born in Numidia, Africa, in 354, of a pagan father and a Christian mother, St. Monica. He completed his studies at Carthage at the age of twenty, and chose teaching as a profession. His career was indeed brilliant, but the real interest of Augustine's life lies entirely in the religious crisis which troubled him until his conversion to Catholicism. The youthful Augustine had been a catechumen, but he was never baptized. By the time he was twenty, he was living in public concubinage; and having rejected Christianity, he joined the Manichaean sect. He fell into this error through his desire for truth; and that desire, which he was never to lose, finally led him away from Manichaeism when he found that it could not satisfy his yearning. He did not, however, come immediately into the Church, for his conversion was a long and severe struggle. Finally baptized in Milan in 387 by St. Ambrose (who was very influential in his conversion), he returned to his home in Africa, and after he had sold all his possessions, retired to a monastery. When he was appointed Bishop of Hippo in 396, Augustine combined with his life as a monk an extraordinary activity in the most varied fields. In addition to preaching and administering his see, he wrote innumerable letters and treatises, took an active part in many councils, especially those of Carthage and Mileve, and worked strenuously against the heresies of Manichaeism, Donatism and Pelagianism. He died on August 28, 430.

St. Augustine's writings cover a vast field of knowledge. His famous autobiography, the "Confessions," is a paean of praise to God for His perfections and blessings. Augustine's philosophical works follow him on his long ascent to God. His theological writings are prolific. His treatise on the Trinity, his favorite subject for meditation, is his most lengthy work. What his other works lack in length they make up in profundity and variety. Besides Scripture commentaries and moral sermons, they present treatment of such different topics as marriage, virginity, prayers for the dead, fasting, the primacy of Rome, etc. Truly outstanding is his apologetic book, the "City of God," in which he shows the struggle of the celestial city against the infernal powers, and its eventful triumph through Divine Providence.

Augustine's greatest contribution to the Church, however, is in the field of grace. He fought the two extreme errors — Manichaeism, which denied the freedom of the will, and Pelagianism, which placed too much stress on man's natural abilities — by an admirable, comprehensive exposition of the Church's traditional doctrine. In spite of the erroneous conclusions to which some Protestants and the Jansenists carried his doctrines, Augustine is still the greatest Father and Doctor of the Catholic dogma of grace.

St. Cyril of Alexandria, the "Doctor of the Incarnation," was, after Origen, the most powerful theologian in the Greek Church. Born in Alexandria about 376, he received his education in the Christian schools

of his native city. He seems to have spent part of his youth in the desert as a hermit. In 403, in the company of his uncle Theophilus, Patriarch of Alexandria, he attended the Synod of the Oak, famous for its condemnation of St John Chrysostom. After Theophilus died, Cyril became Bishop of Alexandria.

In 428, when Nestorius, Patriarch of Constantinople, publicly denounced the practice of calling the Blessed Virgin the Mother of God, Cyril undertook the defense of orthodoxy in his Easter Letter of 429, and in several letters to the emperor and his family. To settle the matter, both Nestorius and Cyril appealed to Pope Celestine, who condemned Nestorianism. When the pope's decision was contested, he consented to a general council called by the emperor and held at Ephesus in 431. Cyril presided over the first session, which declared Nestorius deposed and excommunicated. When the pope's representatives arrived, they approved the action taken by the council against the heretic. Even after the council disbanded, however, some in the East persisted in their error and accused Cyril of a variety of heresies. He spent the rest of his life defending his stand for orthodoxy.

Cyril died in 444, little realizing that another heresy, Monophysitism, would be founded upon a misunderstanding of his own teaching.

Among the Greek Fathers, St. Cyril's authority has been the most definitive with regard to decisions affecting Christian teaching, especially on Christology. A logical conclusion of his defense of the unity of the divine and human natures in Christ is the divine maternity of the Blessed Virgin Mary. He rejected all compromising titles, such as Mother of Christ or Vessel of God, and insisted that she be called the Mother of God. He thus gave the impetus to the rapid development of devotion to Mary which arose after the Council of Ephesus. He himself, in his fourth homily at Ephesus, sang of the dignity of the Blessed Virgin in magnificent passages which were later borrowed not only by preachers and poets but also by the Church for her Divine Office on the feasts of Our Lady. In spite of various imperfections in his terminology, Cyril as a theologian is one of the great Doctors of the East.

St. Leo the Great, renowned pope of Christian antiquity, is famous as the Doctor and defender of the dogma concerning the unity of the Church. Leo ascended the papal throne in 440. Before his consecration, he was widely known for his culture and his strong faith. As pope he continued to defend Catholicism by his vigorous action against Manichaeism, Pelagianism and Priscillianism. Leo's efforts in the field of discipline were just as zealous. He insisted that the canons concerning ordinations be observed in Africa and he sought to make the clergy ever more conscious of their exalted state. When the Christological heresies threatened the unity of the Faith, Leo, conscious of his supreme authority in doctrinal matters, was careful to define revealed truth in his "Letter to Flavian." The Council of Chalcedon (451) was convoked in his name and under his direction. When Leo's letter was read, the Council acclaimed it, saying, "Peter has spoken through Leo."

In dealing with temporal rulers, Leo was equally successful. In both the East and the West, by his moderation and firmness, he fostered orthodoxy and suppressed heresy. Atila and the Huns were turned away from the city of Rome by the pontiff's firmness and impressive spiritual authority. Three years later, Leo obtained a promise from Genseric that the barbarians would not burn the city or murder the inhabitants.

St. Leo has left us approximately 96 sermons and 143 letters. His sermons, generally short, dealing often with liturgical subjects, have always been considered standards of classical style. His letters, written in an official tone, give us much information on dogma and discipline. St. Leo died in 461 and was declared a Doctor of the Church in 1745.

EVERY CHRISTIAN MUST BELIEVE:

1. That there is one God, a pure spirit, Maker of heaven and earth, without beginning or end, omnipresent, knowing and seeing all, omnipotent, infinite in perfection.

2. That there are three Persons in God, equal, and of the same substance: the Father, the Son, born of the Father, and the Holy Ghost proceeding eternally from the Father and the Son, all three eternal in wisdom and power, and all three the same Lord and the same God.

3. That God created the angels to be with Him forever, that some of them fell and became devils; that God created Adam and Eve, the first parents, placed them in Paradise, wherefrom they were justly banished in consequence of Adam's sin; therefore we are born in sin and would have been lost had not God sent us a Saviour.

4. That the Saviour is Jesus Christ, the Son of God, equal to the Father in all things; and perfect Man with a body and soul like ours.

5. That Christ was conceived in the womb of the Virgin Mary, by the power of the Holy Ghost, without any man for His father; that Mary remained a pure virgin; that during His life Christ founded the Catholic Church and offered Himself a sacrifice for the sins of the world by dying on the cross to gain mercy, grace, and salvation for us.

6. That after His death and burial He rose to life on the third day, manifested Himself to His disciples for forty days; ascended into heaven, where He continually intercedes for us; whence He sent down the Holy Ghost upon His Apostles to guide them and their successors in truth.

7. That He is the head of the Catholic or Universal Church, His Spirit acting as its director; that He founded the Church on a rock; that it is always victorious against the powers of death and hell; that it is always One because its members profess one faith, one communion, under one pastor, the successor of St. Peter to whom Christ committed His whole flock; that it

is always Holy because it teaches a holy life; that it is Catholic because it has subsisted in all ages, and has taught all nations the truth; that it is Apostolic because it derives doctrines, mission, and succession from the Apostles.

8. That the Scriptures, Old and New Testaments, were deposited by the Apostles with the Church, who is the guardian and protector, interpreter, and judge of all controversies concerning them; as interpreted, these Scriptures, with the teaching of the Church founded on Tradition, must be received by all as the practice and rule of faith.

9. That Christ instituted seven sacraments: Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Orders, Matrimony.

10. That Christ also instituted the sacrifice of His Body and Blood as a remembrance of His death and Passion in the Mass, where every day He is immolated upon the altar, being Himself both priest and victim; that we are united with Him, adore Him, give Him thanks, obtain His grace and mercy in the Mass.

11. That in the Church there is a communion of saints by means of which we communicate with the holy ones in heaven, give thanks to God for His gift to them and beg a share in their prayers; that we communicate with the faithful in purgatory by offering prayers, alms and sacrifice to God for them.

12. That without divine grace we cannot make even one step toward heaven; that all our merits result solely from our co-operation with the grace of God; that Christ died for all men; that God is not the author of sin; that His grace does not take away our free will.

13. That Christ will come from heaven on the last day to judge us all; that the dead, good and bad, shall rise from their graves to be judged according to their works; that the good shall go to heaven, body and soul, to be happy for all eternity; that the wicked shall be condemned, body and soul, to the everlasting torments of hell.

EVERY CHRISTIAN MUST DO THE FOLLOWING THINGS:

1. Worship God by faith, in humble adoration, and embrace all truths which God has taught, however obscure and incomprehensible they may appear to us; by hope, in honoring the infinite power, goodness and mercy of God, and the truth of His promises, by the expectation of mercy, grace and salvation through the merits of Christ; by charity, in loving God wholeheartedly for His own sake, and neighbors for God's sake; by the virtue of religion, which consists of inner sentiments and external prayers of adoration, thanksgiving, begging pardon and petition. Avoid idolatry, false religion and superstition, including fortunetelling, witchcraft, charms, spells, dreams, observation of omens, all of which are heathenish, contrary to the dependence of the Christian soul on God.

2 Reverence the name of God and His truth by the observance of all lawful oaths and vows, by avoiding all false, rash, unjust, or blasphemous oaths and curses.

3. Dedicate some notable part of his time to divine service, consecrate those days God has ordered to be kept holy.

4. Love, reverence, and obey parents and lawful superiors, spiritual and temporal; observe the laws of

the Church and State, care for children and others under his care in both their souls and bodies.

5. Abstain from all injuries to his neighbor's person, by murder or other violence; from all hatred, envy, and desire of revenge; from spiritual murder by drawing him into sin by words, actions, or bad example.

6. Abstain from external sins (words, actions, looks) against chastity.

7. Avoid stealing, cheating, or wronging his neighbor's goods and possessions; give everyone his own, pay debts, make restitution for damages he has caused.

8. Avoid wronging his neighbor in character or good name, by detraction or calumny, by rash judgment or by dishonoring him with reproaches or affronts, or by robbing him of peace of mind by scoffs and contempt, or by carrying stories backward and forward, thus robbing him of his friends. Restitution or satisfaction for any wrongs done to him must be made.

9. Abstain from internal sins (thoughts, desires) against chastity.

10 Resist all irregular desires for the goods of a neighbor, whatever they may be, and avoid even internal, unjust actions against him.

THE SACRAMENTS OF THE CHURCH

The Catholic Church teaches that there are but seven sacraments, instituted by Jesus Christ Himself. They are the ordinary channels or means of grace for those properly disposed to receive them. The sacraments of Baptism, Confirmation and Holy Orders can be received only once because they imprint a character or indelible mark on the soul. To confer a sacrament validly, that is, to produce the effects intended by Christ, the one administering it, besides having the necessary power, must intend to do what the Church wishes; the state of grace in the minister is not a condition for validity.

Baptism — By this sacrament we are made Christians, children of God and heirs of heaven. It is absolutely necessary for salvation. No other sacrament can be received before its reception. It is administered by means of water. This is baptism strictly so called. If it cannot be had, then baptism of blood or baptism of desire can suffice. Its effects are the removal of the

stain of original sin, the stain of actual sin and the remission of the punishment due to sin. It can be validly received by infants.

The ordinary minister is a priest; in case of necessity, anyone can baptize by pouring water on the head of the person, and, while pouring the water, saying: "I baptize thee in the name of the Father and of the Son and of the Holy Ghost,"

Confirmation—By this sacrament we become strong and perfect Christians. It increases grace and strengthens one in the Catholic Faith. To refuse to be confirmed, out of contempt, is a grave sin.

The bishop is the ordinary minister of confirmation.

Holy Eucharist—This sacrament is the real, true and substantial Presence of the Body and Blood, Soul and Divinity of Jesus Christ under the appearances of bread and wine. At the Consecration during the Mass the substance of bread and wine is changed into the Body and Blood of Christ. The Holy Eucharist is the true food of the soul. It helps one to avoid mortal sin and to grow in virtue by conferring and increasing grace in the one who receives it worthily. The Holy Eucharist need not be received under two species except by the priest in the Mass.

The priest is the ordinary minister of this sacrament.

Penance—This sacrament was instituted by Christ for the purpose of forgiving sins committed after baptism. All validly ordained priests have the power to forgive sins: "Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained" (John, 20:22-23). To exercise this power, however, the permission of the proper authorities must be had. In some cases of necessity, this permission is given by Canon Law itself.

The penitent is his own accuser and the priest acts as judge, giving a penance in proportion to the gravity of the sins. To obtain absolution it is necessary that a person be truly sorry for his sins, make them known to the confessor, have true purpose of amendment and of making due satisfaction by performing the penance imposed on him by the priest. The penitent must confess all mortal sins remembered and not yet confessed in a good confession. Sorrow for sins can be perfect or imperfect: perfect, which arises because the Supreme Good, God, has been

wronged; imperfect, which comes from other motives, as hatred of sin, fear of hell, loss of heaven. This sacrament is absolutely necessary for one who has fallen into mortal sin after baptism. An act of perfect contrition outside confession reconciles the sinner to God but still he must have the desire to confess his mortal sins.

The minister of this sacrament is the priest.

Extreme Unction—This is a sacrament instituted by Christ through which those in danger of death from bodily illness or infirmity are strengthened by grace for the good of the soul and often of the body, by the anointing with holy oil and the prayers of the priest. It remits all sin, if the sick person has remained in the state of sin inculpably and has at least imperfect contrition; and destroys the remains of sin.

Extreme Unction can be administered validly only by a priest.

Holy Orders—Instituted by Christ, this sacrament confers on a man grace and spiritual powers, enabling him to perform validly and worthily the sacred and ecclesiastical functions. The three major orders are subdiaconate, diaconate and priesthood. In virtue of his ordination a priest has the power to consecrate the Body and Blood of Christ and to forgive sins.

The ordinary minister of Orders is a consecrated bishop.

Matrimony—This sacrament, instituted by Christ, gives grace to sanctify the legitimate union of man and woman, to help them beget children properly and educate them seriously. Marriage is indissoluble. The Church alone has the power to constitute marriage impediments and to grant separations, in which case neither party is free to marry again while the other lives. Clerics in major orders and religious with a solemn vow of chastity cannot marry validly.

The persons themselves are the ministers of this sacrament. For Catholics the presence of the priest is required for validity; he is the minister of the ceremonies.

Catholic Ready Reference

(All liturgical appurtenances are given on pp. 270-274, 280-281)

Abandonment — The total surrender of oneself to God's Wisdom and Providence; offering all one's works for the glory of God and thankfully accepting trials and tribulations as a means of proving love for Him

Abbess — A title commonly ascribed to the superioress of a community of nuns. The office of abbess existed as early as the sixth century. Since then it has had a very gradual development, and in the course of time, Canon Law has decreed the manner of election, the extent of powers, and the rights and privileges of an abbess. A bishop confers the solemn blessing. The dignity of abbess is symbolized by a ring and staff

Abbey — An independent canonically erected monastery generally built around a quadrangle, ruled by an abbot or abbess, and consisting of the following: almonry, calefactory, cellars, cells, chapter house, choir, cloister, conference room, dormitory, guest house, infirmary, kitchen, novitiate, oratory, parlor, refectory, workshops.

Abbot — The superior of a community of men consecrated to God by the religious vows, and dwelling in monastic institutions. It is also used to designate the office of such a superior. The earliest abbots were frequently laymen since, in the first ages of the Church, there might be only one or two priests among several hundred monks. In time, however, the abbot, on his inception, was obliged to enter the sacerdotal state. As with the abbess, the election, duties and privileges of an abbot have had a gradual development since the sixth century. Some abbots, invested with ordinary or quasi-episcopal jurisdiction over their subjects and even others, were permitted use of the mitre, crozier and ring indicative of this authority.

Abdication — The renunciation of a benefice or dignity. It must be voluntary and not in any way connected with a sale. Papal abdica-

tion must be made into the hands of the College of Cardinals, which body must elect a successor.

Abduction — The carrying off or keeping of a woman against her will. Abduction with a view to marriage is a diriment impediment. (See Marriage Legislation section)

Abjuration — Renunciation of apostasy, heresy or schism by solemn oath

Abortion — When a non-viable fetus is intentionally removed from the womb, even in the earliest period of pregnancy, direct abortion is committed and is a grievous sin, amounting to homicide. When in an operation on the mother, the child is accidentally injured or unavoidably expelled, indirect abortion occurs. Indirect abortion is sometimes permitted with sufficient and grave reason, as, for instance, to save the mother's life, provided every precaution be taken to save the life of the child, and to give the child timely baptism. Direct abortion has always been condemned by the Church as a crime of heinous nature. According to the New Code of Canon Law, those who procure abortion, not excepting the mother, if the abortion has actually taken place, incur an excommunication reserved to the ordinary (C. 2350). Those who cooperate physically or morally also incur this excommunication.

Absolution — The power of the priest to forgive sins in the name of God, exercised in the Sacrament of Penance. This power was conferred by Christ on the apostles and their successors and through them on all properly ordained priests. Any priest may give absolution to one in danger of death. But ordinarily priests must also have the faculty called jurisdiction, which may be restricted with regard to certain sins and censures that the ordinary reserves to himself. In general, a bishop has jurisdiction within his own diocese, which jurisdiction he can and usually does delegate to

the priests of that diocese. (See also **Penance**.)

Absolution, General — A blessing of the Church, to which a plenary indulgence is attached, given at stated times to religious and tertiaries. It also is given without confession of sin where confession is impossible, such as to soldiers on the battlefield. Persons so absolved must acknowledge the sins from which they were absolved in their next confession.

Abstinence — In the strict ecclesiastical sense, the deprivation of flesh meat. This practice is prescribed by the Church on all Fridays of the year, on the seasonal ember days, Wednesdays of Lent and the privileged vigils. Abstinence is to be distinguished from fasting, which restricts only the quantity of food to one full meal on that day.

Accessory to Another's Sin — One who culpably assists another in the performance of an evil action. This may be done by counsel, command, provocation, consent, praise, flattery, concealment, participation, silence or by defense of the evil done.

Acclamation — At the Mass of the Coronation of the Pope, the people cry out three times: "Long life to our lord who has been appointed Supreme Pontiff and universal Pope." Acclamation is also a form of papal election, when a candidate is proclaimed pope without a previous consultation or formal election.

Acolyte — Acolyte is the highest of the four minor orders. It is the duty of an acolyte to serve the priest at Mass, by supplying wine and water, and carrying the lights. The functions of acolyte are now freely performed by laymen, though the order is still always received by those who aspire to the priesthood.

Action Française — A movement founded in France about 1897 by Charles Maurras, an atheist, who sought Catholic Royalists' support to restore the monarchy. It made religion subservient to politics and

fostered hate and violence, and propagated paganistic doctrines through its review, "*Action Française*," which was condemned by the Pope. In 1939 the managing committee of the newspaper petitioned Pius XII for revocation of the condemnation and professed veneration for the Holy See and the Pope. After consideration by the Holy Office, the ban was lifted.

Act of God — An accident that cannot be controlled by man, such as lightning, is attributed to God, the author of the laws of nature.

Actual Grace — A temporary supernatural help from God enlightening the mind or moving the will to avoid evil and practice good. Actual grace is necessary for the performance of any act conducive to eternal salvation.

Actual Sins — Personal acts or omissions contrary to the law of God; they may be mortal or venial, interior or exterior sins, due to weakness, ignorance or malice, against God, one's neighbor or oneself.

Ad Bestias — Lat. "to the beasts" — referring to Christians condemned to death in the arena.

Ad Libitum — Lat. "at one's pleasure" — referring to a choice of a prayer in the Office or in the Mass.

Ad Limina Visit — A pilgrimage to the tombs of Saints Peter and Paul, required of all bishops every five or ten years when also they render an account of their dioceses to the Pope. The term is derived from the Latin *Ad limina apostolorum*: "to the thresholds of the Apostles."

Administrator — The bishop or priest appointed to administer a diocese or parish which is vacant.

Adoption — Act by which a person legally takes the child of another as his own. Those who are declared incapable of marrying by civil law on account of legal adoption, are likewise forbidden to contract marriage by Canon Law (C. 1080).

Adoration — An act of religion offered to God alone because of His infinite perfection and supreme do-

minion. It is expressed outwardly in postures of reverence and prayers of praise.

Adultery — Carnal intercourse of a married person with another who is not the lawful spouse. The Catholic Church holds that the bond of marriage is not and cannot be dissolved by the adultery of either party. Canon Law, however, allows separation from bed and board, whether permanent or temporary, for various causes. Of these, adultery is one of the chief. The right to this separation accrues to either party in consequence of the adultery of the other, provided that the guilt be certain and notorious, whether in fact or in law. The adultery of either party is a sufficient cause entitling the innocent person to claim judicial separation for life. According to the statutes of many states, adultery is a sufficient cause for the absolute severance of the nuptial bond. The Church, however, does not recognize these divorces. For Catholics there is no absolute divorce for adultery or any other reason.

Advent — The word signifies "coming" or "arrival." It is applied to the period of waiting which preceded the coming of the Son of God, and this name is given to the four weeks preceding Christmas to recall to the minds of the faithful this period of preparation for the first coming of the Saviour in His birth as man. It begins with the Sunday nearest the feast of St. Andrew. The reason alleged by some for this is that St. Andrew showed his brother Simon Peter the way to Christ. Records of a liturgical period called Advent are found as far back as the year 380, at the time of the Council of Saragossa.

Affinity — The relationship existing between a man and his wife's relatives and a woman and her husband's relatives. Affinity invalidates marriage in any degree of the direct line, and in the collateral line to the second degree inclusive (C. 1077).

Agape — In the very first age of the Church the Eucharistic celebra-

tion was preceded by an ordinary meal, and this was known as the Agape. The strictly liturgical agape disappeared within less than a hundred years after the preaching of the Gospel. Adaptations of it survived until about the fifth century.

Age of Reason — The time of life when one begins to distinguish clearly between right and wrong, understands an obligation and takes on moral responsibility; presumably, at seven years of age.

Agnosticism — A theory which claims that man cannot know reality because he is unable to apprehend it or it is unknowable. Applied to religion, it claims that human reason cannot know God. The Church in the Vatican Council declared that with the natural light of human reason, God may be known.

Agnus Dei — A disc of wax having on one side the impression of a lamb, and on the other the name and arms of the Pope. These discs are blessed at specified times by the Pope. As sacramental objects, they are generally covered with cloth and suspended from the neck.

Agrapha — Sayings of our Lord which are not contained in the Scriptures but are handed down by tradition.

Alleluia — An ejaculation derived from the Hebrew, meaning "Praise the Lord;" used in the Church during joyful seasons.

Allocution — An address delivered from the throne by the Pope to the cardinals in secret consistory.

Alma Mater — Lat. "nourishing mother" — applied to universities and schools which are considered the foster mothers of students.

Alms — Formerly, any corporal or spiritual work of mercy; present usage refers it to any material help offered out of Christian charity to one in need.

Alpha and Omega — The first and last letters of the Greek alphabet, used to refer to Christ, the beginning and end of all things.

Altar — A table on which the Sacrifice of the Mass is offered. By decree of Pope St. Felix I it was

required that the Sacrifice be offered on the tombs of martyrs, in conformity with which relics of martyrs are now placed in every altar, and hence also the tomb-like structure of the modern altar. A portable altar consists of an altar-stone which must contain the relics of two canonized martyrs

Amen — A Hebrew word signifying "truly," "certainly." It is an assent to a truth or an expression of a desire, and is equivalent to "so be it" In this sense it may express consent to the divine will In the words of Christ "Amen, I say to you," it means "of a truth"

As a conclusion to prayers it emphasizes accord with the sentiment of the prayer and at the end of the Creed it connotes assent to all the truths enumerated.

Anathema — A thing given over to evil, so that "anathema sit" means "let him be accursed" St Paul uses it against those who repudiate our blessed Savior Those against whom it is used are excluded from the communion of the Church. Those who are so condemned, however, may return to the Church if they repent

Angelic Doctor — St Thomas Aquinas (1225-1274), so called because of the sanctity of his life and the sublimity of his philosophical and theological writings.

Angels — Spiritual beings, created by God, but superior in nature and intelligence to man. When they were created is an open question The angels have no body, but they are capable of assuming bodies, as we read in Scripture

They are purely spiritual intelligences. They do not have to reason, as we do; their knowledge is intuitive, depending on the images received from God. God put them on probation with the help of sanctifying grace, but Lucifer and many others fell through pride and were cast into hell without hope of pardon. The very greatness and perfection of angelic nature, says St Gregory the Great, made their sin unpardonable.

The good angels went into ever-

lasting bliss. They are ministering spirits serving God. We offer veneration and inferior honor to these angels due to their noble nature God alone do we adore with latria, or supreme adoration.

Angelus — The practice of ringing a bell for the recitation of the Hail Mary, introduced by the Franciscans in 1263, has since developed into the universal custom of reciting a prayer at morning, noon and evening, in honor of the Incarnation. During paschal time the Regina Coeli takes the place of the Angelus.

Anglican Orders — Orders of the clergy of the Church of England These were declared invalid under Pope Leo XIII who had the question of their validity thoroughly investigated and gave the decision September 18, 1896, in his bull "Apostolicæ Curæ"

Annulment — A civil or ecclesiastical declaration that a supposed marriage never was valid owing to a known or hidden impediment

Annunciation — The Angel Gabriel's announcement to the Virgin Mary that she was to become the Mother of God The event is commemorated in the daily recitation of the Angelus during the greater part of the year and by a special feast on March 25.

Antichrist — It is the constant belief of the Church since the time of Irenæus that before our Lord comes again, a great power will arise which will persecute the Church In St Matthew's Gospel we read that the false Christs and false prophets shall be so clever "as to deceive, if possible, even the elect" While the antichrist, properly speaking, may be expected just before the end of the world, those who attack Christ and His Church should be so classified and avoided as antichrists.

Antipopes — False popes who, while not duly elected, claimed the papacy and attempted to rule the Church. There have been thirty-seven antipopes.

Apocrypha — Greek "hidden" — writings that claim sacred origin

supposed to have been hidden for generations. They lack genuineness and canonicity, and are not included in the Bible.

Apologetics — Science of the explanation of religious teaching according to reason SS. Justin and Irenaeus were the first apologists

Apostasy — A breaking away from religion after baptism — a rejection of the Faith When manifested outwardly with consciousness of the obligation to remain in the Faith, apostasy involves excommunication reserved to the Holy See

Apostle — One who is sent The apostles were men sent by Christ to spread the Gospel throughout the world The apostles were bishops, and so had the power to consecrate, ordain, confirm, etc. They received a divine commission to preach the Gospel to the whole world — to be witnesses of Christ "even to the end of the earth" They had the power of founding churches, ordaining bishops, and other ecclesiastics. All these powers, however, they exercised in subjection to St Peter, who was the head of the Church The bishops are successors of the apostles, but their power is limited to the sphere of their jurisdiction, whereas that of the apostles was universal

Apostolic Delegate — The representative of the Pope who watches over and informs His Holiness of the state of the Church in a certain territory When countries have diplomatic relations with the Holy See he has a diplomatic character, otherwise purely ecclesiastical He precedes all ordinaries in his territory excepting cardinals

Apostolic Indulgences — Attached to crucifixes, rosaries, medals, etc., by the Pope or an authorized priest when the articles are blessed. Such articles must be carried on one's person or kept in a suitable place

Apparitions — Remarkable appearances or manifestations made by God in an extraordinary manner, either before the senses in flesh and blood or in luminous form.

Archangels — Spiritual beings

who hold eighth rank in the nine choirs of angels. Their purpose is to convey to men more important messages of God Michael, Gabriel and Raphael acted as archangels, but are not regarded as exclusively in this class

Archimandrite — The superior of a monastery in an Eastern Church, such as among the Melchites or Uniate Greeks; also an honorary title of officials in Eastern Churches

Articulo Mortis — Lat "at the moment of death" — referring to indulgences granted to those about to die

Ascension — Christ's ascending into heaven forty days after His Resurrection It is commemorated by a special feast, which is a holyday of obligation.

Ashes — Ashes were used in ancient religions to express humiliation and sorrow, and their use was continued in the early and medieval Church as a symbol of penance On Ash Wednesday blessed ashes are placed on the foreheads of the faithful to remind them they are but dust and ashes, and that they should enter upon the holy season of Lent, of which this is the first day, with a humble and mortified spirit. This is a sacramental

Asperges — The ceremony of sprinkling the altar, ministers of the Mass and the congregation before the principal Mass on Sundays The title comes from the first word of the prayer (Ps 50 9) usually sung during the ceremony.

Aspiration — A short prayer, usually of sentence length; an ejaculation. Indulgences are granted for many of these prayers.

Assumption — The reception into heaven of the body of the Blessed Virgin shortly after her death. Its commemoration on August 15 is a holyday of obligation.

Atheism — A system opposed to theism, which denies God's existence and refers mortality to a material rather than a spiritual source.

Atonement — The suffering of Christ caused by sin; the payment of the debt to divine justice that

He alone could make. The atonement was an act of love because the complete anguish He endured was not absolutely necessary.

Attributes of God — Though God is one and simple, man is forced to think of distinct perfections in Him to obtain some idea of the infinite perfection wherein there are actually no distinctions; hence we apply to God such characteristics as almighty, eternal, holy, immortal, immense, immutable, incomprehensible, ineffable, infinite, intelligent, invisible, just, loving, merciful, most high, most wise, omnipotent, omniscient, omnipresent, patient, perfect, provident, self-dependent, supreme, true.

Attrition — Imperfect contrition; detestation of sin arising from supernatural motives inferior to charity, e.g., fear of the punishment of hell or fear of the loss of heaven. This sorrow suffices for forgiveness in the Sacrament of Penance.

Audiences, Papal — Receptions by the Holy Father to groups or individuals. Requests for audiences are made to the Master of the Chamber.

Aureole — A symbolic oval of light placed over the heads of saints in Christian art to symbolize their special honor in heaven; also called a halo or nimbus.

Authority — The God-given right to command and demand obedience. The power to rule is granted either directly by God, e.g., to the Pope, or indirectly through individuals to one properly designated to rule. All true acts of authority respect the free will and the inalienable rights of man.

If a particular form of political authority encroaches upon these, a revolution may be justified.

Auto da fe — The public ceremony in which those convicted of heresy by the Inquisition were given their final sentence.

Banns of Marriage — The public announcement of intended marriage on three consecutive Sundays or on two successive Sundays and an intervening holyday, in the church

or churches of the parties to be married. This publication imposes the burden on those in the congregation who know of any impediment to the marriage, to reveal this to the pastor. Ordinarily the marriage cannot take place until three days after the last publication.

Baptism — A Sacrament of the New Law instituted by Christ whereby, through the pouring of water and the invocation of the Holy Trinity, man is spiritually reborn in the new life of sanctifying grace, becoming a child of God and an heir of heaven. Baptism cleanses man from original sin and all punishment due to sin. The sacrament imparts to the soul an ineradicable mark or character. This is Baptism of water, which may be administered also by immersion or aspersion.

There are two other kinds of Baptism which produce the same effects except the imparting of the sacramental character. They are: baptism of blood — martyrdom for Christ or His Church which, being a perfect act of charity, removes sin from the soul and imparts sanctifying grace; baptism of desire — a perfect act of love of God, which implicitly contains the desire to do all that God enjoins for salvation and therefore contains the desire for Baptism. The priest is the ordinary minister of Baptism but any person may administer the sacrament in danger of death when a priest is not present. The manner of such Baptism is the pouring of water on the head while saying the words, "I baptize thee in the name of the Father, and of the Son and of the Holy Ghost." The intention of doing what Christ, the Gospel or the Church wishes done would suffice to render such Baptism valid, even if performed by one of different faith, or an infidel.

Basilica — Originally the form of building used for early Christian churches, being an adaptation of a regal edifice for Christian worship; the ground plan resembles a cross; the roof is supported by pil-

lars with arched windows in the clerestory; the facade faces the East. Today the name basilica is applied to historic and privileged churches, such as those of St. Peter and St. John Lateran.

Beatification — A pontifical declaration that a member of the Church deserves to be regarded as residing in heaven due to a saintly life or heroic death. An examination of the life, virtues and writings, must be made and at least two miracles established before the person is declared blessed and worthy of limited local cult. Not as definitive or infallible as canonization.

Beatific Vision — The vision of God enjoyed by the blessed in heaven, called beatific because it is the supreme object of the soul's desires.

Beatitudes — Eight blessings in reward for virtues (see Sermon on the Mount): blessed are the poor in spirit, the meek, those who mourn, who seek justice, the merciful, peacemakers, the clean of heart and the persecuted.

Bells — Sacramentals used to remind us of God and our duties to Him, introduced toward the close of the fourth century. Tower bells have been rung at the elevation of the principal Mass in a church since the thirteenth century.

The power of calling the faithful to Church, often attributed to the efficacy of the bell, is due to the blessing and prayer of the Church.

Benediction of the Blessed Sacrament — A religious service which originated in the fourteenth century with the custom of exposing the Blessed Sacrament for adoration and reparation. A blessing with the Host is given before it is taken from the ostensorium and replaced in the tabernacle.

Benediction with Ciborium — A less solemn form of benediction in which the Host remains in the ciborium and is not visible.

Benefice — Church property or revenue attached to spiritual offices for the support of the clergy.

Benefit of Clergy — The privilege of the clergy to be exempt from the

jurisdiction of civil courts, not always recognized by civil authorities of the present day.

Benevolence — A disposition akin to charity, consisting in wishing well for the happiness of others.

Betrothal — A mutual agreement to marry. The contract to marry must be made in writing, signed by the parties and, in addition, by either the pastor or the ordinary of the place, or by at least two witnesses, if neither the pastor nor the ordinary sign. If either or both parties be unable to write, mention of that fact must be made in the document, for the validity of the act, and another witness must be added to sign the document. Promises of marriage made according to the prescribed form will be binding in conscience, but they do not give rise any more to the diriment impediment of public decency, nor to any canonical prohibiting impediment properly so called.

Betting — The backing of an issue with a sum of money, or other valuables, binding in conscience, if the object is honest, if the two parties have the free disposal of their stakes, if the bet is thoroughly understood by both parties, and if the outcome is not known beforehand. Bets are often null and void in the eyes of the law.

Bible, The — This name was given to the sacred books of the Jews and the Christians. The Catholic Bible is composed of a number of inspired books contained in the Vulgate translation and enumerated by the Council of Trent.

Some few Catholic theologians have, indeed, maintained that the Scriptures may err *in minimis* — i. e., in small matters of historical detail which in no way affect faith or morals. But is doing so, they do not contradict any express definition of Pope or Council, though such an opinion has never obtained any currency in the Church.

Secondly, the Church affirms that all Scripture is the word of God, but at the same time it maintains that there is an unwritten word of God over and above the

Scripture. The Catholic view is reasonable. If our Lord had meant His Church to be guided by a book, and by a book alone, He would have taken care that Christians should be at once provided with sacred books. As a matter of fact, He did nothing of the kind. He refers those who were to embrace His doctrine, not to a book, but to the living voice of His apostles and of His Church. "He who heareth you," He said to the apostles, "heareth Me" Scripture is a source, but by no means the only source, of Christian doctrine. We must also appeal to the tradition of the Church. The Church from the beginning taught by word and letter.

Again, it belongs to the Church, and to the Church alone, to determine the true sense of the Scripture; we cannot interpret contrary to the Church's decision, or to "the unanimous consent of the Fathers," without making shipwreck of the Faith. The Catholic is fully justified in believing with perfect confidence that the Church cannot teach any doctrine contrary to the Scriptures, for our Lord has promised that the gates of hell shall not prevail against His Church. On the other hand, Christ has made no promise of infallibility to those who expound Scripture by the light of private judgment.

It is not necessary for all Christians to read the Bible. Many nations, without knowledge of letters, without a Bible in their own tongue, received from the Church teaching which was quite sufficient for the salvation of their souls. Indeed, if the study of the Bible had been an indispensable requisite, a great part of the human race would have been left without the means of grace till the invention of printing. More than this, parts of the Bible are evidently unsuited to the very young or to the ignorant, and hence Clement XI condemned the proposition that "the reading of Scripture is for all."

Bible in Public Schools — The practice of reading the Bible in the

public schools has been opposed by non-Christians and Catholics, as generally only Protestant versions are used. Catholic school teachers in the public schools enjoined to read the Bible may compare the Catholic and Protestant versions and read verses common to both.

Bigamy — The contracting of a marriage while a previous one is still binding.

Biglietto — A papal document notifying a prelate of his elevation to the cardinalate.

Bigotry — Ignorant adherence to a belief, opinion, or practice, combined with intolerance of others holding different views.

Bination — The celebration of Mass twice in one day by the same priest, permitted when there are not enough priests to satisfy community needs, e g, on Sundays.

Biretta — A stiff square cap with a number of ridges on top worn by clerics when entering the sanctuary and at other times.

Birth Control — The prevention of pregnancy, condemned by the Church as intrinsically evil because, in opposition to the divine natural law, it defeats the primary purpose of marriage, the procreation of children, and lessens the respect of husband and wife, satisfying unlawfully and basely only the secondary purpose, of allaying concupiscence.

Blasphemy — Evil, contumelious or reproachful language directed at or concerning God.

Bollandists — Belgian Jesuits, editors of the "Acta Sanctorum," an extensive collection of research into the lives of the saints.

Breviary — A book containing psalms, antiphons, responses, hymns, and selected parts of Holy Scripture. It has been in use from the infancy of the Church, though it has been subject to many revisions. In the present breviary we have seven hours: Matins with Lauds, Prime, Tierce, Sext, None, Vespers and Compline.

Bribery — An immoral act aiming to defeat justice by influencing those in office to act in a particular

manner for a stipulated sum of money or other valuables.

Brief — A letter issued by the Sovereign Pontiff at Rome, written on fine parchment in modern characters, subscribed by the Pope's secretary of briefs, and sealed with the Pope's signet-ring, the Seal of the Fisherman.

Brothers — Members of religious congregations and orders of men who follow a rule of life for the purpose of realizing personal sanctification and who perform works of Christian charity.

Bull — So named from the *bullæ* (round leaden seal, having on one side a representation of SS. Peter and Paul, and on the other the name of the reigning Pope), which is attached to the document (by a silken cord if it be a bull of grace, and by one of hemp if a bull of justice) and which gives authenticity to it.

Bullarium — A collection of papal bulls. That of Cocquelines containing the bulls of all popes from Leo the Great to Benedict XIII is the most famous.

Burial — Interment with ecclesiastical rites and in consecrated ground granted to all baptized, converts and catechumens, denied to apostates, heretics, schismatics, Freemasons, etc., those excommunicated, deliberate suicides, duelists, those who have ordered their bodies cremated, and public sinners.

Burse — A square case into which the priest puts the corporal which is to be used in Mass; also, a fund for the education of poor students.

Calendar, Ecclesiastical — An arrangement founded on the Julian-Gregorian determinations of the civil year, marking the days set apart for particular celebration.

Calumny — Lying about one's neighbor imputing to him faults of which he is not guilty.

Calvary — The hill near Jerusalem where Christ was crucified, so called from the Latin word *calvaria*, meaning skull, from the shape of the eminence.

Candelabrum — Name applied to a chandelier for lamps, now also

applied to a candlestick, generally one holding a number of lights.

Candles — When used for liturgical purposes, candles should be made of pure virgin beeswax, typifying the flesh of Christ, Who was born of a virgin Mother. The wick symbolizes the soul of Christ and the flame His divinity absorbing and dominating both body and soul. Candles are blessed and distributed to the faithful for use in the home on Candlemas day, the feast of the Purification of the Blessed Virgin, February 2. Blessed candles are a sacramental. Every Catholic home should have at least one, to be lighted when the Blessed Sacrament is brought to the sick.

Candlestick — A symbol of the Eucharist. Six are placed on the main altar, three on either side of the crucifix.

Canonical Hours — Times set apart for the recitation of the Divine Office. Prime, meaning first hour; Tierce, the third; Sext, the sixth; None, the ninth; Vespers, evening, and Compline, the last. Matins and Lauds are recited in the morning.

Canonization — A definitive papal declaration that one already beatified is to be regarded as a saint and to be venerated everywhere. Proof of two miracles through intercession must first be accepted as having occurred after beatification. The celebration of canonization is held at St. Peter's, Rome.

Canon Law — Canon Law is the assemblage of rules or laws relating to faith, morals and discipline, prescribed or propounded to Christians by ecclesiastical authority. These are binding laws and liable to be enforced by penalties. In the early Church whenever a difficult case was set before a bishop, he had three things to guide him: Scripture, tradition and the holy canons. The latter were the disciplinary rules which Church synods, beginning with the Council of Jerusalem, had established. A new code came into use in 1917 and contains five books, covering general rules, ecclesiastical persons,

sacred things, trials, crimes and punishments.

Canon of Scripture — The list of inspired books accepted by the Church as books of the Bible.

Canopy — A cloth, wood, or metal covering for an altar or throne for dignitaries; also a white cloth carried over the Blessed Sacrament in procession.

Cantata — Originally meant a story set to music for one or two voices; now generally applied to choral music.

Canticle — A sacred scriptural chant or prayer differing from the psalms, used in the Divine Office, such as the Benedictus and Magnificat.

Capital Sins — Grave offenses which, if habitual, give rise to many more sins. They are: pride, covetousness, lust, anger, gluttony, envy, sloth. The opposite virtues are: humility, liberality, chastity, meekness, temperance, brotherly love, diligence.

Capa Magna — A long garment with a train, lined with silk or fur, worn by bishops and cardinals.

Cardinal — The cardinals are commonly known as the princes of the Church. They owe their appointment solely to the Pope and are chosen usually from among those priests and bishops notable for their learning, piety and prudence.

The duties of the cardinals are twofold. They take an active part in the government of the universal Church; and at a vacancy of the Holy See, their duties are confined to protecting the Church and maintaining all things in their due order, till a conclave can be assembled for the election of a new Pope, who is chosen from among them. According to a constitution of Sixtus V in 1586, their number is not to exceed seventy of whom six were to be cardinal bishops, residing in Rome and administering the suburbicarian sees (these number seven but two are united), fifty cardinal priests, charged with the spiritual ministry of the faithful, and fourteen cardinal deacons who exercise

the ministry of material charity: distribution of alms, care of hospitals, orphanages, etc. By Canon Law today all cardinals must be priests and at least twenty-four years of age, and all are made members of one or more of the Roman Congregations.

Cardinal Protector — A cardinal entrusted with the care of a particular religious group.

Cardinal Virtues — The four principal virtues of justice, prudence, temperance and fortitude.

Cases of Conscience — Problems exemplifying the application of the moral and canon law, such as in the case of a thief: in how far he is obliged to make restitution.

Cassock — A gown worn by clerics and priests — usually black for priests, purple for bishops and prelates, red for cardinals, white for the Pope.

Catacombs — In the days of the early Church, the Christians were subject to many and vigorous persecutions. It was necessary, therefore, that they should bury their dead and hold public worship in places far removed from the eyes of their persecutors. Hence the catacombs, which were long subterranean passageways, whose walls were lined on both sides with niches in which the dead were buried. These niches were sealed with a slab set in mortar. There were places where these tunnels widened out so as to make room for a moderate assembly of the faithful, and it was in these chapels that Mass was celebrated upon altars of stone. Sometimes there were three or four stories to these catacombs, each hallowed out underneath the preceding one as a necessity arose. During the first two centuries the Christians used the catacombs in peace and safety. During this time the underground chambers were decorated with painting and sculpture. With the third century persecution became fierce and in numerous cases the Christians were followed to their catacombs and there martyred. After the third century they became a place of

pilgrimage. During the seventh and eighth centuries the Lombard invaders desecrated, plundered and partly destroyed them. After this they were for the most part closed and by many forgotten, and it was not until the sixteenth century that interest in them revived.

Catafalque—A small structure like a bier, covered with a black cloth and surrounded by candles, which is used at services for the dead when the corpse is not present.

Catechism—A summary of Christian doctrine usually in the form of question and answer for the instruction of Christian people.

Catechumen—One undergoing instruction before Baptism and reception into the Church.

Cathedra—The official chair throne on which the Bishop of the diocese sits during church functions. Cf *Ex Cathedra*.

Cathedral—Official church of a bishop.

Cathedral Schools—Church schools introduced in the eighth century resembling somewhat the public schools of today and in use up to the eighteenth century.

Cathedraticum—The tax paid by all churches and benefices subject to a bishop as a token of their submission to him who rules from his cathedra. This *pro rata* assessment is needed for the support of his administration and for works of charity.

Catholic—Term meaning universal. It was applied to the early Church to distinguish it from heretical sects.

Also one who is a member of the Catholic Church.

Catholic Action—"The participation of the laity in the apostolate of the hierarchy" (Pope Pius XI), by the pursuit of personal Christian perfection, and by the union of all social classes around those centers of doctrine and social activity sustained by the authority of the bishops.

Catholic Church—A divinely instituted society with members in every land believing the same

truths, ruled by the successors of St. Peter. The total membership is about 335,000,000.

Catholic Encyclopedia—A work of reference on the constitution, doctrine, discipline and history of the Catholic Church, completed in 1914 and now being revised.

Celibacy—An ecclesiastical law of the Western Church binding all its clerics in major orders, in virtue of the dignity and the duties of the sacred priesthood, to refrain from entering the marriage state.

Censer—A metal vessel in which incense is burned, with a cover suspended by chains; swung before the Blessed Sacrament and used to incense priests and people.

Censorship—Examination before publication of religious writings by a priest especially appointed to the task. *Nihil Obstat* on a book means that it has been examined and that nothing hinders its publication.

Censure—A spiritual penalty imposed by the Church on an offender (a baptized person) for his correction and amendment. It deprives him of spiritual advantages or temporal benefits annexed to spiritual matters until he repents and is absolved. Absolution from censure is determined by reparation for the offense and the nature of the penalty attached to it. Hence it may be reserved to one in authority—the bishop or the Holy See. In danger of death, any priest may absolve from all censures.

Ceremonies—External acts, gestures or movements that accompany prayers and public worship.

Chained Bibles—Bibles chained to a wall or table in the Middle Ages to save them from stealth. Contrary to a widespread and false opinion among Protestants, they were so secured to afford people the opportunity of reading the Scriptures rather than prevent them from doing so. Protestants themselves chained Bibles.

Chalice—The precious cup used in Mass for the wine which is to be consecrated. The chalice must be consecrated by the bishop and can-

not be touched except by persons in Holy Orders.

Chamberlain—The title of several classes of palace officials at the Papal Court; also an honorary title given to those who have duties in the papal apartments.

Chancel—Part of the choir near the altar.

Chancellor—Ecclesiastical notary of a diocese who draws up all written documents in the government of the diocese, takes care of, arranges and indexes diocesan archives, records of dispensations and Church trials.

Chancery—A branch of Church administration that handles all written documents used in the government of a diocese

Chant is the music proper (but not exclusively so) to the liturgy of the Catholic Church. It is the "vehicle of the sacred text" which the Church uses when she sings her dogmas. It is a unisonous, diatonic, simple or florid melody moving with free rhythm in one or more of the eight modes.

Chapel—A small building or part of a larger building used for divine worship; also a portion of a church which is set aside for the celebration of Mass or for some special devotion. There are various kinds, such as cemetery chapels, Lady chapels, wayside chapels, etc.

Chaplain—A priest appointed by the bishop to care for the spiritual welfare of a part of the army, religious communities or institutions.

Chaplet—One third of the rosary, or 55 beads, on which are recited 50 Hail Marys and 5 Our Fathers during meditation on the Joyful, Sorrowful or Glorious Mysteries.

Chapter—A general meeting of delegates of certain religious orders to consider important interests of their communities.

Charity—A supernatural, infused virtue by which God is loved for His own sake. This motive is necessary for charity in the true sense of the word.

Chastity—A moral virtue, opposed to lust, by which is moderated, in the case of the married,

and excluded, in the case of the unmarried, the desire to indulge in carnal pleasure. It may also be considered as one of the three Vows of Religion.

Cherubim—The second among the nine choirs of angels

Children of Mary—Sodalities of our Lady for women and girls; in existence for the past century.

Chrism—A mixture of olive oil and balm, blessed by the bishop and used in the Church in Confirmation, Baptism and other ceremonies. The oil signifies fulness of grace and the balm mixed with it signifies incorruption.

Christ—The Greek word *Christos* meaning "Anointed," is a translation of the Hebrew word *Messiah*, designating the King Who, for the Jews, was to come. Thus, when our Lord came, "the Christ" was His official title, while "Jesus" was His ordinary name.

The work and office of Christ: Christ came chiefly to take away sin, to teach, to be the Head of the Church, to hold the supreme kingly, priestly, and judicial power, and, finally, by His vicarious atonement on the cross, to suffer and die for us, thus effecting the remission of our sins, and enabling us once more to become heirs to the Kingdom of Heaven.

Christians—A name first applied about the year 43 to the followers of Christ at Antioch, the capital of Syria. It was used by the pagans as a contemptuous term. The term as used today designates: (1) true imitators of the life of Christ, (2) Catholics, (3) all baptized persons believing in Christ, in counter-distinction to Jews and heathens.

Church—From the Greek *Kuria-kon*, meaning "house," used to designate the House of God from the beginning of the fourth century. Private houses were first used for this purpose, but at the beginning of the third century, churches, properly so-called, began to be erected. After the universal toleration granted to the Church by the Emperor Constantine (in the Edict of Milan, 313), these assumed large

and magnificent proportions Churches, particularly the early ones, ordinarily had the sanctuary in the East end, facing the rising sun, and were divided into respective parts, for the bishops and priests (presbyterium), and for the laity (the nave). This last was again divided into parts for the men and women, and the different classes of the faithful, according to their rank in the Church. The chief church of the diocese is called the cathedral.

Churching—A pious and laudable custom, reserved for women who have borne children in wedlock. Properly speaking, it is to be performed by the parish priest. Having sprinkled the woman with holy water in the form of a cross, the priest says a prayer of thanksgiving, blesses her, and in these words invites her: "Come into the temple of God. Adore the Son of the Blessed Virgin Mary, who has given thee fruitfulness in childbearing."

Church Militant—The faithful still living on earth as distinct from the Church Suffering in Purgatory and the Church Triumphant in heaven.

Church Unity Octave—Eight days of prayer offered from January 18 to January 25, that all lapsed Catholics return to the Church, and all those outside the Church be converted. This devotion was started by the Friars of the Atonement about 1910.

Ciborium—The vessel in which the Sacred Hosts are kept for distribution at Communion.

Circumcision—A Custom observed by the Jews as a sign of the covenant between God and Abraham. The circumcision of the Child Jesus, in fulfillment of the law to which He was not personally obliged, is commemorated by the Church January 1.

Clandestinity—Lack of publicity or proper form required for a valid marriage. Valid form demands the assistance of the bishop of the diocese, or the pastor of the place, or a properly delegated priest, and at least two witnesses. In two exceptional cases (danger of death

and when severe difficulties, over a period of a month, prevent the presence of the proper priest or the witnesses), the complete form is not required for validity.

Clergy, Married—In many Oriental Churches priests and deacons may, with certain restrictions, licitly use matrimony contracted before ordination; bishops, however, are unmarried.

Clergy, Religious—Clergy who take the vows of poverty, chastity and obedience and who are subject to a religious superior. They are also called "regular" clergy because they observe a rule of life.

Clergy, Secular—Clergy immediately subject to a bishop of a diocese, devoted to ordinary parochial and administrative work. They are bound by celibacy and make a promise of obedience to their bishops.

Cleric—One who has been assigned to the Divine ministry by the reception of the clerical tonsure, and thus rendered capable of obtaining the power of orders and jurisdiction, benefices and pensions.

Clericalism—Term used by Free-thinkers for the application of moral principles to economic, social and political matters and for what is termed the exaggerated claims of the clergy.

Cloister—The enclosure of a convent or monastery, which the enclosed may not leave or outsiders enter without due permission.

Closed Times—Seasons of the year when the nuptial blessing is not given, except with special permission during Advent and Lent, on Christmas and Easter Sunday.

Coadjutor Bishop—One raised to the episcopal rank and assigned by the pope to assist a bishop who is partly or entirely incapacitated. He usually has right of succession.

Code—A digest of rules or regulations such as the Code of Canon Law.

Coeducation—Joint education of both sexes. Arguments advanced in favor of this education are: economy, better discipline, and beneficial social intercourse. Objections

are that boys can and should be subjected to a stricter regimen than girls and that the lowering of sex tension leads to indifference and grave moral evils Coeducation is not the Catholic ideal and at most is tolerated only in some schools

College, Sacred—The body of cardinals.

Colors, Liturgical—The colors approved by the Church for use in public worship. Certain colors are prescribed for certain feasts. Draperies of the altar and vestments of the clergy are white, red, green, violet or black, according to the Office being solemnized.

Commandments of God—The "Decalogue," or "ten words," written by the finger of God on two tablets of stone, and given to Moses on Mt. Sinai. As defined by the Council of Trent, they bind the conscience of all mankind, manifesting to us God's will in our behalf, and, by their observance, enable us to attain to everlasting salvation. They are:

1. I am the Lord thy God. Thou shalt not have strange gods before Me.

2. Thou shalt not take the name of the Lord, thy God, in vain.

3. Remember thou keep holy the Sabbath day.

4. Honor thy father and thy mother.

5. Thou shalt not kill.

6. Thou shalt not commit adultery

7. Thou shalt not steal.

8. Thou shalt not bear false witness against thy neighbor.

9. Thou shalt not covet thy neighbor's wife.

10. Thou shalt not covet thy neighbor's goods.

Commandments of the Church—The Church, being our mother, and having the deposit of faith to preserve and make known to us, therefore has the power to make rules for us. Thus she commands us.

1. To hear Mass on Sundays and holy days of obligation.

2. To fast and abstain on the days appointed.

3. To confess at least once a year.

4. To receive the Holy Eucharist during the Easter time.

5. To contribute to the support of our pastors.

6 Not to marry persons who are not Catholics, or who are related to us within the third degree of kindred, nor privately without witnesses, nor to solemnize marriage at forbidden times.

Commissariat of the Holy Land—A territory assigned to the Friars Minor for the purpose of collecting alms for the holy places in Palestine There are some sixty-eight such commissariats throughout the world, one being located at Mt. St Sepulchre, Washington, D C

Communion—It is a tenet of the Catholic faith that the Body and Blood, Soul and Divinity of Jesus Christ are given in the Communion, and that Christ is received whole and entire under either species, i e, under the form of bread alone, or wine alone.

Communion, Frequent—The Church exhorts the faithful to receive daily, if possible. We are urged to keep free from venial sin in order to receive more worthily. The practice of frequent Communion was fostered by Pius X.

Communion of Saints—The union of the faithful in heaven, on earth and in purgatory. Belief in the Communion of Saints is expressed in the ninth article of the Apostles' Creed. According to the teaching of the Church, it is added as an explanation of the preceding article, "I believe in the Holy Catholic Church." It embraces the Church Triumphant, the Church Militant, and the Church Suffering. The faithful upon earth are in communication with each other by their good works, charity and prayers. Our communication with the poor souls consists in our praying for their liberation from the cleansing fires of purgatory. We are in communion with the elect in heaven when we ask them to intercede to God in our behalf, by honoring and imitating them and by obtaining their help and prayers.

Communism—A social or economic system founded on the com-

munity of goods. In political practice it involves absolute control by the community in all matters pertaining to labor, religion and social relations. It embodies the principles of Karl Marx. Actually it has become a philosophy of life directing men to merely material ends and militantly combating religion, as in Russia today. Pope Pius XI on March 19, 1937, issued the encyclical, "Divini Redemptoris," on Atheistic Communism.

Concelebration — In the Western Church this rite is now used only at the ordination of priests and the consecration of bishops when several priests say Mass together, all consecrating the same bread and wine. In all Eastern Churches concelebration is common.

Conclave — This term is applied to the place where the cardinals assemble for the election of a new pope, and to the assembly itself. In a General Council held at the Lateran in 1179, it was decreed that the election should henceforth rest with the cardinals alone, and that, in order to be canonical, it must be supported by two-thirds of their number. After the death of a pope, the cardinals who are absent are immediately to be summoned to the conclave by one of the secretaries of the Sacred College; the election is to begin on the fifteenth or the eighteenth day after the death. Originally this period was for ten days, but, to allow those at a great distance to arrive on time, the period was lengthened to fifteen or eighteen days at the most. On the day on which the conclave officially begins a solemn Mass of the Holy Ghost is said in the Pauline Chapel, and after it the cardinals form a procession and proceed to the Sistine Chapel where the voting takes place. During the conclave the cardinals occupy apartments in the Vatican Palace. After three days the amount of food sent in is restricted; if five more days elapse without an election being made, the rule used to be that the cardinals should from that time subsist on nothing but bread, wine, and water; but

this rigor has been modified. Morning and evening, the cardinals meet in the chapel, and a secret scrutiny is usually instituted, in order to ascertain whether any candidate has the required majority of two-thirds. A cardinal coming from a distance can enter the conclave after the closure, but only if he claims the right of doing so within three days of his arrival in the city. There are three valid modes of election: by scrutiny, by compromise, and by what is called quasi-inspiration. Compromise occurs when all the cardinals agree to entrust the election to a small committee of two or three members of the body. Scrutiny is the ordinary mode; elections have been made by this mode with reasonable dispatch. For election, present legislation requires that a two-thirds majority, plus one, be obtained by one of the candidates.

Concordat — A treaty between the Holy See and a secular state touching the conservation and promotion of the interests of religion in that state.

Concubinage — Unlawful intercourse between a man and woman living together more or less permanently.

Concupiscence — Any desire of the sensitive appetite. More strictly, a desire of the lower appetite contrary to reason. Most frequently used in reference to inordinate desires for sinful sense pleasure. If the rational will resists such desires, there is no sin.

Confession — Sacramental Confession consists of accusing ourselves of our sins to a priest who has received authority to give absolution. Confession must be: (1) entire, (2) vocal, (3) accompanied by supernatural sorrow and firm purpose of amendment, (4) humble and sincere. The form of Confession, in general, is this: The penitent, kneeling at the confessor's feet, says: "Pray, Father, bless me, for I have sinned." The priest may give the following or a similar blessing, "The Lord be in thy heart and on thy lips, that thou

mayest truly and humbly confess thy sins, in the name of the Father, and of the Son, and of the Holy Ghost." The penitent then enumerates the sins he has committed since his last worthy confession, and adds, "For these and all other sins which I cannot now remember I am heartily sorry, I purpose amendment for the future, and most humbly ask pardon of God, and penance and absolution of you, my Spiritual Father."

Confessional — The seat or place which the priest uses when hearing confessions. According to the Roman ritual, the confessional should be in a conspicuous part of the church, and have a grating between the priest and the penitent. The division of the confessional into compartments does not appear to go back further than the sixteenth century. This arrangement became general in the following century.

Confessor — A male saint who lived a life of eminent sanctity and heroic virtue, but who did not suffer martyrdom for his faith. It also refers to a priest who has the necessary jurisdiction to hear confessions and absolve.

Confirmation — A sacrament of the new law which confers grace on baptized persons strengthening them to openly profess the Christian faith and overcome difficulties. It is ordinarily conferred by the bishop, who lays his hand on the recipients, making the sign of the cross with chrism on their foreheads, saying, "I sign thee with the sign of the cross and confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost." Besides conferring a special grace to profess the faith, it sets a new and special seal or character on the soul, so that this sacrament cannot be repeated.

Confraternity — An ecclesiastically authorized association, generally composed of laymen, having some work of devotion, charity, or instruction for its object, undertaken for the glory of God. When a

confraternity reaches the stage where affiliations, similar to itself, are formed in other places, and adopt its rules, it takes the name of archconfraternity, and acquires certain particular privileges.

Congregation, Religious — A community bound by a common rule, either without public vows (as the Oratorians, the Oblates of St. Charles, etc.) or, more strictly, with religious vows (as the Passionists, the Redemptorists, etc.).

Congregational Singing — Strongly recommended by Pope Pius X in 1903 and Pope Pius XI in 1929 as a means of aiding the piety of the faithful and increasing the solemnity of the service.

Conscience — A judgment of reason concerning the moral goodness or sinfulness of an action. A person is obliged to obey his conscience even though it is inculpably erroneous. When in doubt, moral certainty should be acquired, at least indirectly by reflex principles, before acting.

Consistory — A meeting of official persons to transact business, and also the place where they meet. Before the Reformation every English bishop had his consistory, composed of some of the leading clergy of the diocese. In the Catholic Church the term is now seldom used except with reference to the papal consistory, the ecclesiastical senate in which the Pope, presiding over the College of Cardinals, deliberates upon grave ecclesiastical affairs.

Consubstantiation — The error of holding that the Body and Blood of Christ coexist with the substance of the bread and wine in the Eucharist.

Continence — The state of one who controls the sex instinct.

Contrition — Sorrow and detestation for past sins and determination to sin no more.

Cope — A long cape-like vestment worn by the priest at Benediction and at other liturgical functions.

Cornerstone — A stone prominent in the corner of the foundation of a building inscribed with the date

and having a cavity containing coins and other mementoes of the time and circumstances.

Corporal Works of Mercy, The — To feed the hungry, to give drink to the thirsty, to clothe the naked, to harbor the harborless, to visit the sick, to ransom the captive, to bury the dead.

Cotta — Another name for surplice.

Council — An assemblage of churchmen called to settle ecclesiastical affairs. Councils may be General or Ecumenical, presided over by the Pope; provincial, presided over by an archbishop, diocesan, presided over by a bishop.

Counsels, Evangelical — Recommendations by Christ, found in the Gospel, to observe Poverty, Chastity and Obedience to a greater degree. They are made permanent by vows. While keeping the commandments is sufficient for salvation, the counsels of more complete renunciation promise greater rewards and are the best means of securing faithfulness and perfection.

Counter-Reformation — The Catholic reform from 1522 to 1648 to restore genuine Catholic life and stem the tide of Protestantism. The Council of Trent gave the reform official direction.

Court, Diocesan — Officials assisting a bishop of a diocese: vicar, chancellor, examiners, consultors, auditors, notaries, etc.

Creation — The production by God of something out of nothing.

Creator — A title belonging in a strict sense to God alone, since He is the supreme, self-existing being, the absolute and infinite first cause of all things.

Creature — That which has been made out of nothing by God.

Credence — The table on the Epistle side of the altar on which the water, wine, and other articles used at Mass are placed.

Creed — A summary of the chief articles of faith, used by Christians to make a profession of their faith. Four creeds are at present used in the Catholic Church: the Apostles',

the Nicene, the Athanasian and that of Pope Pius IV. The Apostles' Creed is in common use.

Cremation — The violent and unnatural reduction of the mortal remains of a person to ashes by means of fire. It shows a lack of reverence for the body as the temple of the Holy Ghost and it was condemned by the Church because it was originated by unbelievers in an attempt to deny the resurrection of the body. (Catholics may not carry out the order of one who desires his body cremated, nor may they be buried in consecrated ground if they order their own bodies cremated.)

Crib — A representation of the manger which held the Christ Child in Bethlehem. The custom of erecting Cribbs dates back to 1223, when St. Francis of Assisi obtained from Pope Honorius III permission to represent the mystery of Christmas in the form of a Crib.

Crosier — The Bishop's staff.

Crowned Shrine — Form of approval given by the Holy See to a place of pilgrimage, permitting public devotion at the shrine and implying that at least one miracle has resulted there.

Crucifix — A sacramental representing the death of Christ. It is a cross to which is affixed a corpus or representation of Christ's body in redeeming death.

Cruets — Small glass or metal vessels for the wine and water to be used at Mass.

Crypt — A secret vault to which the bodies of martyrs were brought before burial. The term is now applied to a burial place for dignitaries under the altar of a church, or to the basement of a church used for worship or burial.

Cult — The veneration of a person or thing. Private veneration may be paid to anyone of whose holiness we are certain, but public devotion may be paid only to the Saints of God.

Curia, Roman — The Papal administrative offices through which the Pope governs the Church. It is composed of various bodies,

namely, the congregations, tribunals and curial offices.

Curia, Diocesan—The official personnel through which the Bishop governs his diocese.

Custos — In the Franciscan Order, a superior presiding over a number of convents called collectively a custody.

Dark Ages — Term erroneously applied to the Middle Ages to give the impression that there was no progress during the Ages of Faith. The term "dark," is now applied only to the first half of the period.

Decalogue — The Ten Commandments of God. (See Commandments.)

Deacon — The word means minister. Such an order has existed from the earliest times. Today, deacons merely assist the priest in the celebration of Solemn Mass and on certain occasions may preach and baptize.

Deaconess — A woman who performed certain functions, notably at baptism, for the female sex in the early Church, particularly in the East. The office disappeared in the Church by the twelfth century. The office was not an order, as the Sacrament of Orders can be received only by a man. Some Protestant sects still have deaconesses.

Dean — An ecclesiastical official; the head of a cathedral or collegiate chapter; a vicar forane or episcopal assistant, i.e., a priest who has supervision of a section of a diocese which embraces several parishes known as a deanery.

Dean of the Sacred College—The president of the College of Cardinals (the ranking Cardinal Bishop), who calls the College together, conducts its deliberations and represents it abroad.

Death — The cessation of mortal life; an experience common to all men. Death is an effect of sin.

Decorations, Papal — Given to laymen of exemplary character who have promoted the welfare of society, the Church or the papacy. The titles are: prince, baron and count. The papal orders of knighthood are: Supreme Order of Christ, Order of Pius IX, Order of Gregory

the Great, Order of St. Sylvester, Order of the Golden Spur, Order of the Holy Sepulchre. Other decorations are the medals *Pro Ecclesia et Pontifice*, *Benemerenti*, *Holy Land*.

Dedication of Churches — This means the act whereby a church is solemnly set apart for the worship of God. It is a custom carried over from the Jewish religion and imposed as a law by Pope Evaristus. Having once been consecrated, a church cannot be transferred to common use. The act of consecration must be done by a bishop.

Definitors — Members of the governing council of an order, each one having a decisive vote equal with the general or provincial superior.

Despair — A deliberate yielding to the conviction that one's sins are unpardonable; a grievous offense against God's goodness and mercy.

Detachment—The withholding of affection from creatures and all earthly things to give it to God alone.

Detraction — The destruction of another's reputation by the revelation of true but hidden faults. Reparation must be made proportionately to the damage done. The only time such faults may be revealed is to prevent evil by informing prudent persons.

Devil — The fallen angel, Lucifer, who sinned by pride but who still possesses the knowledge he had and may exercise influence over living and inanimate things, as in a case of diabolical possession. It is also the name common to any of the evil spirits.

Devil's Advocate — Popular name for the Promoter of the Faith who raises all possible objections in the cause of beatification.

Devotion — A pious practice in honor of Our Lord, the Blessed Virgin, the angels or saints.

Dies Irae — Hymn used as the Sequence in Requiem Masses, written in the thirteenth century by the Franciscan, Thomas of Celano.

Diocese — A section of a country and its population which is governed by a bishop.

Discalced—Applied to religious who go barefoot or wear sandals.

Disciple—Follower of our Lord. Sometimes used in reference to the Apostles, but more frequently applied to the early followers of Christ, who numbered seventy-two.

Disciplina arcani—Lat. "discipline of secret"—in the Ancient Church the knowledge of the Trinity and of some of the sacraments was kept from catechumens in order to shield these teachings from ridicule or misinterpretation.

Discipline—Systematic training under authority; also punishment given with a view to correction.

Dismissio Ipso Facto—Lat. *ipso facto*, by the fact itself—referring to acts which by their very performance carry the dismissal of a religious from his or her community, such as flight with a person of the opposite sex even without the intention to marry.

Dispensation—This is the relaxation of a law in a particular case. A law made for the general good may not be beneficial in a special instance, wherefore a dispensation from one in authority may be obtained. Pastors, bishops, and religious superiors may dispense. A dispensation is granted from fasting, abstinence, certain vows, reading the office, etc.

Dissolution of Marriage—A non-consummated marriage between the baptized, or a baptized and a non-baptized person, may be dissolved by law through solemn religious profession or by an act of the Pope at the request of one or both of the parties, provided there is a just cause of a private or public nature (See Pauline Privilege, and Marriage Legislation of the Catholic Church.)

Divination—Seeking to know future or hidden things by unlawful means such as dreams, necromancy, spiritism, examination of entrails, astrology, augury, omens, palmistry, drawing straws, dice, cards, etc.

Divine Office—The official prayer by which the Church through her clergy, daily offers adoration and supplication to God. It is sometimes

recited publicly for the laity, and the daily recitation is observed by some orders of nuns, and as a devotional practice by some of the laity. It consists of psalms, hymns, prayers, and readings from the Bible, patristic homilies and lives of the saints. It is also called Canonical Hours.

Divine Right of Kings—A claim to absolute authority by civil rulers, regardless of how they rule, approved by Luther and Melancthon but never by the Church. Authority originates in God, and resides in the people who entrust it to reliable agents.

Divorce—A legal separation of married persons. There are three types: absolute, separating from the bond of matrimony, which is what is commonly understood by the term today; from the bed, making the denial of the marriage debt lawful, from the bed and board, by which the rights of cohabitation are denied. The matrimonial bond is indissoluble but an annulment may be decreed. The State has no right to grant divorces since it has no authority to annul a valid marriage.

Doctor of the Church—Title given to one who is ascribed as possessing learning to such an eminent degree that he is fitted to be a doctor not only in the Church but of the Church. Great sanctity must also be present and finally the title must be conferred by the Pope or a General Council.

Dogma—A truth contained in the word of God, written or unwritten (Scripture or Tradition), and proposed by the Church for universal belief.

Dogmas, Principal—Outstanding defined teachings of the Church are: The Church has the authority to interpret the Scriptures upon which the Catholic rule of faith is based; the Pope is infallible when speaking *ex cathedra*; there are three persons in God—the Father, Son and Holy Ghost; through an act of disobedience Adam and Eve fell from grace and lost immunity from disorderly affections of the

body and also the immortality of the body, which punishments were passed on to the human race, Christ redeemed the human race from original sin, Christ was God as well as man, salvation is accomplished through co-operation with divine grace, grace is distributed by means of the Sacraments, man's present life will end in heaven, hell or purgatory

Douay Bible — The name given to the English translation of the Vulgate version of the Bible, which was begun by Catholic scholars at Douay, France, and continued at Rheims: it was revised by Bishop Challoner in 1750. A new English translation from the original languages has been undertaken by American scholars. The New Testament has already been published.

Dowry — Property which a wife brings to her husband in marriage or that which a religious woman brings to her community to be invested for her support until death, when it becomes the property of the community. Should the religious leave, the property is returned without interest.

Doxology — The Doxology, or "ascription of glory to the Trinity," is usually called, from its initial words, the "Glory be to the Father." The first part of the Gloria dates back to the third or fourth century, and arose, no doubt, from the form of Baptism. The concluding words, "As it was in the beginning," are of later origin. The Gloria is recited after each psalm in the Divine Office said by the priests, and is also said after the "Judica," at the beginning of Mass.

The Glory be to the Father is called the lesser Doxology. The greater Doxology is the Gloria in Excelsis Deo, which is often recited at Mass. Thought to be of Eastern origin, it is found in the Apostolic Constitutions in a form much like the present. The common belief is that St. Hilary, Bishop of Poitiers (A. D. 366), translated it into Latin.

Dulia — Veneration or homage paid to the saints as faithful servants of God.

Duty — A moral obligation arising from divine natural or positive law, or from human law. In a conflict, divine law prevails over human law.

Easter Duty — The obligation binding Catholics, under pain of grievous sin, to receive the Eucharist during the Easter time: in the United States, from the first Sunday in Lent to Trinity Sunday.

Easter Water — Holy water blessed with special ceremonies and distributed on Holy Saturday. Used for general purposes of holy water during Easter Week.

Ecstasy — An extraordinary state of infused contemplation in which the soul is absorbed in God, and the activity of the exterior senses is suspended.

Edification — The giving of good example by Christians.

Ejaculations — Short but fervent affective prayers, many of which are indulgenced.

Elevation — The Elevation of the Host after Consecration was introduced about the year 1100 to emphasize belief in transubstantiation against the heresy of Berengarius. Later the chalice also was elevated. The custom of ringing the Elevation bell began during the twelfth century.

Emancipation — The abolition of penal laws against Catholics in England and Ireland.

Ember Days — Wednesday, Friday and Saturday following December 13th, the first Sunday in Lent, Pentecost, and September 14th. They are days of fast and abstinence instituted for the purpose of doing penance and thus purifying the soul at the beginning of each quarter of the year.

Emblem — An object or device in Christian art, denoting the virtues or actions of the saints, as, for example, keys for St. Peter, to whom our Saviour said: "I will give to thee the keys of the kingdom of heaven."

Encyclical — A letter addressed by the Pope to all the bishops in communion with him, or to a group of them, in which he condemns pre-

valent errors, or explains the line of conduct which Christians ought to take in reference to urgent practical questions, such as education and the relation between the Church and State.

End Justifies the Means—This principle has frequently but falsely been attributed to members of the Society of Jesus. Father Roh, S. J., in the year 1852, publicly offered 1,000 guineas to anyone who in the judgment of the law faculty of Heidelberg University could prove that any Jesuit had ever taught this doctrine, or any equivalent. The money has never been claimed.

Epikela—Greek, "reasonable"—a benign interpretation of the mind of the legislator, who is considered not to wish his law to urge in certain circumstances. In virtue of epikela, e. g., a mother is not bound to hear Mass on Sunday if there is no one to care for her sick child. It is never applicable in matters concerning Divine Law.

Episcopate—The dignity and sacramental powers bestowed upon a bishop at his consecration; the body of bishops collectively.

Epistle—An inspired letter of the Apostles, directed to a particular group or to all the faithful. The latter are termed "Catholic Epistles." In that part of the Mass called the Epistle or Lesson, a selection from the Old or New Testament other than the Gospels is read.

Equivocation—The use of phrases or words having more than one meaning in order to conceal information which the questioner has no right to seek. It is permissible to equivocate in answering impertinent and unjust questions.

Eternity—The perennial, interminable, perfect possession of life in its fullest totality without beginning or end—attributed to God, Who has no past or future. Also applied in a wider sense in the case of man, whose existence has a beginning, but no end.

Ethics—The science of the morality of human acts in the light of human reason. Ethics comprises

personal, social, economic, political and international activities.

Eucharist—The Church regards the Eucharist as a sacrament and as a sacrifice. Considered as a sacrament, it is Jesus Christ really, truly and substantially present under the appearances of bread and wine, in order to give grace after the manner of spiritual food. Like other sacraments, it was instituted by Christ. Considered as a sacrifice, it is the Mass, in which Christ offers Himself in an unbloody manner, as He once offered Himself in a bloody manner on the cross.

Eucharistic Congress—An international or national assemblage of Catholics to honor the Blessed Sacrament. The first was held in Lille, France, in 1881 (See page 80)

Eugenics—The study of heredity and environment for the physical and mental improvement of future generations. Extreme eugenics is untenable since it uses immoral means to a good end, such as compulsory breeding of the select, birth control among the poor and sterilization of the unfit. Some moderate forms of eugenics are lawful; all must be carefully examined by trained theologians.

Evangelists—The authors of the four gospels, Matthew, Mark, Luke and John.

Evil—The absence of a reality due a thing, a privation of reality. Moral evil, or sin, is a privation of some obligatory good, a deflection from the order of right reason, and hence from the law of God.

Evolution—The development from the rudimentary to the more highly organized. Regarding systems which treat of the origin of the world and living creatures, theologians distinguish two kinds: absolute or atheistic evolution, denying God's part in the world, which is contrary to faith; mitigated evolution, admitting divine intervention, which may be proposed as a theory. In judging systems of evolution, Catholics must remember that faith teaches: 1. God is the Ultimate Cause of all, by creation; 2. Matter is not eternal; 3. Man was created by God; 4. Man's soul

was immediately created by God; 5. All men are descended from Adam and Eve. While not a matter of faith, it is temerarious to doubt the immediate creation of man's body, and the formation of the body of the first woman from that of the first man. Finally, it is well to note that, while science today rejects the tenets of atheistic evolution, no system even of mitigated evolution has been scientifically proved.

Examination of Conscience — Self-examination to determine one's spiritual state before God, especially one's sins and faults. It should be a regular practice for all Catholics, and is especially necessary in preparing for Confession.

Ex Cathedra — Lat. "from the chair"—referring to infallible decrees of the pope on questions of faith or morals when he speaks with supreme authority from the chair of St. Peter.

Excommunication — An ecclesiastical censure by which a person is excluded from the communion of the faithful. It is a measure implied by Christ's words: "If he refuse to hear even the Church, let him be to thee as the heathen and the publican" (Matt. 18:17). The effects of excommunication are summed up: As a man by Baptism is made a member of the Church in which there is a communication of spiritual goods, so by excommunication he is deprived of the same spiritual goods until he repents and is absolved.

Exorcism — A sacramental of the Catholic Church; it is the imperative adjuring by the invocation of the name of God, performed by a lawful minister of the Church, to expel the devil and escape his power.

Exposition of the Blessed Sacrament — The Church has always adored Christ in the Eucharist but it is only in times comparatively modern that the Holy Sacrament has been publicly exposed for the adoration of the faithful. As early as 1373 we read of the bishop carrying the Host in procession, the monsternice in which it was borne

having sides of glass. Before that time the Host was generally carried in vessels which hid the Host from view. Later, in the sixteenth century, the Host was exposed more frequently, especially in times of public distress, generally for forty continuous hours. There are various rules with regard to public exposition; e.g., it cannot take place without the permission of the bishop, unless by Apostolic indult; twelve candles of wax must burn before the Host, etc.

Extreme Unction — A Sacrament instituted by Christ, in which through anointing with consecrated oil, and the prayer of the priest, those in danger of death receive strength of soul and also, if it be expedient for the salvation of the soul, health of body.

Faculties—Powers granted by an ecclesiastical superior to his priests, to hear confessions, etc.

Faculties of the Soul — Capacities to act in a certain way, such as the capacity to think, remember, imagine and will.

Faith — A firm, unshaken belief based on the word of God.

Faith, Act of — An assent of the mind to the truths revealed by God, made with the help of grace, by command of the will, on account of the authority of God revealing.

Faith, Rule of—Norm of revealed truths. Specifically, Scripture and Tradition as interpreted by the infallible teaching authority of the Church, and summarily expressed in the Apostles' Creed. Protestants hold only to Scripture as interpreted by the individual.

Faith and Reason — The Church teaches that reason may know certainly God's existence, His attributes, and the existence of revelation. Reason cannot understand, however, mysteries such as the Blessed Trinity. Faith and reason, therefore, are of mutual assistance to each other.

Family — The foundation of society, consisting of husband, wife and children. The perfect example of family life is the Holy Family. Divorce, birth control, and outside in-

terests injure the family and threaten both Church and State

Fanaticism — Ungoverned enthusiasm going to extremes of unreasonableness in speech or conduct. Since religion is so fundamental in the life of man, religious fanatics are often very violent

Fascism — A political system which makes the good of the state paramount and places control in the hands of a dictator. Fascism was established in 1922 in Italy under the dictatorship of Mussolini

Fasting, Fast Days — The taking of one full meal at noon or in the evening, with two very light additional repasts. The fast days are: Ember days, the vigils of Pentecost, Assumption, All Saints, and Christmas, and all days of Lent up to noon of Holy Saturday.

Fast, Eucharistic — Abstinence from all food and drink from midnight before receiving Holy Communion. Midnight is ordinarily reckoned according to the accepted time of the region.

Fathers of the Church — Christian writers of antiquity approved by the Church, and eminent for holiness of life and orthodox doctrine. They are the witnesses of the true faith of Christ as taught by His Apostles.

Fear — A mental agitation or trepidation caused by the apprehension of present or future danger. Grave fear does not remove responsibility for an act, but regularly lessens it. Grave fear may at times invalidate marriage. (See Marriage and Fear, Marriage Legislation.)

Field Mass — Mass celebrated in the open in time of war, or on special occasions with the bishop's permission.

First Communion — The first reception of the Blessed Sacrament, ordinarily by children, in a solemn manner. Should be preceded by careful preparation of mind and heart.

Fisherman's Ring — A signet ring engraved with the effigy of St. Peter fishing from a boat and encircled with the name of the reigning Pope. It is used to seal briefs.

It is broken up after each pope's death.

Five Scapulars — Generally understood to include the Scapulars of the Holy Trinity, Our Lady of Mt. Carmel, Our Lady of the Seven Dolors, of the Passion, and the Immaculate Conception.

Fixed Festivals — Feasts that occur the same date every year, such as Christmas, December 25; Circumcision, January 1; Purification, February 2; Annunciation, March 25.

Flectamus genua — Lat. "Let us kneel" — A solemn introduction to certain prayers used in the Mass on the Ember Days, in the Mass of certain days in Lent, and at Ordination. Sung by the deacon at solemn Mass; the subdeacon answers *Levate* — "Arise." Prayers ordered to be said on the knees are offered most humbly and earnestly

Flowers on the Altar — Plants, cut flowers or artificial flowers made of silk and placed in vases may be used excepting during Advent and Lent, when they are permitted only on Gaudete and Laetare Sundays, and during March if there be First Communion or special devotion to Saint Joseph.

Forgiveness of Sin — Catholics believe that forgiven sins are removed from the soul. God can forgive sin either immediately, in answer to an act of perfect contrition, or mediately through the Sacrament of Baptism or that of Penance, the obligation of doing penance often remaining in the latter case.

Fortune Telling — Predicting the future or otherwise seeking to discover the occult by means of cards, palm-reading, etc. If seriously indulged in, it is a grievous sin against the first commandment. Even as amusement it may give rise to scandal; also if the fortune teller be serious though the client is not, there would be the sin of co-operation. The Holy Office has often warned priests and others of the dangers even of scientific investigation along these lines.

Forty Hours' Devotion or Reparatation — Solemn exposition of the

Blessed Sacrament for forty hours, commemorating the forty hours during which the body of Christ rested in the tomb. These hours are interrupted in the United States for the convenience of the faithful. A plenary indulgence is granted to all contrite persons who have approached the Sacraments of Penance and the Eucharist, visited the church each day and recited five Our Fathers, Hail Marys and Glory be to the Fathers, and one Our Father, Hail Mary and Glory be to the Father for the intentions of the Holy Father.

Freedom of Thought — Liberty to think the truth. In our day the expression has come to mean liberty to think as one pleases; this is an error. Our rational nature demands that we think only the truth, whatever the impact of outside forces or our own appetites.

Freedom of Worship — Liberty to practice the true religion of Jesus Christ. Since in practice every man must follow the dictates of his conscience, the term has come to mean liberty to worship God according to the dictates of one's conscience. Most of the practical difficulties arise from unduly coercing others.

Freemasonry — A religious sect diametrically opposed to Christianity. It has its own altars, temples, priesthood, worship, ritual, ceremonies, festivals; its own creed; its own morality. The chief reason why Freemasonry was first condemned by Pope Clement XII was that it professed to represent a primitive religion in which all men agree. This is in marked contrast to the Catholic idea of revelation. This still remains one of the chief Catholic objections, since it is evident that apostasy frequently follows entrance into a Masonic lodge. The Masonic oath was likewise condemned in 1738 as immoral in principle since it imposes blind obedience. Another reason for the Catholic attitude is found in the injuries inflicted on the Church by organized Masonry. In regard to foreign countries this is very evident. In the United States, Masonry, especially the Su-

preme Council of the Scottish Rite, 33rd degree, through its official organ, "The New Age," has shown itself as hostile and bent upon the destruction of Catholicism. "The American Freemason," through its editorial pages, has emphasized that there can be no peace, nor even truce, between Freemasonry and the official Roman Church. Many of the leaders of Freemasonry, Pike, Richardson, Buck and Stewart, have shown open and unmistakable antagonism to the Catholic Church.

Eight different Popes in seventeen different pronouncements, and at least six different local Councils, have condemned Masonry.

The majority of American Masons go no further than the Third Degree or Blue Lodge system and have no antagonism toward the Church. Many indeed are not even cognizant of the real aims and purposes of the organization. They have joined the Masons for social and business reasons. To these many and benevolent Masons, not interested in the history or fundamental principles of Masonry, the attitude and position of the Catholic Church as regards Masonry is bewildering. They can see no justification for such condemnation. However, a study of the question pro and con will show any fair mind the reasons for the action of the Catholic Church. A thorough and accurate Catholic view of Masonry is contained in "The Catholic Encyclopedia" where the subject is discussed at length.

Freethinker — One who bases his beliefs on the findings of his reason and refuses to accept the Revelation.

Free Will — The faculty of making a reasonable choice among motives. The Council of Trent solemnly condemned those who taught that from the sin of Adam man lost his free will.

Friar — A term originally applied to members of mendicant orders, distinguishing them from monastic groups more exclusively devoted to solitude and contemplation: Dominicans, Franciscans, Carmelites, Au-

gustinians, Servites, Minims, Third Order Regulars of St. Francis, Capuchins, etc.

Fruits of the Holy Ghost—Charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continence, chastity.

Funeral Pall — Black cloth with a white cross spread over a coffin during the last rites.

Funeral Rites or Obsequies — Mass for the deceased, absolution and interment by the priest. Black is the color used, except in the case of infants when white is employed.

Gallicanism — A body of doctrines which found particular favor in the French or Gallican Church. It limited the power and authority of the Pope in favor of the Bishops, and extended unduly the power of the State over ecclesiastical affairs. This dangerous belief was condemned by Pope Alexander VIII in 1693.

Gambling — Staking sums of money on the outcome of an uncertain event. In general, it is lawful if the outcome be truly uncertain, there be no fraud, no third party, e.g., a man's family, be injured by a loss, and there be an equal chance of winning. But it often falls into disrepute, and becomes forbidden by civil law because of cheating, fraud, and other evils that almost inevitably accompany it.

Gaudete Sunday — Third Sunday in Advent; named from the first word of the Introit of the day, *Gaudete*, meaning "Rejoice."

Gehenna — Greek form of a Jewish name (Gehinnom) for a valley near Jerusalem, formerly the site of Moloch worship. Used as a synonym for hell.

Genuflection — Bending of the knee, a natural sign of adoration or reverence frequently used in the Church as when the faithful genuflect in passing before the tabernacle.

Gethsemane — Hebrew word meaning "oil press." It is the name of a plot on the Mount of Olives where the Saviour spent much time

with His disciples. The hours He spent there in prayer the night before He died are known as the Agony in the Garden.

Gifts of the Holy Ghost — Supernatural habits disposing the soul to answer promptly the inspirations of grace; promised by our Redeemer and communicated through the Holy Spirit, especially at Confirmation. They are: wisdom, understanding, counsel, fortitude, knowledge, piety, fear of the Lord.

Gluttony — The vicious tendency to eat or drink too often, too much, too costly food and drink; or living to eat and drink instead of eating and drinking to live. To acquire the virtue of temperance we must control this sensual appetite reasonably.

God — In the Apostles' and Nicene Creeds we begin by professing our belief in the one God, creator of heaven and earth. The Fourth Lateran Council and the Vatican Council define God as "The one absolutely and infinitely perfect Spirit Who is the Creator of all." The latter Council also adds that we can, by the natural light of reason and from the consideration of created things, attain to a "sure" knowledge of God. Taking the above definition for granted, we proceed to state the following propositions of St. Thomas proving from reason the existence of God. In brief, his argument from design is as follows: There are plain marks in the mechanism of created things which show that they are the work of an intelligent being. They display a high degree of wisdom united to immense power. Plainly this intelligence does not reside in the things themselves. Therefore, the world was created and is governed by an intelligent Being. As we grow in the knowledge and love of the Trinity, we grasp more and more the power and wisdom and love of the Supreme Good Whom we call God.

Godparents — Sponsors at Baptism, who take upon themselves the responsibility of seeing that the child throughout his life lives up to

the promises they have made in his name. This includes the child's spiritual education. The duty need not be exercised directly unless the parents are negligent or unable to act. Godparents contract a spiritual relationship with the child for whom they stand sponsor.

Golden Rose — An ornament blessed by the Pope on Laetare Sunday and sent to outstanding Catholics annually since the year 1050. The office of Bearer of the Golden Rose, abolished during the pontificate of Leo XIII, was reestablished by Pius XII in 1941.

Good Friday — Friday in Holy Week, the day of Christ's death.

Gospel — The inspired account of the life and teachings ("good news") of Jesus Christ. In that part of the Mass called the Gospel, selections from the Evangelists are read or sung.

Grace — A supernatural gift of God bestowed upon intellectual creatures for the purpose of fitting them for eternal life. Since the fall of Adam we receive grace only through Christ. Without it eternal life cannot be obtained.

Grace at Meals — Prayers said before meals, asking a blessing of God, and after meals, giving thanks to God.

Gregorian Chant — The most approved Church music.

Gregorian Masses — A series of thirty Masses celebrated on thirty consecutive days for the soul of one specified deceased person.

Gremial — A cloth placed over the knees of the bishop during various pontifical ceremonies.

Guardian Angels — Angels appointed to protect and guide each individual soul through life, to whom are due reverence and affection for their care of us.

Habit — The disposition to do things easily by repetition. Also the dress worn by religious.

Hagiography — Writings or documents about saints, holy persons, holiness.

Happiness — Complete happiness consists in the Beatific Vision. Incomplete or relative happiness may

be had in this life, and consists in the joy gained by the knowledge and love of God, and the performance of His will.

Heart of Jesus (Sacred Heart) — The heart is considered the noblest part of the body. The physical Heart of Jesus Christ, hypostatically united to the Divine Word, is the symbol of His Infinite Love for man. In adoring this Heart, we adore the whole Christ. (For devotion see Index.)

Heart of Mary, Immaculate — The most pure Heart of the Blessed Virgin, which is the symbol of her most pure love of God. (For devotion see Index.)

Heaven — The place and state wherein the just attain to the vision of God, seeing Him face to face, being like unto Him in glory, and enjoying eternal happiness through participation in His divine nature, as promised to us.

Hell — The place and state of eternal punishment demanded by God's justice as the lot of the damned.

Heresy — An error by which a baptized person denies or positively doubts one or more doctrines taught by the Catholic Church. If he knowingly denies these doctrines he is a formal heretic, otherwise he is a material heretic. Formal heresy is a most grievous sin.

Hermit — A hermit or anchorite is a solitary dweller, making his home mostly in desert places. The fourth-century St. Paul was the first hermit. After ninety years spent in solitude he died in the year 342.

Heroic Act of Charity — The offering to God for the souls in purgatory of all the satisfactory works performed during life and all suffrages accruing to one after death. It is revocable at will.

Hierarchy — The orderly gradation of the members of the Church as rulers and subjects. The Catholic Church has two kinds of hierarchy, of jurisdiction and of Orders. In both there are found offices which are of divine institution and offices of ecclesiastical institution.

In the hierarchy of jurisdiction, the primacy of the Roman Pontiff and the power of the bishops under him are of divine right. For the rest, cardinals, pastors and other superiors are of ecclesiastical institution, and are charged with various administrative and judicial offices. In the hierarchy of Orders, bishops, priests and deacons are of divine institution, while subdeacons, and the four minor Orders of porter, reader, exorcist and acolyte are of ecclesiastical origin.

Holy Ghost—The Third Divine Person of the Blessed Trinity Who proceeds from the Father and the Son and is, in every respect, equal to Them.

Holy Hour—Form of devotion taught to St. Margaret Mary Alacoque by our Lord. The hour may be divided into parts for prayer, reflection, meditation and congregational singing.

Holy Orders—A sacrament instituted by Christ, by which spiritual power is given and grace is conferred for the performance of the sacred duties of the priesthood.

Holy Saturday—Vigil of Easter Lent ends at noon on this day.

Holy See—The papal power, referring to the Pope personally or the various papal congregations and tribunals; Rome, the official seat of the Church.

Holy Spirit—The name of the Holy Ghost often preferred in modern usage.

Holy Thursday—Thursday in Holy Week. The day on which Our Lord instituted the Holy Eucharist and the priesthood.

Holy Water—Water blessed by the Church is a sacramental, and has been in constant use among Catholics since the time of the Apostles. Washing with water is a natural symbol of spiritual purification. "I will pour out upon you clean water and you shall be clean" (Ezekiel, xxvi, 25). On Holy Saturday the priest exorcizes water and salt, withdrawing them from the power of Satan, who since the fall has corrupted and abused even inanimate things. Prayers are

said that the water and salt may promote the spiritual and temporal health of those to whom they are applied and drive away the devil with his rebel angels. Finally, the water and salt are mingled in the name of the Trinity. The water thus blessed becomes a means of grace. By the reverent use of holy water, venial sin is blotted out.

Holy Week—The week preceding Easter, during which the Church commemorates the especially holy mysteries of man's Redemption. In the East, Holy Week was distinguished from the rest of Lent by the extreme strictness of the fast.

Holy Year—One during which the Pope grants the Jubilee Indulgence to all the faithful who meet the prescribed conditions of confession, Communion and prayers for his intentions at the Basilicas of St. Peter, St. Paul, the Lateran and St. Mary Major, in Rome. Practically all other indulgences are suspended in the Holy Year. The Holy Year has been proclaimed every 25 years since 1450.

Hosanna—Hebrew word meaning "O Lord, save, we pray."

Host, The Sacred—Christ present on the altar or in the tabernacle under the appearances of bread. The simple term "host" is sometimes used to designate the bread before consecration.

Humeral Veil, The—An oblong scarf of the same material as the vestments; worn by the subdeacon at solemn high Mass, when he holds the paten between the Offertory and Pater Noster, worn by the priest when he raises the monstrance to give benediction with the Blessed Sacrament, and by priests and deacons when they remove the Blessed Sacrament from one place to another, or carry it in procession. It is worn around the shoulders, and the paten, pyx or monstrance is wrapped in it.

Humility—A supernatural virtue which causes us to evaluate ourselves at our true worth, recognize our dependence on God, render glory to God for all the good in us, and seek self-effacement.

Hypnotism — A profound artificial sleep in which the subject does the bidding of the hypnotist. Hypnotism should not be practiced even by reliable medical men without due caution and just cause because of the danger to body and soul

Hypostatic Union — Two natures united in one person in Christ.

Idolatry — Worship of any but the true God. To the saints we offer veneration because they are friends of God; we venerate images only as representing the persons with whom they are connected.

I H S — The first three letters of the name of Jesus in Greek.

Illegitimacy — Condition of one born out of wedlock.

Immaculate Conception — Theologians distinguish between active and passive conception. The former consists in the act of the parents which causes the body of the child to be formed and organized, and so prepared for the reception of the rational soul which is infused by God. The latter takes place at the moment when the rational soul is actually infused into the body by God. It is the passive, not the active conception which Catholics have in view when they speak of the Immaculate Conception. For there was nothing miraculous in Mary's generation. She was begotten like other children. The body, while still inanimate or without the soul, could not be sanctified or preserved from original sin, for it is the soul, not the body, which is capable of receiving either the gifts of grace or the stain of sin. And although the Blessed Virgin sprang from the fallen race of Adam, and thereby incurred the "debt" or liability to contract original sin, still in Mary's case God's mercy did interpose. For the sake of Him Who was to be born of her and for "His merits foreseen," grace was poured into her soul at the first instant of its being. The best summary of the Church's doctrine is very nicely contained in these few words: "Thou art innocent," says Bossuet, addressing Christ,

"by nature, Mary only by grace; Thou by excellence, she only by privilege; Thou as Redeemer, she as the first of those whom Thy precious blood has purified."

This doctrine was defended by the heroic Franciscan philosopher and theologian, Blessed John Scotus, and it was finally defined as an article of faith and a truth contained in the original teachings of the apostles, by Pope Pius IX, on December 8, 1854, in the presence of more than 200 bishops.

Immersion — A mode of baptism in which the subject is completely immersed in the water by the one baptizing. This mode, though valid, is no longer in use in the Latin Church.

Immortality — The survival of the soul after death, reasonably proven from the spirituality of the soul and man's desire for perfect happiness.

Immunity of the Clergy — Exemption from military duty and civil office outside the clerical state, such as judge, juror or magistrate. This exemption is generally recognized by governments.

Impediment — A disqualification which stands in the way of marriage or Orders. Some of the impediments to marriage make the contract void.

Impotency — Physical incurable unfitness for matrimony which existed before marriage. Impotency is a diriment impediment; sterility is not an impediment.

Imprimatur — Lat "it may be printed" — placed at the beginning of a publication to show it has complied with the Church law, and been examined by the censor.

Impurity — Unlawful indulgence in sex pleasures by those married or unmarried.

Incarnation — The union of the divine and human natures in the Person of Jesus Christ, Who is God and man.

Incense — Incense was introduced into the Church services when the persecution by the heathen ceased, and the splendor of churches and ritual began. The use of incense

carries with it many mystical significations. It symbolizes the zeal with which the faithful should be consumed; the good odor of Christian virtue; the ascent of prayer to God. It is used before the Introit, at the Gospel, Offertory and Elevation in High Mass; at the Magnificat in vespers; at funerals, etc.

Incest—Carnal intercourse with close relatives; both a sin of impurity and a grave violation of the natural reverence due to relatives

Index of Prohibited Books—A published catalogue of books Catholics are not permitted to read without special permission. The purpose of the publication is to warn Catholics solicitously of the special dangers that have been discovered by expert theologians in the works enumerated.

Indifference—Carelessness in practicing the faith one believes

Indifferentism—The theory that one religion is as good as another, which theory is completely false since there is only one true religion.

Indissolubility of Marriage—A valid marriage between baptized persons, which has been consummated, cannot be dissolved except by death. Even separation is not allowed by ecclesiastical authorities except for very serious reasons.

Indulgence—The remission of punishment still due to sin after sacramental absolution. An indulgence cannot be obtained for unforgiven sin. The guilt of sin is forgiven in the Sacrament of Penance. However, this still leaves a debt of temporal punishment, which is cleared by the granting of an indulgence. A plenary indulgence remits all the temporal punishment due to sin. A partial indulgence remits a portion of the temporal punishment due to sin. To gain a plenary indulgence it is necessary to detest all sin and have the purpose of avoiding even the least venial sin. Confession, Communion, prayers for the Pope's intention are the usual conditions attached to a work prescribed for a plenary indulgence.

Indult—A favor or privilege contrary to common law.

Infallibility—The Church is preserved from error in teaching faith or morals by the assistance of the Holy Ghost, the Spirit of truth. Before the Pope's teachings are to be accepted as infallible, he must intend to pronounce officially, or in virtue of his office.

Infidels—The Church, with her doctrine on grace, always regards the unbaptized as infidels, i.e., without supernatural faith. Popularly, those who have never heard of Christianity are not called infidels, but heathens

Infused Virtues—Supernatural virtues, like faith, hope and charity, not acquired by repeated acts of our own, but given by God. Natural virtues such as prudence and temperance are also considered infused when sanctifying grace is given in order to practice them more easily

In Memoriam—Lat. "in memory of"—inscription generally found on tombstones.

In Partibus Infidelium—Lat. "in heathen parts"—referring to titular sees.

In Petto—Italian "in the breast," or "secretly"—refers to the creation of a cardinal whose name the pope withholds from publication.

Inquisition, Spanish—This must not be identified and confused with the ecclesiastical Inquisition. The Spanish Inquisition was a mixed tribunal with the civil element predominating. Ferdinand and Isabella of Spain established it in 1481. The principal purpose of this tribunal was to seek out the convert Mohammedans and the convert Jews to Christianity who were suspected of wishing to return to their old religion. The former were called Moriscos and the latter, Maranos. Many of these Mohammedan and Jewish converts, while openly professing Christianity, and some even having become priests and bishops, secretly had returned to their old beliefs, and thus made a mockery of the Christianity they professed. It must be clearly understood that the purpose of this Inquisition was not the persecution of the Jews as

such, or of those Jews who had not been converted to Christianity. It was directed primarily against those known as the *conversos*. At a later date the scope of the Inquisition was broadened to include crimes of murder, immorality, smuggling, usury and other offenses.

The king appointed the Grand Inquisitor and the other officials, and also signed the decrees, and the penalties were inflicted in his name. Pope Sixtus IV had approved of this Spanish Inquisition because he was left under the impression that it was to be an ecclesiastical tribunal. When the true state of affairs was made known it was too late to do anything except to protest against the excesses of the Inquisition.

This institution must not be viewed from a twentieth-century standpoint, but rather from the point of view of the times in which it existed. Heresy was a state of offense, a crime against both Church and State, and punished as such. Even during the Protestant Reformation the same view was held. The Rev. John Laux in his "Church History" makes the following comment with regard to the Protestant position as to the punishment of heretics: "The Protestant Reformation did nothing to change the traditional views in regard to the persecution of heretics. In Protestant as well as in Catholic countries heretics were imprisoned, tortured, and put to death by fire or otherwise. It was not until 1677 that the death penalty against heretics was removed from the statute books in England. Philip of Spain considered heresy to be no less dangerous to the state than Elizabeth of England considered Catholicism to be; and Philip's prisons were no more unsavory and noisome than the English prisons of the time. Luther, Melancthon, Calvin and Theodore of Beza explicitly approved of capital punishment for obstinate heretics. Calvin even wrote a special work in defense of the principle that 'Heretics are to be coerced by the sword,' after

he had burned Michael Servetus at the stake."

I. N. R. I.—Inscription placed atop the Cross at Christ's crucifixion. These letters are the first letters of the Latin (I)esus (N)azaraenus, (R)ex (I)udaeorum—"Jesus of Nazareth, King of the Jews" (cf. John 19, 19-22).

Insanity—Mental disorder involving the inability to control one's life according to normal reason. Its form varies in degree and effect. As regards ecclesiastical effects, insane suicides are given Christian burial since they are not responsible for their acts. Baptism and Confirmation may be administered to the insane and Communion given in saner moments or at death when Extreme Unction may also be given. The Church opposes the sterilization but approves the segregation of the insane.

Inspiration—In its strict sense means divine influence by which authors of the Sacred Books of both Testaments freely wrote, as free instruments, those books which have God as their proper Author. Pope Leo XIII in his encyclical, "Providentissimus Deus," speaking on the subject of inspiration has the following to say with regard to the Holy Ghost and the writers of the Scriptures inspired by Him: "For, by supernatural power, He so moved and impelled them to write—He was so present to them—that the things which He ordered, and those only, they first rightly understood, then willed faithfully to write down, and finally expressed in apt words and with infallible truth. Otherwise, it could not be said that He was the Author of the entire Scripture." (See section on Bible.)

Interdict—Ecclesiastical penalty, personal or local, imposed upon a person or place respectively, for serious violations of Church laws. During an interdict the faithful are debarred from receiving certain sacraments, from liturgical services and Christian burial. Holy Communion, however, is given, marriages may be celebrated and

the sacraments given to the dying. Under certain circumstances during a local interdict a personal interdict will be more explicitly and stringently prohibitive.

Internuncio — A papal legate to countries of lesser importance; equivalent to ministers of the second class.

Intolerance — Ordinarily synonymous with prejudice or bigotry. But ecclesiastically it means total and absolute avoidance of error and falsehood in faith and morals, as well as of compromise on religious principles. Hence we should have no truce or peace with error, but out of charity we should be tolerant with the erring.

Irregularity — Canonical impediment to licit reception of Orders, or to exercise of Orders already received. Of its nature it is permanent, instituted to safeguard the dignity of the sacerdotal or clerical state. Outstanding irregularities are illegitimacy, bigamy, bodily defect, apostasy, heresy, homicide, attempted suicide.

Itinerary — Prayers, including the Benedictus and four Collects, recited when clerics set out upon a journey.

Joys of the Blessed Virgin Mary — Annunciation, Visitation, Nativity of Christ, Adoration of the Magi, Finding in the Temple, Resurrection and Assumption.

Jubilee Indulgence — Extraordinary plenary indulgence granted by the Pope during the Holy or Jubilee Year, usually during the year following, and at other times by special grant.

Jubilee Year — See: Holy Year.

Judgment, Last — Final judgment by Christ after the general Resurrection, when every good deed and every sin of every human being will be known to all, without embarrassment, however, to those who die in the state of grace.

Judgment, Particular — Judgment immediately after death, followed by entrance into heaven, hell or purgatory.

Justice — One of the four cardinal virtues by which a man gives to

God, himself and his fellow man what is due to each. God owes nothing to His creatures, but since He loves good and hates evil, He punishes evil and rewards good.

Justification — The remission of sin and the infusion of sanctifying grace at Baptism; or its recovery in the Sacrament of Penance when lost through mortal sin.

Keys, Power of the — The spiritual jurisdiction of the Church, centered in the hands of the Pope.

Ku Klux Klan — The order of the Ku Klux Klan existed from 1866 to 1869 without any semblance of its later lawlessness and bigotry. Some historians claim that in its early stages it was a social fraternity. However, the Klan, soon after the Civil War, realizing the terror which it struck in the mind of the Negro, began a crusade of violence to "protect the constitutional rights of the whites" by oppression of the freed Negro slaves. It claimed mercy and patriotism as its tenets and it gained a free hand during the days of Reconstruction in the South. President Grant was forced to suppress it.

As a secret fraternal organization, the Ku Klux Klan was reborn at Atlanta, Georgia, in 1915, as a political, religious body. It was pledged to uphold the Constitution by opposing Catholics, Jews, Negroes and the foreign born. Scandals and lawlessness caused its decline in 1926. It sprang up again in 1928 during the Smith campaign. More recently allied with un-American groups, it went into eclipse again in the early thirties. In 1944 the deorganization of the society was announced.

Labarum — The banner of the cross, used by Constantine in his campaigns.

Laetare Sunday — Fourth Sunday in Lent, also called Rose Sunday; named from the first word of the Introit of the day, *Laetare*, meaning "Rejoice."

Laicism — Error which declares that human society should be constituted and governed without any reference to religion. Condemned

by Pope Pius IX in the "Syllabus of Errors," Dec. 8, 1864. Laicism may also mean Church administration by laymen in the fields of education, marriage, hospitals, charity, maintenance of churches, convents, and institutions.

Lamps—Used in Christian churches from earliest times for practical and symbolic purposes.

Language of the Church—The Church's official language in the liturgy is Latin. Latin is also the diplomatic language of the Church. As regards the Oriental rites, Greek, Syriac, Coptic, Armenian and Slavonic languages are used with the sanction of the Church.

Last Things, Four—Death, judgment, heaven, hell.

Latria—The honor and worship due to God alone

Law as Influenced by the Church—From the beginning of Christianity, churchmen have influenced law by offering suggested corrections, by declaring the natural and divine law, and by opposing evils, such as usury.

Lay Brothers—Religious occupied with the domestic affairs and upkeep of a monastery, such as taking care of the sacristy, buildings, farms, household, and visitors. Very often they are skilled artists and craftsmen.

Legate, Papal—An envoy of the Pope sent as his representative to a sovereign or government or on some special mission. Papal Legates are termed. Legates a latere, nuncios, internuncios or apostolic delegates. Legates a latere are the highest form of legation and are sent on matters of international importance. The representative of the Pope on some special occasion, such as a Eucharistic Congress, is simply designated as papal legate.

Legitimation—Removal of illegitimacy through marriage of parents. The Pope may legitimize illegitimate children and remove irregularity for entrance into the clerical state.

Lent—The forty days' fast beginning on Ash Wednesday and ending on Holy Saturday in memory of

the forty days' fast of our Lord in the desert. Sundays in Lent are not days of fast or abstinence. The name "Lent" is derived from the Anglo-Saxon *lencten*, meaning spring, referring to the season in which the fast occurs.

Limbo—The place where the souls of the just were detained until the ascent of Christ into heaven, a place of rest and natural happiness in which unbaptized infants and others who die in original, but not actual sin, are detained.

Litany—A prayer for private devotions or public liturgical services in the form of responsive petition. There are five litanies approved for public devotions. Litanies of Loreto, the Holy Name, All Saints, the Sacred Heart, and St. Joseph. Others may be used privately.

Little Office of the Blessed Virgin—Consists of psalms, lessons, and hymns in honor of the Blessed Virgin, arranged in seven hours like the Breviary Office, but much shorter. It is not influenced by the course of the Church year, except that the Alleluia is omitted in Lent, and that a change is made in the Office from Advent to the Purification. Its origin is shrouded in mystery, but it is believed to have been written about the middle of the eighth century.

Liturgical Movement—A movement within the Church to restore the full glory of the liturgy. Inaugurated at the Council of Trent, it was given great impetus by the Motu Proprio of Pope Pius X, 1903, ordering universal use of the Gregorian Chant. Of recent years it has been generally activated by clergy and laity.

Liturgy—The public official service of the Church. It is used broadly to indicate all the public rites, ceremonies and prayers of the church; also the arrangement of those services in set forms, as the Roman Liturgy, in which sense it has the same meaning as rite. Thus, liturgical services are those contained in any official book of a rite; for example, Vespers is a liturgical service. Specifically, lit-

urgy signifies the chief liturgical service, the Sacrifice of the Mass.

Lourdes—A French town in the Pyrenees famous for the shrine built where the Immaculate Virgin appeared to St. Bernadette Soubirous.

Lunula or Lunette—A crescent-shaped instrument for holding the Sacred Host when inserted in the monstrance.

Magi—Wise men who visited the Christ Child at Bethlehem. Their traditional names are Melchior, Gaspar and Baltasar.

Magic—Not to be confused with sleight of hand or prestidigitation. Rather it concerns phenomena produced through the real or pretended intervention of spirits. Magic which invokes evil spirits has always been regarded as sinful.

Magnificat—Canticle recited by the Blessed Virgin when she visited her cousin Elizabeth.

Mantelletta—A knee-length, sleeveless outer garment worn by cardinals, bishops, abbots and certain prelates of the papal court. The color varies according to rank, season, and habit (if a member of a religious order is concerned).

Mariology—A branch of theology treating of the life and prerogatives of the Blessed Virgin and the part she played in our redemption and sanctification.

Marks of the Church—The Council of Trent declared the four marks of the Church to be One, Holy, Catholic and Apostolic.

Marriage without a Priest—Is an extraordinary form of marriage sanctioned by the Church in her canon law. Can be applied in cases of danger of death, when pastor, or delegated priest, cannot be had or apart from danger of death, when these are not available for at least a month's duration. In such cases Catholic couples can marry by expressing mutual consent before two witnesses.

Martyr—A martyr is a witness for Christ. In early times the title was generally given to those who were distinguished witnesses for Christ; then to those who suffered

for Him; and eventually, it became restricted to those who died for Him. Martyrdom is the voluntary endurance of death for the faith or some other act of virtue relating to God. Nowadays for anyone to be deemed a martyr, he must have either actually died of his sufferings or endured pains which would have caused his death were it not for miraculous intervention.

Martyrology—A catalogue of martyrs and other saints according to the calendar.

Mass—The Mass is the unbloody renewal of the Sacrifice of Our Lord upon the Cross. In it the priest, as the representative of Christ, offers to God the bread and wine, which he changes into the Body and Blood of Our Lord at the Consecration, and then completes the sacrifice by consuming the Host and drinking the chalice at the Communion.

The Church has prescribed certain prayers and ceremonies for this Sacrifice, and these are universally followed throughout the entire Church, varying only in Rite. The name is derived from Lat., *missa*, as used in the phrase, "Ite missa est," spoken by the priest before the Last Gospel; this is the dismissal of the faithful, the Sacrifice being concluded, and gradually the term came to be applied to the entire Eucharistic Sacrifice.

Low Mass is read or recited by the priest. High Mass is sung by the celebrant. Officiating in Solemn High Mass are the priest, the deacon and the subdeacon. Pontifical Mass is said by the Pope or a bishop or other privileged dignitaries. Mass of the Presanctified is said on Good Friday, with the Host consecrated on Holy Thursday. Nuptial Mass is said at a marriage ceremony, to ask special blessing upon the married couple. Requiem Mass is offered at a funeral or in commemoration of the faithful departed.

Master of Ceremonies—He who directs the proceedings of a rite or ceremony during the function.

Master of Novices — He who trains novices of a religious order or congregation. He must be at least thirty-five years of age, have been a religious for ten years, be eminent for prudence, charity, piety, and the observance of the rules of the society.

Matrimony — The conjugal union of man and woman, contracted between two qualified persons, obliging them to live together throughout life. The word matrimony means motherhood; hers is the task of conceiving, of bringing forth, and of training her offspring. Marriage is a natural contract but Christ has raised it to the dignity of a sacrament. It is a union which gives to each party power over the other, forging an indissoluble bond of partnership. Marriage is not a mere donation but a mutual agreement, and hence the voluntary consent of both contracting parties is essential. This consent must be mutual, voluntary, deliberate, and manifested by external signs; this consent must be given to actual marriage then and there, and not at some future time.

Maundy Thursday — Name given to Holy Thursday from the Antiphon "Mandatum" said at the ceremony of the washing of the feet.

May Laws — Laws of the Prussian Diet, May, 1873, known as the Kulturkampf, which abolished the Catholic department of public worship, persecuted the clergy, expelled the religious, and took over control of education. The May Laws were modified in 1886, when several Religious Orders were allowed to return, and again in 1887 when greater concessions were made by the Prussian government; the last remnant of the May Laws disappeared in 1915, when the Jesuits were allowed to return.

Meditation — Methodical mental prayer, or the application of memory, understanding and will to some spiritual principle, event or mystery in order to arouse proper spiritual emotions and sanctify one's soul. Exchanges of sentiment and thought, or colloquies, with God

or the saints are made especially at the end of the meditation, which closes with a formal prayer.

Mendicants — Friars of the Augustinian, Carmelite, Dominican and Franciscan orders, the members of which originally renounced proprietorship not only individually but also in common, and relied mainly for support on begging. Prescriptions for mendicants were changed by the Council of Trent, except in the case of the Friars Minor and Capuchins. The term is also applied to members of some other religious orders.

Mercy, Divine — Love and goodness of God, particularly in the time of need, as when a soul is clouded with sin.

Metropolitan — In each ecclesiastical province a certain episcopal see is constituted by the Roman Pontiff the superior see, and the one who presides over this see is metropolitan of the province. He is also called an archbishop, though the two titles are not exactly synonymous.

Millennium — The belief, based upon a false interpretation of the Apocalypse, that Christ and His saints will rule upon earth for a thousand years before the end of the world.

Minor Orders — Orders in advancement to the priesthood: porter, reader, exorcist, acolyte.

Miracles — St. Thomas says that a miracle "is beyond the order (or laws) of the whole of created nature." This definition makes it unreasonable to deny the possibility of miracles, unless we also deny the existence of God. Nor does God in working miracles contradict Himself, for He need not be restricted by the laws of nature which He Himself made.

It is also clear from this definition that God alone can work miracles. In all cases a miracle is a sign of God's will, and cannot, except through our own perversity, lead us into error. True miracles, then, are practically distinguished from false ones by their moral character.

Miracles did not cease with the Apostolic Age. The Catholic Church, by her constant practice in the canonization of saints and through the teaching of her theologians, declares that the gift of miracles is an abiding one, manifested from time to time in her midst. This belief is logical and consistent because heathen nations have still to be converted and the fervor of the Christians must necessarily be renewed from time to time. The only reasonable course is to examine the evidence for modern miracles, when it presents itself, and to give or withhold belief accordingly. This is just what the Church does.

Miraculous Medal, The — See section Principal Devotions.

Missal — The book which contains the complete service for Mass throughout the year. The Roman missal was carefully revised and printed under Pius V.

Mission — A course of sermons and spiritual exercises, conducted in parishes by missionary priests for the purpose of renewing spiritual fervor and good resolutions.

Mitre — A headdress worn by bishops, abbots, and in certain cases by other distinguished ecclesiastics. The bishop always uses the mitre if he carries the pastoral staff. Inferior prelates who are allowed a mitre must confine themselves only to the mitre, unless in case of an express concession by the Pope.

Mixed Marriages — Marriages between persons of different religions. Unless a dispensation has been obtained from the pope or his delegate, a marriage between a Catholic and an unbaptized person is invalid; one between a Catholic and a baptized non-Catholic, e.g., a Protestant, is valid, but unlawful. For validity in the latter case, the marriage must be contracted before an accredited priest and two witnesses. (Decree, April 18, 1908.)

Monastery — A dwelling of religious, who live in seclusion and who recite the office in common.

Monk — A member of a religious order who, by his vows, assumes

the obligations of the monastic life in its integrity.

Monsignor — Title of distinction given to the clergy as a mark of papal recognition of their services to the Church.

Monstrance — The sacred vessel in which the Blessed Sacrament is exposed for adoration or Benediction.

Morality — Conformity to right conduct. Conditions necessary for the growth of morality are: proper education of the young at home and at school, healthy public opinion, sound legislation.

Mortal Sin — Called mortal because it brings death to the soul. Conditions necessary for mortal sin are: gravity of matter, sufficient reflection, full consent of the will.

Mortification — Hardships, austerities, and penances undergone for progress in virtue.

Mosaic — The Christian art of glass mosaic rose in the fourth century. The pontifical works for mosaic were established in 1727. Modern mosaics have been used in St. Paul's and Westminster Cathedral, England.

Motu Proprio — Lat. "own accord" — applied to an informal decree of the Pope.

Mozzetta — An elbow-length cape with a small hood. Made of silk or wool (the Pope's is velvet or satin), it signifies jurisdiction and is worn in their place of jurisdiction by cardinals, bishops, exempt abbots, abbots general and as a privilege by other prelates. The color varies according to rank, season, and habit (if a member of a religious order is concerned).

Mysteries — Supernatural truths whose existence cannot be known without revelation, and whose internal possibility, while not contrary to reason, can never be wholly comprehended even after revelation. Since there are countless mysteries in nature it is not surprising to find them in God. Among the great Divine mysteries are the Trinity, Incarnation, and Eucharist.

Necromancy — Supposed communication with the dead. It is a

form of black magic or sorcerous divination.

Neophyte—A term used in the early Church to designate newly baptized converts.

Novena—Nine days of public or private devotion in imitation of the apostles who gathered for prayer for nine days between Ascension Thursday and Pentecost

Novice—One who, having entered a religious order, undergoes a period of probation in preparation for the religious life.

Nun—Strictly, a member of a religious order of women with solemn vows (moniales), in general, all women religious, Sisters, with simple vows (sorores), are called nuns

Nuncio—The Pope's representative at a foreign government, handling affairs between the Holy See and that government.

Nuptial Mass and Blessing—A special Mass for marriages celebrated outside of Lent and Advent. The Nuptial Blessing is given after the Pater Noster and before the last blessing at the end of Mass

Oath—The calling upon God to witness the truth of a statement. There must be a reason for taking an oath, as when required by lawful authority.

Obedience—Submission to one in authority. All sin is disobedience to law. Higher obedience, or submission to lawfully chosen and approved superiors, is the principal vow of religious.

Obligation—The duty of doing what is good and avoiding what is evil. It is the essence of the natural, ecclesiastical and civil law.

Occasions of Sin—Circumstances which easily lead to sin. There is an obligation to avoid voluntary proximate occasions of sin.

Octave—A period of eight days given over to the celebration of a major feast, such as Easter.

Odium Theologicum—Lat. "theological hatred"—a hatred due to differences in religious beliefs.

Oils, Holy—There are three holy oils consecrated by bishops on Holy Thursday, and sent to parish

priests. 1. The oil of catechumens, used in Baptism, at the ordination of priests and at the blessing and coronation of kings and queens. 2. Chrism, used after Baptism, in Confirmation, at the consecration of a bishop, in the consecration of churches, altars, altar stones, chalices, patens and in the blessing of bells and baptismal water. 3. Oil of the sick, used in Extreme Unction. The Roman Ritual requires these oils to be kept in vessels of silver or alloyed metals, in a decent place and under lock and key. The Sacred Congregation of Rites strictly forbids the pastor to keep them in his house except in cases of necessity. The holy oils are all olive oil, except the chrism which is oil mixed with balsam. The oils of the past year must not be used, but common oil, in lesser quantity, may be added to the blessed oils if necessary.

Old Catholics—Swiss and German heretics who refused to acknowledge the authority of the Pope as defined in the Vatican Council of 1870.

Orders, Religious—Orders of monks did not arise so long as every monastery was an independent entity managing its own affairs without reference to any other authority but the general law of the Church. It was only when, commencing in the tenth century, separate communities such as those of Cluny, Cîteaux and the Chartreuse were formed within the great Benedictine brotherhood, that the term "order" came into use. Early in the thirteenth century the mendicant orders—Franciscan, Dominican and Carmelite Friars—were either founded or came into distinct prominence; in the second half of the century they were joined by the Augustinian hermits. These four orders, having no landed property, but subsisting on alms, began in all parts of Europe, but especially in cities, where luxury and civic pride were beginning to show themselves, to preach the humbling and fortifying doctrines of Christ.

Ordinary — One who has the jurisdiction of an office: The Pope, diocesan bishops, vicars general, prelates nullius, vicars apostolic, prefects apostolic, vicars capitular during the vacancy of a see, superiors general, abbots primate, and provincials

Ordination — The consecration of sacred ministers in the Church for divine worship and to rule the faithful. The power must come from Christ and the Church and be conferred by a minister authorized to communicate it. Minor and major orders precede the priesthood, which is increased by the episcopacy.

Original Sin — The sin inherited from Adam, together with its consequences of loss of sanctifying grace; loss of immortality, entailing death; loss of control of the baser appetites. This sin is contracted by all Adam's descendants, the Blessed Virgin alone being excepted.

Orthodoxy — Conformity with the standards of truth, i.e., belief in and agreement with the true doctrine of the Catholic Church. Though the schismatic Eastern Orthodox Church claims this title, it is at variance with the true doctrine in not accepting the authority of the Pope. The priests, however, receive Holy Orders from lawfully consecrated bishops and therefore have the power of offering Mass and of administering the sacraments.

Paganism — Superstitious natural religion without true knowledge of God, marked by belief in false gods and a degraded morality. Two-thirds of the world is still pagan.

Pallium — A circular band of white wool about 2 inches wide, worn about the neck, breast and shoulders, having 2 pendants, one hanging down in front, the other behind. It is set with 6 black crosses of silk, one each on the breast and back, one on each shoulder, and one on each pendant. It is worn by the Pope and sent by him upon request to patriarchs, primates, archbishops and (rarely) to bishops as a token that they possess

the "fullness of the episcopal office." The pallium is made from the wool of two lambs.

Palms — Blessed palms are a sacramental. They are distributed on Palm Sunday in commemoration of the triumphant entrance of Christ into Jerusalem.

Parable — A short narrative designed to convey some speculative truth or to illustrate a truth of comparison of religious nature. It differs from history because it narrates a possible or probable event. It differs from simile and metaphor because it is a continuous narrative. It differs from a myth, which, although it may teach a truth, leads to the conclusion that the whole narration is true.

Paraclete — A Greek word meaning advocate or consoler, applied to the Holy Ghost

Parental Duties — It is the duty of parents to educate their children for God and for salvation, to direct them toward good and bring them under the guidance of the Church, to provide for their temporal welfare by nourishing them and developing their faculties

Paschal Candle — A large candle, symbolic of the Risen Christ, blessed and lighted on Holy Saturday and placed at the Gospel side of the altar until Ascension Day.

Paschal Precept — The Church law that the faithful must receive Holy Communion during the Easter time. See Easter Duty.

Passion of Christ — Sufferings of Christ recorded in the four Gospels. Passion plays were developed in the fifteenth century, particularly in Germany, and there revived in the nineteenth and twentieth centuries.

Pater Noster — The Our Father, or Lord's Prayer.

Patriarch — A bishop who holds the highest rank after the pope in the hierarchy of jurisdiction. In the order of dignity they are as follows: major, Constantinople, Alexandria, Antioch and Jerusalem; minor, Babylon, Cilicia, Venice, Lisbon, West Indies. The last four are merely titular. There

are patriarchs of various rites in certain patriarchates as the Syrian, Maronite and Melchite Patriarchs of Antioch.

Patron Saint—A saint to whom special devotion is paid by the faithful in a particular place; one whose aid is sought in special needs; one whose name is received at Baptism, Confirmation or in religion.

Pauline Privilege—In virtue of the authority of St. Paul, in his First Epistle to the Corinthians (7:12-15), the valid marriage, even though consummated, of two unbaptized people may be dissolved if the following conditions are fulfilled: (a) one of the parties is baptized after the marriage; (b) the unbaptized party refuses to be baptized, live peacefully with the converted party, permit the converted party the free practice of the Catholic religion. (Cf. Marriage Legislation of the Catholic Church.)

Pax—The kiss of peace, given in the Mass.

Pectoral Cross—A small cross worn on the breast by bishops and abbots as a mark of their office.

Pelican—An emblem of Christ in the Blessed Sacrament, from the ancient idea that a pelican fed her young with blood from her own breast.

Penance—Penance is a sacrament instituted by Christ for the remission of sins committed after Baptism. The penitent confesses his sins to a priest, and if he is truly sorry, sincerely intends to sin no more, and accepts and intends to perform the penance the priest gives him, his sins are forgiven through the absolution of the priest.

Pentateuch—The first five books of the Old Testament, which are the work of Moses. These are: Genesis, Exodus, Leviticus, Numbers, Deuteronomy.

Perjury—The taking of a false oath which is always a grievous sin.

Persecutions—The ten great persecutions extended from about the year 54 to 313. The Christians were looked upon by the Roman officials as treasonable men who refused to

honor the gods of the empire, who dealt in magic and, lastly, practiced an unlawful religion. If anything went adverse with the empire the cry was always: The Christians to the lions! The first persecution started under Nero. Domitian continued it, and Trajan followed in their footsteps. The persecutions continued up to Constantine's Edict of Toleration at Milan in 313.

Peter's Pence—A voluntary contribution raised among Catholics and sent to Rome for the maintenance of the Sovereign Pontiff. It was originally a tax of a penny on each house, and was collected on St. Peter's day, whence the name. It originated in England in the eighth century.

Pharisees—Those Jews who, in the time of Christ, were noted for their letter-for-letter interpretation of the Jewish law and refused to associate or communicate with the Gentiles.

Pilgrimage—Pilgrimages to the holy places at Palestine have been customary since early times. Similar journeys to celebrated shrines are still made to worship, ask special favors, or discharge obligations.

Polyglot Bible—The Bible in a number of languages arranged generally in parallel columns in Hebrew, Greek, Latin, etc.

Poor Box—The alms-box has been found in churches from the earliest days of Christianity.

Pope—Name derived from the Greek word *Papas*, meaning Father. The Pope is elected by the College of Cardinals, a two-thirds vote being necessary. There have been 262 popes.

Portiuncula—The little Church near Assisi, Italy, repaired by St. Francis; the annual indulgence attached to this church and later extended to all Franciscan churches. It may be gained between noon of August 1 and midnight of August 2, or on the Sunday following.

Possession, Diabolical—The state of a person inhabited by the devil.

Poverty—One of the evangelical counsels, a voluntary renunciation of the right of ownership and the

using of goods in the manner of the poor.

Precious Blood—The Blood of Christ. (Cf. Principal Devotions.)

Predella—The platform immediately in front of the altar.

Prelate—In the strict sense of the term, one who has ordinary jurisdiction in the external forum. There are major and minor prelates.

Priest—An ordained sacred minister with the power to celebrate Mass, administer the sacraments, preach and bless.

Promoter of the Faith—An official of the Congregation of Rites whose main duty is to bring out the truth and prevent any rash decisions concerning the miracles and virtues of the candidates for beatification and canonization.

Prothonotary Apostolic—A chief secretary or notary of the Papal Curia for important recordings in processes such as canonization. Appointment to this classification puts one in the rank of dignitaries. It may be an honorary title conferred on priests outside of Rome; the highest grade of monsignori. The bearer of this title is at times permitted the use of the white mitre and to celebrate a form of the Pontifical Mass; he may also wear a pectoral cross and a prelate's ring.

Province—A territory comprising several dioceses and one archdiocese; a territory in which the members of a religious order are under the jurisdiction of a provincial superior.

Provost—The first dignitary of a cathedral or collegiate chapter, under the bishop, or the second dignitary under a dean. Superiors of some religious communities are called Provost General.

Pulpit—An elevated stand for preaching, situated on the Gospel side of the church except in cathedrals where it is on the Epistle side.

Purgatory—A place or state where departed souls, having died in the state of grace, suffer for a time before they are admitted into

heaven, in order to be cleansed from unrepented venial sins or to make satisfaction still due after the guilt of mortal sin has been remitted.

Pyx—A vessel of gold or silver in which the Blessed Sacrament is preserved or carried.

Quarantine—A term applied to a partial indulgence. The indulgence of quarantines remits as much temporal punishment due to sin as would equal forty days of public penance. The term has not been used officially since 1938.

Quasi-domicile—Residence giving full membership rights and duties within a diocese or parish, acquired by the intention of remaining in that place for the greater part of the year, or acquired by remaining in a place more than six months but without manifesting the intention of doing so. It ceases with departure and intention of not returning.

Quinquagesima—The last Sunday before Lent, marking a period of fifty days before Easter.

Rashness—A vice opposed to prudence and counsel by which one acts without consideration of actual conditions, without foresight or advice.

Red Mass—Liturgically, a Red Mass is any Mass celebrated in red vestments. In particular it is a Votive Mass of the Holy Ghost celebrated for the benefit of judges and lawyers that they may exercise prudence and equity in their official capacities.

Regina Coeli (Queen of Heaven)—The opening words of the Easter-tide antiphon of the Blessed Virgin, said, standing, in place of the Angelus and after the Divine Office, from Compline of Holy Saturday until None of the Saturday after Pentecost inclusively. It dates at least from the twelfth century.

Relics—The remains of holy persons, either parts of their bodies or possessions, entitled to veneration.

Relics of the Passion—There are various relics of the true cross to

be found principally in European cities: Brussels, Ghent, Rome, Venice, Ragusa, Paris, Limbourg, and Mt. Athos. The inscription placed above the cross is preserved in the Basilica of the Holy Cross of Jerusalem at Rome. The crown of thorns is kept at Paris. One of the nails was supposedly thrown into the Adriatic to calm a storm; another was made into the famous iron crown of Lombardy; another is in the Church of Notre Dame, Paris. The sponge is in Rome at the Basilica of St. John Lateran. The point of the lance is in Paris, the rest is in Rome. The robe is in the Church of Treves. The tunic is in the Church of Argenteuil near Paris. A part of the winding sheet is in Turin. The linen with which Veronica wiped Christ's face is in Rome. Part of the Pillar of the Scourging is in Rome, part in Jerusalem.

Religion and Science—There is no contradiction between religion and science since one deals with material things and the other with supernatural. Conflict arises only when the scientist tries to turn theologian or the theologian, scientist.

Reliquary—A vessel for the preservation and exposition of a relic.

Reparation—The making amends to God for evil done by men, such as rendering homage to Him in reparation for the irreverence done to the Blessed Sacrament.

Reserved Case—A sin or censure whose absolution is reserved to a religious superior, bishop, or the pope; some confessors have the special faculty of absolving from reserved cases. Cases are reserved either on account of the sin itself without censure, or because of the censures attached to it.

Restitution—An act of reparation made for an injury done to another. The injury may be caused by retaining what is known to belong to another, or by wilfully damaging the property or reputation of another.

Resurrection—The reunion, through His own power, of the soul

of Christ with His body, commemorated on Easter. The reunion on the last day of the soul of every man with his body after which the person will live either in heaven or hell.

Retreat—A few days withdrawal from worldly affairs for solitude, meditation, self-examination and amendment of life.

Ring—A circular band of metal, usually of gold or silver, worn on the finger. Its use in the Church as a part of the insignia of bishops, abbots, etc.; worn by nuns or sisters to denote their consecration to God and their symbolical betrothal to Christ, the wedding ring marks the marriage of a man and woman; a plain golden ring is sometimes conferred on doctors of theology but it is not worn at liturgical functions.

Ritual—A book used by priests, with forms to be observed by them in the administration of the Sacraments, and in such functions as churching, burials, and in most of the blessings which they can give.

Rochet—Knee-length, narrow-sleeved white linen vestment, the lower part being made of lace. It is worn by prelates and, with special papal indult, by other ecclesiastics.

Rogation Days—April 25, and the three days before Ascension Day, when special prayers are offered to appease God's anger at man's transgressions, to ask His protection in calamities, and for the blessing of the harvest.

Rosary—A set form of prayer recited on beads in which fifteen decades of Hail Marys are preceded by an Our Father and followed by a Glory Be to the Father. In saying each decade (ten beads) a mystery is contemplated. There are five glorious, five joyful and five sorrowful mysteries. The joyful mysteries are: Annunciation, Visitation, Nativity, Presentation of the Child Jesus in the Temple, and Finding of the Child Jesus in the Temple. The sorrowful mysteries are: Agony in the Garden, Scourging at the Pillar, Crowning with Thorns, Carrying of the Cross, and Crucifixion.

The glorious mysteries are: Resurrection, Ascension, Descent of the Holy Ghost, Assumption, and Coronation of the Blessed Virgin in Heaven.

Rota—The ordinary tribunal of the Roman Curia. Constituted for the hearing of appeals from all lower courts in the Church throughout the world.

Rubrics—Directions printed in red in liturgical books for the proper execution of liturgical functions.

Sabbath—The Jewish day of rest. Under the Christian law the day of rest was changed to Sunday in honor of the Resurrection.

Sabbatine Privilege—The early liberation from purgatory through the special intercession of the Blessed Virgin of persons who in this life fulfilled the following conditions: a virtuous life, observance of chastity, daily recitation of the entire Little Office of the Blessed Virgin, wearing of her scapular, dying in the state of grace. It is assumed that this intercession is made on Saturday.

Sacramentals—Rites, actions, prayers, or objects used by the Church for the purpose of obtaining from God through the prayers of the Church temporal and especially spiritual effects. Their efficacy depends principally on the power of the Church, secondarily on the quality of the minister and recipient. They remit venial sin insofar as they excite contrition for sin; they remit temporal punishment due to sin; they have the power of expelling devils; they can confer temporal benefits, e.g., health. But their principal effect is from the infallible power of the Church to help by her prayers those who seek to procure or increase sanctifying grace, and who will be aided in this by obtaining what they request.

Sacramentary—A book containing the rites for the Mass and the Sacraments generally.

Sacraments—Visible signs instituted by Christ to signify and confer grace. They are seven in num-

ber: Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Orders, and Matrimony.

Sacred Heart—The corporal heart of Christ, united to the fullness of His divinity and symbolic of His love; accorded supreme adoration in the Church. (See Heart of Jesus.)

Sacrilege—Irreverent treatment of sacred persons, places or things; a grave sin.

Sacristy—A room where vestments, church furnishings and sacred vessels are kept and where the clergy vest for sacred functions.

Sadducees—Jewish free-thinkers at the time of Christ, opposed to the Pharisees. They held only to the revelation of Moses, or the first five books of the Old Testament.

Saints—All inhabitants of heaven. In the strict sense, those who have received the official approval of the Church for public veneration, this approval being given because of the holy and virtuous lives which these persons lived on earth, and the attestation of God by certified miracles obtained through their intercession.

Sanctifying Grace—A supernatural gift infused into the soul at Baptism, rendering it capable of acting in a way to merit eternal happiness. Sanctifying grace is lost by mortal sin; recovered by repentance and the Sacrament of Penance.

Sanctuary—Space reserved for the high altar and the use of the clergy in a church; generally enclosed by a rail.

Sanctuary Lamp—The light continually burning before the Blessed Sacrament. This lamp is fed with olive oil or beeswax.

Sanhedrin—The Jewish supreme council and court of justice, composed of seventy members. The members were divided into three classes: the chief priests, the scribes, and the ancients.

Scandal—Words or actions having at least the appearance of evil and leading others to sin.

Scapular—A part of the habit of monastic orders, about the width

of the breast, worn over the tunic and reaching almost to the feet in front and behind. Common scapulars for the laity consist of two small pieces of woolen cloth connected by two strings or bands, so that one is worn on the breast and the other on the back. They denote that the wearer is associated with a religious order or association and they give the wearer the right to share in their spiritual blessings. There are eighteen small scapulars approved by the Church. The color of the cloth depends on the color of the monastic habit it represents, or on the mystery in honor of which it is worn.

Scapular Medal—A small medalion of metal with a representation of the Sacred Heart on one side and of the Blessed Virgin on the other. This may be worn in place of the small cloth scapular.

Schism—The term applied to a formal separation from the unity of the Church or from the jurisdiction of the Pope.

Scribes—The doctors and teachers of the Law among the Jews at the time of Christ.

Scruple—An unreasonable fear and anxiety that one's actions are sinful when they are not, or mortally sinful when they are only venial.

Seal of Confession—The obligation to keep secret, facts learned through sacramental confession, not to reveal them or make any reference to them.

Secret Societies—Societies which are formed to plot against the Church or State, whose members are bound to undue secrecy and absolute obedience to the head, and which employ a ceremonial equivalent to religious sects. Catholics are forbidden membership in such societies even though they offend in only one of the above. Freemasonry is forbidden under pain of excommunication. Membership in the following is forbidden under pain of grievous sin: Odd Fellows, Knights of Pythias, Sons of Temperance, and the Independent Order of Good Templars. The

same applies to secret societies of women.

Secular Clergy—Clergy who are not affiliated with religious orders, but rather give allegiance to, and are under the direction of, a bishop.

Secular Institutes—Societies, whether clerical or lay, whose members, for the sake of acquiring Christian perfection and exercising the apostolate fully, profess in the world the Evangelical Counsels, in order that they may be fittingly distinguished from other common associations of the faithful. They do not have the three public vows of religion, and do not impose common life or dwelling under the same roof on all their members.

Septuagesima—The ninth Sunday before Easter and the third Sunday before Lent.

Septuagint—The chief Greek translation of the Old Testament.

Seraphim—The first of the nine choirs of angels. They are considered closest to God because of their burning love.

Servile Work—Bodily as contrasted with mental labor.

Seven Last Words of Christ—After being nailed to the cross: "Father, forgive them for they know not what they do"; to the penitent thief: "Amen, Amen, I say to thee, this day thou shalt be with Me in Paradise"; to the Blessed Virgin and St. John: "Woman, behold thy son; behold thy mother"; in an agony of loneliness: "My God, My God, why hast Thou forsaken Me?"; parched with thirst: "I thirst"; when every prophecy foretold of Him had been fulfilled: "It is consummated"; lastly: "Father, into Thy hands I commend My Spirit."

Sexagesima—The eighth Sunday before Easter and the second Sunday before Lent.

Sign of the Cross—Sacred symbol used by Catholics to signify belief in the mystery of Redemption wrought by Christ on the Cross.

Simony—The sacrilegious vice of purchasing or selling ecclesiastical offices, benefices, and sacred objects.

Sins against the Holy Ghost—Despair of salvation, presumption

of God's mercy, impugning the known truths of faith, envy at another's spiritual good, obstinacy in sin, final impenitence. Those guilty of such sins stubbornly resist the influence of grace, and as long as they do so, cannot be forgiven.

Sins That Cry to Heaven for Vengeance — Wilful murder; sins against nature; oppression of the poor, widows, and orphans; defrauding laborers of their wages.

Slander — Attributing to another a fault that one knows him to be innocent of; doubly sinful since it destroys a good name and is based on a lie.

Socialism — A system based on collective ownership by society of the principal means of production, with equal distribution of profits and comforts of life among the citizens.

Sodality — An association of lay persons, meeting under certain rules for pious purposes.

Sorcery — A species of magic by which evil is brought on men or beasts with the aid of the devil.

Sorrows of the Blessed Virgin Mary — Prophecy of Simeon, flight into Egypt, loss of Jesus at Jerusalem, meeting Jesus on the way to Calvary, standing at the foot of the Cross, descent of Jesus from the Cross, burial of Jesus.

Species, Sacred — The appearances of bread and wine which remain after the Consecration.

Spiritism — A system of religion that attempts communication with spirits and departed souls by means of seances, table tapping, ouija boards, etc. Spiritism is condemned by the Church.

Spiritual Bouquet — An offering to God of religious practices and devotions for someone living or dead.

Spiritualism — The philosophical doctrine that all is spirit. (See also Spiritism.)

Spiritual Works of Mercy, The — To counsel the doubtful; to instruct the ignorant; to admonish sinners; to comfort the afflicted; to forgive

offenses; to bear wrongs patiently; to pray for the living and the dead.

Sponsor — The godparent at Baptism or Confirmation who promises to safeguard the spiritual welfare of the person baptized or confirmed.

State of Grace — Freedom from mortal sin, whether actual or original, implying also divine favor.

Station Days — This term is retained from the old custom of the clergy and faithful meeting in one of the churches of Rome on certain days, especially during Lent, for the celebration of Mass and other divine services. The pope or his delegate usually offered the Mass.

Stations of the Cross — A devotion commemorating the fourteen stages of Christ's passage from Pilate's House to Mount Calvary, first adopted by the Franciscans in 1350. The fourteen stations are: (1) Jesus is condemned to death; (2) Jesus takes up His Cross; (3) Jesus falls the first time; (4) Jesus meets His afflicted Mother; (5) Simon of Cyrene helps Jesus to carry His Cross, (6) Veronica wipes the Face of Jesus, (7) Jesus falls the second time; (8) Jesus comforts the women of Jerusalem; (9) Jesus falls the third time; (10) Jesus is stripped of His garments; (11) Jesus is nailed to the Cross; (12) Jesus dies on the Cross; (13) Jesus is taken down from the Cross; (14) Jesus is laid in the tomb.

Stigmata — The miraculous impress of the five wounds of our Saviour on the body of a person.

Stole — A long narrow vestment worn around the neck indicative of the priestly power. Bishops, priests and deacons must wear it when exercising their orders, administering the sacraments, blessing persons and things, as well as at Mass.

Stole Fees — Offerings made to priests who administer the sacraments.

Stoup — A vessel used to contain holy water.

Stylites — Religious men of early centuries who lived atop pillars, there performing acts of heroic penance.

Superstition — An excess in worship by which an object is given honor which belongs to God alone, or God is honored in ways unworthy and unfitting.

Surplice — A white linen garment worn over the cassock. It is a vestment proper to priests and clerics assisting in the sanctuary and in performing their sacred duties. Altar-boys wear it while serving Mass and at other Church ceremonies.

Suspension — A penalty by which a cleric is forbidden to exercise some or all of his powers or to accept the financial support of his benefice.

Tabernacle — The receptacle, silk-lined or gold plated, placed at the center and to the rear of the altar, wherein the Blessed Sacrament is reserved. The door of the tabernacle should be kept locked and its key kept in a safe place.

Te Deum — A hymn of praise and thanksgiving sung on solemn occasions. It is also recited daily in the Divine Office at the conclusion of Matins.

Temperance — One of the four cardinal virtues which imposes moderation and self-control in everything, but oftenest associated with the use of food, drink and sexual gratification.

Temporal Power — The right of the pope independently to hold and govern territory, such as Vatican City, and to be recognized by the nations of the world.

Temptation — An attempt of our lower faculties to rebel against the control of the will and to commit sin. This may come from the devil, another human being, or from one's own concupiscence. Temptation is never sin in itself, but easily leads to sin.

Tenebrae — The Matins and Lauds of Holy Thursday, Good Friday, and Holy Saturday, chanted publicly in the afternoon or the evening of Wednesday, Thursday, and Friday of Holy Week. Literally, the word means darkness and the service is symbolical of the sorrow of those days.

Tertiary — A member of a Third Order.

Theological Virtues — Those virtues which have God directly for their object: faith, or belief in God's infallible teaching; hope, or confidence in divine assistance; charity or love of our Supreme Friend. They are theological virtues because they tend toward God as man's ultimate end, and Supernatural because they cannot be acquired, but must be infused.

Theology — The science which treats of God and whatever in any way pertains to Him, studied in the light of revelation, tradition, Church decisions, and reason. Theology is divided into dogmatic, moral, mystical, and ascetical.

Third Orders — Associations sponsored by religious orders, of members of the laity and secular clergy living in the world but according to a rule and way of life related to that of the particular order. Members share in the prayers and privileges of the order.

Three Hours — A devotion, originated by the Jesuits, to be practised on Good Friday from noon to three o'clock in remembrance of the three hours our Lord hung upon the cross.

Thurible — The vessel in which incense is burned during sacred ceremonies (Cf Censer)

Tiara — A cylindrical headdress pointed at the top and surrounded with three crowns, which the Pope wears as a symbol of sovereignty.

Tithes — Offerings of the faithful for the support of their pastors originally the tenth part of one's income.

Titular Sees — Dioceses where the Church once flourished but which later were overrun by pagans or Moslems and no longer have a residential bishop. Bishops without a diocese of their own, e.g., auxiliary bishops, are given titular sees.

Tonsure — A crown made by shaving the upper part of the head, distinctive of clerics and religious. The ceremony in which some of the hair is clipped to symbolize that

one has been raised to the clerical state.

Toties Quoties — Lat. "as often as"—applied to indulgences, signifying they may be obtained as often as one wishes by fulfilling the requirements.

Tradition — Revealed doctrine pertaining to faith and morals, not contained in Sacred Scripture but infallibly handed down from age to age by the legitimate teaching authority of the Church. It supplies certain information which the Bible does not give.

Transubstantiation — The conversion of the whole substance of bread and wine, their species alone remaining, into the Body and Blood of Christ in the act of Consecration at Mass.

Treasury of the Church — The merits of Christ and the saints, from which the Church may draw to confer spiritual benefits, such as the granting of indulgences.

Triduum — A three days' prayer or celebration.

Urbi et Orbi — Lat. "for the city and for the world"—applied to the blessing given by the Pope on certain occasions.

Usury — A species of theft by which interest is unjustly exacted, or an unjust rate of interest is charged, for a loan.

Vatican City — Property owned and ruled by the Holy See, with extra-territorial possessions, mostly churches and palaces, amounting to about 160 acres.

Veil — One of the vestments worn by the priest at Benediction of the Blessed Sacrament (see Humeral Veil); the cloth covering the chalice before the Offertory and after the Communion; the covering of the head and shoulders worn by members of religious communities of women.

Venerable — A title given to persons because of their heroic virtue and sanctity, as the first step toward beatification and canonization.

Veneration — The reverence paid to saints, relics, etc. It is of a different kind and degree than that given to God.

Venial Sin — An offense against God in a light matter, or in a grave matter but in partial ignorance or without full consent of the will. It does not destroy the supernatural life of the soul or deprive the soul of the right to eternal salvation; it is, however, a partial aversion from God, weakening the soul and disposing it toward mortal sin.

Veronica's Veil — The cloth with which Veronica wiped the face of Jesus and on which the imprint of Christ's features remained; preserved at St. Peter's in Rome.

Vespers — See section: Principal Devotions.

Vestments — Distinctive garments worn by the clergy in the celebration of Mass and other divine services.

Viaticum — The word Viaticum means provision for a journey, and it is now used exclusively to denote Holy Communion given to those in danger of death.

Vicar Apostolic — A titular bishop or a priest who governs, in the name of the pope or apostolic see, a territory not yet established as a diocese.

Vicar Forane (V. F.) — A senior priest entrusted with vigilance over Church discipline in a deanery or section of a diocese. He has the power of calling and presiding at meetings of the clergy of that region.

Vicar General — A priest appointed by the bishop to help him rule the diocese. He is the second highest official in the diocese, is considered morally one with the bishop, and enjoys the same ordinary jurisdiction. His office ceases with the reign of the bishop.

Vigil — The day before a prominent feast, set aside for preparation, watching, prayer and fasting.

Vidi Aquam — The title of that variation of the "Asperges" which is sung during the Paschal season. It is derived from the first words of the Antiphon ("I saw water flowing from the right side of the temple," etc.).

Violation — The act whereby a church, chapel, or cemetery is dese-

crated through the commission of one of the following crimes: homicide (including suicide); sinful and serious shedding of blood; putting the church to sordid and impious uses; burial of an infidel or one excommunicated after sentence of condemnation. The church which has been violated must be reconciled, i. e., be revised according to prescribed form.

Virgin Birth of Christ—The doctrine that Christ, conceived by the Holy Ghost, was born of the Blessed Virgin Mary who, by divine intervention, remained a virgin before, during, and after the conception and birth.

Virtue—A habit by which one has the power and inclination to perform good acts. Virtues are natural (acquired and increased by repeating good acts) or supernatural (directly infused into the soul by God).

Visitation of the Blessed Virgin Mary—The visit of the Blessed Virgin, immediately after the Annunciation, to her cousin Elizabeth to help her before the birth of her son, John the Baptist. (See *Magnificat*.)

Visitor Apostolic—One sent by the Holy See with the special mission of observing and reporting the religious state of a given ecclesiastical district, or of a house or province of a religious community.

Vocation—The disposition of Divine Providence in diverse ways whereby persons are called to serve God in a particular state of life.

Votive Candles and Offerings—Candles burned before a statue or shrine in honor of our Lord or the saints and out of devotion to them. Offerings are presented in thanksgiving for favors received, either in virtue of previous promises or as free will offerings.

Votive Mass—Differing from the prescribed feast or office of the day, a Votive Mass may be offered for a particular intention under certain specific conditions: as directed by authority, or required by circumstances, or at the discretion of the celebrant. Special rubrics govern

the first two cases; as to the third, a priest may ordinarily offer a private Votive Mass on any day below the rank of a double.

Vow—A promise made to God with sufficient knowledge and freedom, which has as its object something that is possible, good, and better than its opposite. By a vow one binds himself under pain of sin, either mortal or venial, to the fulfillment of the promise. Public vows are either solemn, rendering all contrary acts invalid, or simple, merely forbidding or making unlawful all contrary acts.

Vulgate—The official Latin version of the Bible, founded on the translation of St. Jerome in the fourth century.

Whitsunday—The name used in England, from at least the twelfth century, for the feast of Pentecost; so called from the white garments worn at that time by those who received the Sacrament of Baptism during the vigil.

Wine—Pure fermented grape juice, unsoured, is used in the Mass and changed at the consecration into the Blood of Christ.

Witchcraft—Dealing with the devil, either directly or through someone who has a compact with him.

Worldling—One who prefers the ambition and show of the world, with its distractions and dissipations, to the serious and better things of life.

Worship—Homage paid to God. This is the highest form of reverence, and is paid to God alone. Veneration, which is reverence in lesser degree, is paid to saints and relics.

Zeal—Love in action, manifested in propagating the faith, sanctifying souls and making God better known.

Zimarra—The ordinary cassock of bishops and other prelates. It is black, with cape and purple sash, buttons and piping.

Zucchetto—A skullcap worn by bishops and other prelates.

THE PROTESTANT REFORMATION

(By Victor Mills, O. F. M., Professor of Church History, Holy Name College, Washington, D. C.)

(The following article does not deal with Protestant innovations introduced by Zwingli, Calvin and others outside of Germany. Moreover, the brevity of the article prohibits discussion of any one of the many controverted problems connected with the Reformation. The interested reader is referred to the following standard works in English. Grisar, *Martin Luther, His Life and Work*, London, 1930, also a six-volume work, *Luther*; Gilson, *Reason and Revelation in the Middle Ages*, New York and London, 1939, Huizinga, *The Waning of the Middle Ages*, London, 1937, Maritain, *Three Reformers*, London, 1932, Pastor, *The History of the Popes*, Volumes VII and VIII. Much valuable information will also be found in the following articles in the Catholic Encyclopedia: "Bible," "Luther," "Lutheranism," "Reformation," "Indulgences," "Tetzel," "Council of Trent," and related subjects listed in the Index volume.)

From every point of view, the Reformation was one of the most important events that ever occurred in the history of the Church, and, from every point of view, it was the most disastrous. The heresies of ancient times and the schisms of later times never attempted or never succeeded in setting up a form of Christianity essentially different from the form which had distinguished the Church since her foundation. Even the most bitter of the schismatics retained the Sacrifice and the sacraments which had always been held to be the principal means of grace in the Christian religion. And to that extent they retained a bond of unity with the Church. The Reformation severed even that bond and developed a new individualistic concept of church unknown to Christianity of the preceding sixteen centuries.

The Reformation was, and still is, a contest concerning the true form of Christianity. This explains to anyone who understands the part that religion plays in the lives of men precisely why the contest engendered such bitter feelings — feelings which have endured through so many generations. It was, and is, a contest over the thing that religious-minded men cherish most.

The materials available for a study of the Reformation and its leaders are more abundant and more detailed than in the case of any other historical event. Yet in spite of the wealth of sources and the long period of more than four hundred years during which they have been studied, there has been little agreement between the opposing camps as to their interpretation.

Even the name by which the great religious upheaval came to be known is a matter of serious dispute. Long before 1517, loyal and pious Catholics, lay and clerical, ardently desired and worked for reform — not of the Church, but in the Church. The real reform of abuses in the human element of the Church was accomplished by the Council of Trent. Hence it was not an inevitable contest. Three hundred years earlier, St. Francis of Assisi accomplished in Italy what Luther attempted in Germany. Francis' movement was theocentric, Luther's anthropocentric. Francis taught that the way of true reform lies in man's submission to the Will of God by being loyal to the Church which Christ founded; Luther entered the lists without sanctity or humility and insisted so stubbornly on his own will that he made individualism, or the subjective attitude, the cornerstone of his system.

To understand why and how the Reformation happened, it would be necessary to understand thoroughly a thousand influences and impulses, currents and cross currents, which preceded, many having their roots in the early Middle Ages and many others not to be sought in history at all, but in the complexity of fallen human nature.

Using the word "cause" in its widest sense of antecedent or preceding condition, we may say that the Reformation was caused remotely by the break down of the fundamental principles and attitudes that had characterized the Middle Ages

Remote Causes: 1) The conflict of the papacy with the Hohenstaufens, especially with Frederick II (1212-1250), divided allegiance and weakened faith 2) The dissolution of medieval unity was even more clearly manifest in the struggle of Boniface VIII with Philip the Fair, of France (1285-1314). 3) Both of these contests served to strengthen a growing nationalism as opposed to the universalism of the Middle Ages, and the latter quarrel immediately occasioned 4) the Great Schism of the West. 5) The period of the Great Schism saw the rise of new concepts of State and Church, for example, in the **Defensor Pacis** of Marsiglio of Padua and the conciliar idea of John Gerson 6) Two great heretical groups of the thirteenth century, the Cathari and the Waldensians, though totally different in nature, were both utterly revolutionary and affected the whole structure of society 7) John Wyclif (d. 1384), an English priest, propounded a concept of church without priesthood or sacraments. More Protestant than Luther, Wyclif taught absolute predestination and held the Bible to be the sole rule of faith 8) John Huss (executed 1415), a priest of Bohemia, took up the teaching of Wyclif and, while retaining the sacramental idea, combined the radical elements of Wyclif with the apocalyptic notions of Joachim of Flora

An even more subtle and insidious disruption was to be found in 9) the indifferentism of Renaissance culture, and 10) the relativism and subjectivism of the humanistic movement

Immediate Causes: At the beginning of the sixteenth century, Germany was afflicted by her own special problems — political and ecclesiastical

Politically, the entire territory was divided among hundreds of petty independent sovereigns, with a half-dozen or so leading princes ambitious to dominate the whole. The cities which had become wealthy because of increased commerce, sought independence. Many of the cities were ruled by bishops or princes in the clerical state, and conflicts between burghers and prince-bishops alienated many from the Church. The introduction of gunpowder in warfare caused the knights — the professional soldiers — to lose their importance and their means of livelihood, since the new method of warfare could make use of untrained peasants. The inactive and impoverished knights became freebooters and bandits. In the Diet of 1495, the ecclesiastics passed a law imposing labor on robber-knights, who thereupon, as a body became destructively anti-clerical

In the ecclesiastical domain, abuses of long standing had elicited sporadic but fruitless efforts of popes and the Roman Curia toward reform. The German princes had a monopoly over nominations to high ecclesiastical offices, with the result that these offices were filled with sons of noblemen, often men without priestly vocation, whose lives were at times openly scandalous and who, because of their noble connections, were able to resist reform. As might be expected, the lower clergy were for the most part no better than their superiors. Most bishops paid little heed to the training or formal education of the lower clergy, many of whom did not measure up to the standard of their calling and therefore had little or no elevating influence on the laity. Even the monasteries had fallen on evil ways. In them, too, noblemen or sons of noblemen often held the higher offices and countenanced or encouraged laxity of discipline

Good men were by no means wanting to the Church in Germany — men who were in dead earnest against the indifference and vice of ecclesiastical rulers; but bad men were just as earnest in their endeavor to perpetuate a situation which gave them security and power.

For years before the outbreak of the Reformation, the German nation as a whole had come to look upon the Holy See as being interested in

Germany only as a source of revenue. While some of the complaints were justified, selfish interests of individuals and groups exaggerated them to fire the resentment of the people against the Roman Curia.

Indulgences: The preaching of a plenary indulgence in aid of a fund to rebuild St. Peter's Basilica in Rome, was the immediate occasion that brought Martin Luther and his Reform doctrine on the stage of world history. By 1517 Luther, an Augustinian Friar, thirty-four years of age, was already a prominent figure in the newly founded (1502) University of Wittenberg. The preaching of the indulgence in the province of Magdeburg, to which Wittenberg belonged, was accompanied by scandal due in part to its association with money, but also in part to a wrong theory of indulgences held and taught by the priest commissioned to preach the indulgence. By the autumn of 1517, the subject of indulgences had become the burning topic of the hour. The castle-church of Wittenberg was also the church of the university. In it degrees were conferred and the university sermons were preached. It was dedicated to All Saints and the patronal feast, November 1, was usually celebrated academically by a discussion of some philosophical or theological question by professors of the university. Hence, when on October 31, 1517, Luther posted his challenge to meet all comers in a disputation of ninety-five theses on the subject of indulgences, his act required no particular bravery—it was a routine gesture of a university professor. Neither does the importance of the theses lie in the criticism of prevailing abuses—on this point Luther's criticism was largely justified. Their significance lies rather in the fact that they summed up and brought to a point Luther's own religious position, which by that time was already complete.

Luther: Most probably Luther himself had no idea that the posting of the theses would have such devastating and far-reaching consequences; most probably he had no thought of a definite break with the Church of which he was a priest. But the fact of the matter is that besides striking the spark which ignited a train long laid, Luther played a decisive role in the Reformation. In spite of the assertion of even some Protestant historians that Luther's contribution to the Reformation is small, he has become, and not without reason, its embodiment. Although Luther was in no sense of the word an original thinker, he was a tireless worker, an excellent preacher and a forceful writer. The new version of Christianity given to the Reform movement was the version that Luther had extracted from Ockham, D'Ailly, Biel, etc., colored by his own violent temperament and subjectivism. Luther himself enunciates scarcely a single thought which cannot be traced to a number of theologians before his time.

Luther's Doctrine: As finally developed and set forth in catechisms, confessions and concordances, Luther's doctrine is based on two principles: justification by faith alone, and private interpretation of the Scriptures. From these, particularly the first, all the rest derive. 1) Original sin completely changed man's nature so that human nature became totally corrupt; 2) Concupiscence is invincible; 3) By original sin man lost his free will, hence everything he now does is done with absolute necessity, therefore, he is deserving of neither reward nor punishment; 4) Justification is effected by the sinner trusting (believing) that God declares the believer to be just (Nominalism). Sins are covered, not wiped away. Justification does not require any inner change or disposition and can be lost only by loss of faith. Good works are of no value toward justification or eternity, hence the rejection of purgatory, prayer, indulgences, veneration of the saints, as well as of the distinction between mortal and venial sin; 5) The sacraments, of which Luther retained but two—Baptism and Communion—do not give grace. Christ is present in the Eucharist only at the moment of reception; 6) The Bible alone is the source and rule of faith. Each individual by means of an interior en-

lightenment is privileged to interpret the Scriptures for himself. Hence there is no need of a teaching authority in the Church; 7) Although Luther's concept of the Church kept changing until his death, he denied the necessity of a visible Church with tradition, institutions or means of grace.

The Bible: Contrary to a belief once popular, Luther did not "discover" the Bible, nor was he the first to translate it into the vernacular. The German historian Janssen proves that before Luther there were fourteen translations of the entire Bible in High German and five in Low German, besides a large number of editions of the Gospels and individual books of the Old Testament. In justice to Luther's translation, however, it must be said that it possesses true literary value, although, according to his own testimony, he did not hesitate to falsify the text to popularize his doctrine.

Some Conclusions: Luther endeavored to justify his revolt against the Church by insisting that he was trying to reform it. But to argue that abuses in the Church justify a rejection of the Church herself is contrary to the very notion of revelation upon which the reformers so strongly insisted. Hence it is that the Reformation did so much to confuse the notion of revelation and broke down the idea of submission to authority in the realm of the supernatural.

By denying the existence of a teaching authority and tradition, Luther set up the individual as a judge of the Scriptures and of religion itself. But very illogically he then taught that the individual is bound by a confession of faith to the objective Word of God. To those who first attempted to carry out his teachings to their logical conclusions, he denied the same liberty of Scriptural interpretation which he himself exercised. But the error which he enunciated as a principle soon gave rise to the division of Protestantism into numerous sects.

The End Results: Luther's work did not result in the restoration of primitive Christianity, but rather produced a revolution that bathed Europe in blood. Christendom was torn asunder and men's minds became confused in the presence of continually increasing religious divisions, rivalry and opposition, so that indifferentism and unbelief grew as rapidly as did the sects to which Luther's protest gave birth. Before his death in 1546, he was forced to complain that men were misinterpreting his teaching and that, under the new "Gospel," morals had grown worse than they had been under the papacy. As a matter of fact, his doctrine of justification by faith alone makes the moral element non-essential; and his denial of the freedom of the will as well as his teaching that concupiscence is invincible make the struggle against evil utterly useless.

For the many evils from which Christian life was suffering at the time, Luther provided not a single remedy—he could only denounce and destroy. He did not, of course, succeed in his cherished wish to destroy the Church, but the movement which he inaugurated did inflict untold harm on her and its consequences very directly influence almost every phase of life today. The effects on the Church, however, were not wholly evil. Some forty-six years after Luther's revolt the Council of Trent effectively remedied the abuses which had aroused his indignation, and the opposition which the movement continues to offer has been a powerful incentive toward preventing a recurrence of those evils.

Nowhere is Luther's tremendous influence on the Reformation more clearly seen than in the fact that his own violent temperament, his passionate will, subjectivity and disputatiousness became the earliest characteristics of the movement. To say that these characteristics have changed and are more rapidly changing in our day is merely to state a fact to which history and observation bear witness. The day of rapprochement is not yet. But it is the duty of every true Christian to pray and work that God may speed it.

PRINCIPAL HERESIES

Schismatics, according to the definition of Canon Law, are those baptized persons who "refuse to be subject to the Supreme Pontiff, or to have communication with the members of the Church subject to the Pope" (Canon 1325). The schismatic Eastern Orthodox Church is an example. Many heresies, e. g., Anglicanism, began as schisms. Separation from the Pope, the Vicar of Christ on earth and the custodian of Revelation, leads to errors concerning dogmatic truths.

Heretics are defined in Canon Law as "baptized persons who, while retaining the name of Christian, obstinately deny or doubt any of the truths proposed for belief by the divine and Catholic faith" (Canon 1325). The underlying idea of heresy is the selection of some truths and the rejection of others. Heretics arbitrarily assume the right to choose their beliefs, whereas only the infallible Church alone has the right to define dogmas and to propose to men the truths they are to believe.

Adoptionism (700-1177) — Leaders: Elipandus of Toledo; Felix of Urgel. Adoptionism taught that Christ in His divinity was the natural Son of God, but that in His humanity, He was only the Son of God by adoption, through grace. Pope Adrian I condemned these teachings in 785. They were again condemned in the decrees of the Council of Frankfurt in 794. Abelard (1079-1142) revived Adoptionism and denied the substantial reality of the Man Christ. This Neo-Adoptionism was condemned by Pope Alexander III in 1177.

Albigensianism (1175-1400) is a revival of Manichaean dualism. The Albigenses asserted the co-existence of two mutually opposed principles: a good spirit who created the spiritual world; and an evil spirit who created the material world. Because the evil spirit created the body, Christ the Redeemer could not have taken a genuine human body. Suicide was recommended; marriage condemned; and the sacraments denied. The Fourth Lateran Council in 1215 condemned this heresy. The devotion of the rosary, popularized particularly by St. Dominic, aided in repelling this heresy.

Anabaptism (1521-1553) — Anabaptists proposed to reestablish "primitive" Christianity, using Scripture as the sole rule of faith. The State was to be reconstructed along the lines of early Christian community life. Infant baptism was rejected because non-scriptural.

Anglicanism (1534-) — Leaders: Henry VIII (1491-1547); Cranmer (1489-1556). The Henrician Period of Anglicanism (1534-1547) set up an independent national church and transferred the supreme authority from the Pope to the Crown. The Elizabethan Period (1558-1603) carried the work of separation much further. With logical sequence, doctrinal and liturgical changes quickly followed the denial of papal supremacy. Scripture was declared the sole rule of faith. The Real Presence was denied, and the Mass was replaced by a communion service. The rite of ordination was changed, all mention of the sacrificial office of the priesthood being excluded. Invocation of the Blessed Virgin Mary and the saints was rejected as idolatry. The Anglican Church in the United States became known as the Protestant Episcopal Church, taking its name from the fact that it is governed by bishops. The tenets of Episcopalianism are the same as those of present-day Anglicanism.

Arianism (320-380) — Leader: Arius (280?-336). This first great heresy that rocked the infant Church was an attempt to rationalize the Trinity. Concerned principally with the relations between the Father and the Son, Arius found it necessary to subject one to the other in order to formulate a rational explanation. He assigned Christ a unique place in creation — the only one made by the Father — yet he made Christ a mere

creature. St. Athanasius was the champion of orthodoxy against Arius. The heresy was condemned at the Council of Nicea in 325.

Baptists (1600-) — Leaders: John Smythe, in England (d 1612); Roger Williams, in America (1600-1683). Baptists reject infant baptism, and consider only baptism by immersion as valid. Baptism and the Eucharist, the only two sacraments they admit, they consider as mere symbols. Scripture is their sole rule of faith. They allow private interpretation of Scripture. All non-scriptural doctrines and duties are rejected as without authority.

Berengarius, Heresy of (999-1088) — Berengarius taught a mere spiritual presence of our Lord in the Eucharist. His doctrine was condemned by various Synods (Rome, Vercelli, Paris, Tours) and finally by the Council of Rome (VI) in 1079. Although he retracted many times, nevertheless he persisted in his error until a few years before his death in 1088.

Calvinism (1541-1648) — Leader: John Calvin (1509-1564). The dogma of absolute predestination constitutes the essence of Calvinism. God wills the salvation of some and the damnation of others by a direct act of His will. Original sin has so completely vitiated human nature that man is deprived of free will, and justification must come from an extrinsic principle. Calvinism also denied the Real Presence. Presbyterians today profess Calvinistic doctrines, their name being derived from the *presbyteres* who, according to Calvin, held equal rank with the *episcopus* or bishop. Calvinism was condemned at the Council of Trent (1545-1563).

Catharism (1100-1500) was the forerunner of Albigensianism in the revival of Manichaean dualism. The Cathari are divided into two groups: the absolute dualists, who believed in the existence of two eternal principles; and the mitigated dualists, who considered the evil principle a mere fallen spirit. The Cathari believed in the migration of souls, rejected matri-

mony as evil, denied the authority of the State, and approved suicide. The Third Lateran Council in 1179 urged continued opposition against Catharism.

Christian Science (1879-) — Leader: Mary Baker Eddy (1821-1910). Christian Science contains elements of pantheism and idealism and rejects doctrine as the foundation of religion. It claims to heal ailments through the scientific application of faith. After Mrs. Eddy declared herself cured of hysterical fits through mental cure, she became interested in faith healing. In 1879 she founded the Third Church of Christ Scientist with 26 members and herself as pastor.

Congregationalism (1600-) — Leader: Robert Brown. Congregationalism teaches the freedom of the individual soul and the independence of the local church. The name was adopted by the Pilgrim Fathers.

Episcopalianism. See Anglicanism.

Eutychianism. See Monophysitism.

Gnosticism (117-400) — Originated in the East and consisted of many sects, all claiming a deeper and keener rationalistic insight into the doctrine of Christianity. The fundamental errors of the Gnostics consisted in placing reason above faith and disregarding all ecclesiastical authority. Many early ecclesiastical writers, particularly St. Irenaeus, strenuously combated its errors.

Hus, Heresy of (1400-). See Wycliff.

Iconoclasm (726-787) — Leader: Leo the Isaurian (717-741). The Iconoclasts rejected all veneration of images of Christ, and the Blessed Mother, also the veneration of all relics. St. John Damascene wrote against them. The Iconoclasts became fanatical, going about destroying pictures, statues and relics. The heresy was condemned at the Second Council of Nicea in 787.

Jansenism (1636-) — Leaders: Cornelius Jansenius (1585-1638); Antoine Arnauld (1612-1694); Pasquier Quesnel (1634-1719). Jansenism was a misguided attempt to

revive the ancient discipline of the Church, the Jansenists claiming to be strict followers of St. Augustine. Jansenius taught that men are free from external forces only, and not from internal forces, that is, the inward necessity or power to choose good or evil; that grace could never fail, even though man's will was in opposition, provided the grace was proportionately greater than the evil tendency of the will; that some Commandments are impossible even for the good to observe; that the good works of unbelievers are sinful; that Christ died only for a few. Innocent X condemned these errors in 1653. Arnauld proposed the insidious doctrine that for the worthy reception of Holy Communion severe penance for past sins and most pure love of God are required. Quesnel held that all love is sinful except the supernatural love of God; that every prayer of a sinner is sinful; that the Church consists of those who are *electi*; that sinners should not be admitted to the Holy Sacrifice of the Mass; that penance must be performed before absolution may be given. All these errors were condemned by Clement XI, in the Bull "Unigenitus" of 1713.

Judaizers (33-200) — Convert Jews who adhered to the observance of the Old Law. They held that pagans must first observe the Old Law before becoming Christians. They would make Christianity a mere branch on the parent tree of Judaism. The heresy split into several factions over the question of Christ's nature. Sts. Peter and Paul condemned this heresy.

Lutheranism (1517-) — Leaders: Martin Luther (1483-1546) and Melancthon, Luther's "theologian." The twofold principle of invincible concupiscence, and justification by faith alone constitutes the fundamental error of Lutheranism. Luther formulated the principle of private interpretation of Scripture; cast aside the Sacrifice of the Mass; ridiculed the doctrine of indulgences; taught that confession, fasting and mortification were not

necessary; denied the supremacy of the Pope; and repudiated celibacy of the clergy. He wrote, in fact, against most articles of Christian belief. The Council of Trent (1545-1563) condemned Lutheranism.

Macedonianism (342-381) — Leader: Macedonius (d. 362). The Macedonians denied the divinity of the Holy Ghost. They erred in saying the Holy Ghost is a creature: a ministering spirit who differs from the angels only in degree. The First Council of Constantinople (381) condemned this doctrine.

Manicheism (241-1600) — Leader: Mani (216-276). Manicheism is essentially a dualistic theory teaching that in the beginning there existed two sharply opposed principles; one good, the other evil. The creation of the world was the result of the struggle for supremacy between these two principles. Christ came clothed in an ethereal body to teach men the distinction between the kingdom of light and that of darkness. To facilitate the victory of the kingdom of light, marriage, use of meat and wine, an ordinary work were forbidden the elect. Manicheism was refuted by St. Augustine.

Methodism (1739-) — Leader: John Wesley (1703-1791). Methodism, a movement to infuse a higher life into the Anglican Church, drifted away from the Established Church and split into many denominations. The distinctive doctrines of Methodism are the "witness of the Spirit" to the individual soul and the consequent assurance of salvation, or the certainty of present pardon. Methodists admit two sacraments, Baptism and the Eucharist. They hold that Baptism does not produce sanctifying grace in the soul but merely increases faith. They regard the Eucharist only as a memorial of the Passion and death of Christ.

Modernism — Defined by Pius X as a "synthesis of all heresies," Modernism attempts to demolish

not only Catholicism but all supernatural religion. The fundamental error is that the religious soul must draw from itself the objects and the motives of its faith and realize the existence of God from the inner conscience and craving after the divine. Thus Modernism rejects all supernatural revelation, denies the divinity of Christ and rejects the authority of the Church established by Him. It is particularly insidious because it usurps Catholic terms to which it attributes new and false meanings. Pius X condemned Modernism, in the decree "Lamentabili" (July 3, 1907) and in the encyclical "Pascendi" (Sept 8, 1907).

Monophysitism (400-700) — Leaders: Eutyches and Dioscorus. The Monophysites (or Eutychians) denied the doctrine of two natures in Christ, stressing only His unity. They seem to have confused the notions of person and nature. In his "Epistola Dogmatica ad Flavianum," Pope Leo I set forth the Catholic teaching on the two natures in Christ. The heresy was condemned at the Council of Chalcedon in 451.

Monothelitism (625-681) — Leader: Sergius (d 638). Monothelites taught that Christ had only one will and one energy, at the same time both human and divine. By destroying the human will and activity which is necessary for the complete human nature, the Monothelites implicitly denied the humanity of Christ. The Third Council of Constantinople in 681 condemned the heresy.

Montanism (156-400) — Leader: Montanus. The basic error of Montanism consists in the inauguration of the reign of the Holy Ghost succeeding the time of Christ's revelation which had passed. As prophet of the new revelation, Montanus denied the divinity of the Church, declared that only Montanists could forgive sins. Montanism would have had few followers had not Tertullian, a leader in the early Church, joined its ranks.

Mormonism (1830-) — Leader: Joseph Smith (1805-1844). He claimed to have received from an angel the records of the prophet Mormon which were later proven fictitious. Established at Salt Lake City, the new church came to resemble Mohammedanism and adopted polygamy which was forbidden by the United States courts in 1871.

Nestorianism (400-) — Leader: Nestorius (d 451). The Church teaches that there is but one Person in Christ. Nestorius implicitly denied this doctrine by denying the divine motherhood of Mary. He held that Mary is only the Mother of the Man Christ, not the Mother of God. The Councils of Ephesus in 431 and of Chalcedon in 451 condemned Nestorianism.

Pelagianism (405-529) — Leaders: Pelagius, Caelestius, and Julian. Beginning with the idea that God's help was unnecessary to man (actual grace), Pelagius came to the conclusion that sanctifying grace was not necessary either. To be logical, he then denied the fact of original sin. Pelagius overstressed the free will of man in the problem of grace. He forgot to distinguish between the natural and supernatural end of man, holding that Adam was born to enjoy supernatural life as a natural reward. St. Augustine refuted Pelagianism. It was finally condemned at the Council of Ephesus in 431.

Presbyterianism. See Calvinism.

Quakerism (1648-) — Leader: George Fox (1624-1691). Quakerism, founded on isolated texts of Scripture, is a sect at variance with every existing form of Christianity. Its central doctrine is that of the "inner light" communicated to the individual soul by Christ. It rejects the priesthood, exterior ceremony, and authority.

Quietism (1680-) — Leader: Miguel de Molinos. Quietism teaches that Christian perfection consists in entire passivity of the soul and in such complete immolation of self

that there remains no desire for the individual's salvation, for virtue or for perfection; hence any movements of man's lower nature are considered licit. Quietism is a dangerous error which "would attribute the whole spiritual life of Christians and their progress in virtue exclusively to the action of the Divine Spirit, setting aside and neglecting the collaboration which is due from us" (Encyclical, "Mystici Corporis" of Pius XII). Sixty-eight propositions of Molinos' doctrine were declared heretical by Innocent XI, in 1687.

Rosicrucianism (1600-) — Leader: John Andrea (1586-1654). The Rosicrucians are a secret society conceived by Andrea and spread by means of the fictitious writings of an imaginary author, Christian Rosenkreuz. Rosicrucians claim special revelations on the wisdom and secret heritage of the ages, disparage recognized beliefs, claim not to be a religious society, indulge mainly in occultism, theosophy and hermetical philosophy.

Semipelagianism (420-529) — Leaders: Sts. Cassian, Victor of Marseilles, Gennadius, and Faustus. In refuting the Pelagians St. Augustine did in several instances overstress the divine element in grace. His theory of predestination was taken strictly by some monks of Marseilles. Fighting this state of affairs, St. Cassian and others again brought the factor of free will to the fore, and went a bit too far. They were in good faith, and would have corrected their error had attention been brought to it. What they taught, however, viz., that the beginnings of faith could be merited by man, was wrong and was accordingly condemned.

Swedenborgianism (1787-) — Leader: Emmanuel Swedenborg. He professed to have received revelations, and rejected the Trinity, original sin, the resurrection and all sacraments except Baptism and the Eucharist. He taught that after

death souls pass into an intermediate state preparatory to entering heaven.

Unitarianism (1570-) — A heterogeneous sect whose bond of unity consists more in its anti-dogmatic tendency than in its uniformity of belief. Its distinctive tenet is belief in a uni-personal God. The local church is autonomous.

Universalism (1750-) — The distinctive tenet of this doctrine is the final salvation of all souls. Present-day Universalists reject the doctrine of the Trinity. The reception of the sacraments is not enjoined, but Baptism and the Lord's Supper are administered.

Waldensianism (1180-) — Leader: Waldes. The Waldenses were an heretical sect claiming to practice Christianity in its pristine purity. Among the doctrinal errors are the denial of purgatory, of indulgences, and of prayers for the dead. Waldensians denounced all lying as a grievous sin, refused to take oaths and considered the shedding of human blood unlawful. The Third Lateran Council in 1179 condemned this heresy.

Wycliff, Heresy of (1350-) — Leader: John Wycliff (1324-1384). Wycliff claimed the Bible to be the sole rule of faith. He defended predestination, and denied freedom of the will and the doctrine of transubstantiation. He rejected the divine institution of the hierarchy and taught that the Pope is not the head of the Church and the bishops have no pre-eminence over other priests. He held that all ecclesiastical powers are forfeited or are in abeyance when the subject is in mortal sin. He taught that confession is useless, for man cannot help but sin, and that God approves sin. He thought that ecclesiastics who sin should be punished with the death penalty. After the death of Wycliff, John Hus spread his doctrines throughout Bohemia. The Council of Constance in 1414 condemned these doctrines as heretical.

THE CATHOLIC EASTERN CHURCHES

The division of the Catholic Church into two parts, the Western or Latin Church and the Eastern Church, is the result of political accidents: the division of the Roman Empire by Diocletian (284-305); again by the sons of Theodosius I (Arcadius in the East, 395-408; Honorius in the West, 395-423); and finally, the strengthening of the breach by establishment of the Holy Roman Empire by Charles the Great (Charlemagne) in 800. The Western Church comprises the patriarchate of the West, its Patriarch being the Bishop of Rome. The Eastern Church, originating within the boundaries of the ancient Eastern Empire whose capital was Constantinople (Byzantium), is not one similar integral body. Not since before the Council of Nicea (325) has there been a unified Eastern Church. At that Council three patriarchs were recognized, those of Rome, Alexandria and Antioch; by 451 two more were added: Jerusalem and Constantinople, the former only a title of honor. Thus four patriarchates constitute the Eastern Church, as opposed to the one Western patriarchate.

Any Catholic who is not subject to the Bishop of Rome as his patriarch but who does recognize him as the Supreme Pontiff of the Catholic Church is an Eastern Catholic. The term *Uniate*, frequently employed in the past, is not favorably regarded by Eastern Catholics. Hence its use is not approved by the Holy See.

It is a matter of little concern where the Eastern Catholic lives; he may be in North America or Syria; he still belongs to the Eastern Catholic Church of his patriarch. It is not possible to assign definite geographical limits to an Eastern Catholic Church and say this Church is found exclusively in such a place. Since the Eastern Catholics may move about, the Eastern Catholic Churches are found wherever Eastern Catholics dwell.

There are some foundational distinctions which when they are clar-

ified help to dispel much of the confusion concerning the Eastern Churches. They have to do with the terms, religion, patriarchate, rite, language and place.

The Catholic religion, founded by Jesus Christ, comprises specific truths, precepts and means of salvation by which those who profess it are united with God and, in virtue of this union, with one another. It is therefore one religion, not a plurality of religions. Hence one is a Catholic or not depending upon his adherence to or rejection of the tenets of the Catholic Church.

The five Bishops of Rome, Alexandria, Antioch, Jerusalem and Constantinople are all patriarchs. The patriarchate or geographical territory over whose inhabitants each rules comprises many dioceses whose bishops are subject to the respective patriarch (see *Patriarchs*).

A rite may be defined as the manner of performing all services for the public worship of God and the sanctification of men (see *Rites*).

Language naturally is concerned with rite but is its least important note. Any rite may be celebrated in any language without ceasing to be the same rite, e.g., the Mass according to the Roman Rite is said in the old Church Slavonic in parts of Yugoslavia and in Prague.

Lastly, place is of little moment in the Eastern Churches. At one time this was otherwise. When there were clear-cut geographical divisions of patriarchates, an Eastern Catholic was born within the limits of a particular patriarchate. Now a man belongs to his rite wherever he may dwell and his children inherit this quality from him where-soever they may travel.

When these distinctions are clear it can be seen that it is not necessary to hear Mass in the Latin language or to receive the sacraments according to the Roman Ritual in order to be a member of the Catholic Church. Unity of religion is not the same thing as uniformity of rite. The profession of the Cath-

olic Faith is not the same as the manner in which it is professed.

Though a discussion of the schismatic Eastern Churches is beyond the scope of this article, yet some consideration of them must be made when the Eastern Catholic Churches are classified. The greater part of the Eastern Catholic Churches are reunited portions of the schismatic Churches. The Maronite and Italo-Greek Churches, never having been in schism, are an exception to this rule. The Eastern Catholic Rites include the following: Coptic, Ethiopian, Syrian, Chaldean, Armenian, the two Malabar Churches in India, Byzantine and Maronite.

The Catholic Copts have their own Patriarchate. The old Coptic of their liturgy, which is Alexandrian in origin, is gradually being supplanted by Arabic, the present-day vernacular.

The Ethiopian Catholics were converted from the Ethiopian National Church which went into schism with the Copts. Their rite is substantially Coptic (Alexandrian), with Geez, the classical language.

The Syrians were converted from the Jacobites in 1781. Their patriarch lives at Beirut. A derivation of the Antiochean Rite is used in a Syrian dialect.

The Chaldeans were converted from Nestorianism. They use an adaptation of the Antiochean Rite with the Syriac language. Their immediate superior lives at Mosul as Patriarch of Babylon.

The Catholic Armenians were converted from the Armenian National Church. The head of this group is the Armenian Katholikos, Patriarch of Cilicia. They are found principally in the Levant, Italy and Austria. Their rite, derived from that of Antioch and Caesarea and influenced by the Latin ritual, is in exclusive use among Armenians.

The Malabarese were converted from the Malabar Christians in India in 1599. They lack a patriarch,

having instead two ecclesiastical provinces headed by their own Metropolitans. The city Ernakulam is the center for Catholics of the Chaldean Rite of Malabar (which shows noticeable Western influence), this branch has been Catholic since before 1599. After Mar Ivanios' conversion, he became in 1932 the Metropolitan of the new province for the faithful of the Antiochean Rite of Malankara, centered in Trivandrum.

The Byzantine Catholics are the Catholic counterpart of the extensive Orthodox Church (see Orthodoxy). These Eastern Catholics have no common authority other than that of the Supreme Pontiff. They represent groups which have never been in schism and others which have been reunited to Rome in different countries and at various times. Their common bond, besides union with the Supreme Pontiff and all it implies, is the use of the Byzantine rite (that used by the Greek Orthodox, i. e., the schismatic Church in Constantinople) at least in its fundamental notes, even though this rite is used in various languages. Within this group there are several divisions. (1) Melkites in Syria and Egypt using Arabic liturgically and subject to the Patriarch of Antioch; (2) Greek Catholics in Greece and Turkey using Greek liturgically; (3) Ruthenians (Ukrainians and Carpatho-Russians) in Europe and the Americas using Old Slavonic; (4) Bulgarian Catholics also using Old Slavonic; (5) Rumanian Catholics using their own language liturgically; (6) Italo-Greeks in Italy, Sicily using Greek liturgically but with many Latin modifications in their rite; (7) Russian Catholics using Old Slavonic in their liturgy. Since the Revolution in 1917 this Church has been practically extinct in Russia, but has made some gains among Russian refugees in Europe, America and China. Rome is keeping this Church alive by instituting colleges for Russian priests (even from other nations and rites) in various countries of the Latin Rite.

The Maronite Church is a group with no counterpart, there is no such thing as a schismatical Maronite. They are found in Lebanon, Egypt, Cyprus and the United States. Their liturgy is basically Antiochean with modifications including the use of the Syriac tongue.

This completes the list of the Eastern Churches. These Eastern Churches, with the exception of the Maronites, have counterparts in the various dissident Eastern Churches of the corresponding rite; some of them are heretical (Nestorian and Monophysite), others are considered as merely schismatical and commonly called "Orthodox."

The attitude of Roman Catholics of the Latin Rite towards Catholics of the Eastern Rites varies considerably with the extent of their knowledge. Many do not know that there can be and are Catholics who do not pray before statues of the Blessed Mother of Christ and St. Joseph, who have never been to Benediction of the Blessed Sacrament, who do not genuflect in passing before the Blessed Sacrament. Those who have heard only superficially about the Eastern Churches are inclined to consider them a cross between Catholicism and Protestantism, and this attitude unfortunately has been fostered quite strenuously by Anglicanism. These

Easterners are Catholics and have as much right to be so treated as Latins. Regarding faith and morals they must be numbered with the Romans. Schism and heresy to the Eastern Catholics are as abhorrent as to those of the Roman rite.

At the beginning of the fourth century Christendom presented a picture of unity in regard to faith, morals and obedience to the Bishop of Rome as the visible head of the Church. Uniformity of rite was not then and is not now the ideal of the Holy See. No Catholic can be more Catholic than the Holy See, and Benedict XIV in speaking of the schismatics and Eastern Catholics in the East has aptly expressed the attitude of the Church: "Eastern Christians should be Catholics, they have no need to become Latins."

Indeed the Catholic Eastern Churches are the living proof of the Church's universality. Eastern schisms have been largely the outcome of political quarrels. The Eastern Catholics in remaining loyal to the Holy See and preserving the bond of faith have cast aside their political, social and economic aspirations and come not as Greeks and Slavs and Russians and Armenians and Syrians but as Catholics to rally around the Holy Father uniting their efforts with his to "restore all things in Christ."

LITURGY AND RITES

Liturgy and rite are not the same thing. Liturgy is the broader term. It denotes the public act of worship, rite is the manner in which the act of worship is performed. Specifically the liturgy is the Church's public and lawful act of worship performed and conducted by the officials whom the Church has designated for the post—her priests. The whole collection of services used in public worship in a certain church or group of churches comprises a rite. But while the indiscriminate use of the two terms is thus not exact, common usage as expressed by many authorities on the liturgical question permits the practice.

The early history of rites is obscure. At the Last Supper the Apostles saw Christ institute the Holy Sacrifice. Later in their apostolic journeys it was natural to embellish the essentials of the Mass and the sacraments which they had learned from Christ with additions of their own choosing. The additions were the outgrowth of reverence, custom and necessity. According to their own temperament and the needs of their people in various parts of the world, the Apostles and their successors devised

appropriate ceremonies to accompany the Holy Sacrifice and the administration of the sacraments. During the period of persecution rites were numerous and diverse. After the peace of Constantine when the Church became better organized, local practices were combined and the rites became more uniform throughout ecclesiastical provinces. The patriarchs imposed some uniformity of rite within the regions of their jurisdiction, and in this way the old Patriarchates of Rome, Alexandria and Antioch are responsible for the foundations of all the rites used in the Church today. Although all Europe practically belonged to the Roman Patriarchate, still Gaul and Northwest Europe had special rites till the seventh and eighth centuries.

The Rites of the Western Church

Roman Rite — For all practical purposes this is the one universal rite used in the Western Church. With an isolated exception here and there, Latin is the only language used.

Gallican Rite — This rite, as a separate thing, has disappeared, but it has not departed without having left traces of its influence on the Roman Rite. Its name is derived from the country where it was principally used, that is, Gaul. There are, however, two extant remnants of this rite.

Ambrosian Rite, also called Milanese, which is in use in the Archdiocese of Milan.

Mozarabic Rite, which is used in the Cathedral of Toledo and on three days during the year in the Cathedral of Salamanca.

The Rites of the Eastern Church

(See also Catholic Eastern Churches)

There are five principal rites which are used in their entirety or in modified form by the various Churches of the East. They are the Byzantine, Alexandrian, Antiochean, Armenian and Chaldean.

Byzantine Rite — This was originally proper to the Church of Constantinople. It is based on the Rite of St. James of Jerusalem and that of the churches of Antioch, and reached Constantinople through Caesarea. The rite was reformed by St. Basil and later by St. John Chrysostom. It is now used by the whole Orthodox Eastern Church, by many Eastern Catholics and is the most widely spread rite after the Roman.

The Liturgy of St. John Chrysostom is the ordinary one. The Liturgy of St. Basil is used for the Sundays of Lent (except Palm Sunday), Maundy Thursday, Holy Saturday, the Vigils of Christmas, Epiphany and the feast of St. Basil.

Alexandrian Rite — There are no extant records of this rite, called also the Liturgy of St. Mark, but existing manuscripts of the old rite, after it was somewhat modified by the Copts and Melkites, reveal the general outlines of the ancient liturgy.

The Coptic Church uses an adaptation of the Byzantine Rite of St. Basil for ordinary days and Sundays, that of St. Mark and that of St. Cyril are used on their respective feast days; and the Liturgy of St. Gregory Nazianzen is used on the great feast days.

The Ethiopian Church uses an expanded version of St. Mark's Liturgy. The liturgy is substantially that of the Coptic Church.

Antiochean Rite — This rite is the source of more derived rites than any of the other parent rites. Its origin may be traced to the Eighth Book of the Apostolic Constitutions and to the Liturgy of St. James of

Jerusalem, the "brother of the Lord." This latter ultimately spread to the whole patriarchate, displacing the older form of the Apostolic Constitutions.

Armenian Rite—This liturgy is essentially the Greek Liturgy of St. Basil, and is considered to be an old form of the Byzantine Rite. It is used exclusively by all Armenians.

Chaldean Rite—By some writers this is classed under the Antiochean Rite. Though there is historical evidence for such a derivation, in the list according to the Sacred Congregation for the Oriental Church it is separate and considered a distinct rite. There are two broad divisions: the Chaldean properly so called, used by the Chaldeans, and the Malabarese, employed by the Malabar Catholics.

Some Liturgical Practices Common to All Eastern Rites

Eucharistic Liturgy—Among the Orientals, leavened bread is used by all, with the exception of the Maronites and the Armenians who use unleavened bread, and the Ethiopians who may use either one or the other. All have Communion under both species except the Maronites. Communion under one species is usual among the Chaldeans and it is permitted among the Ethiopians. On the Vigils of Christmas and Easter the liturgy is celebrated in the evening by the Syrians (Western) and the Chaldeans. This latter body also celebrates it in the evening on the Vigil of Holy Thursday.

Holy Orders throughout the East has only two minor orders, lector and subdeacon, in addition to deaconship and the priesthood. The Armenians are to be excepted, for they have the same four minor orders and the three major orders as in the Western rites.

SICK CALLS

When the priest is called to administer the Sacraments in our homes to the sick, the following preparations should be made:

1. The room should be clean and suitably ornamented.
2. A small table should be conveniently placed, covered with a white cloth.
3. A crucifix placed in the center of the table.
4. Two blessed candles placed in candlesticks on the table. These should be lighted when the priest is expected.
5. A vessel containing holy water should be provided, and a sprinkler if possible.
6. A glass of fresh water placed on the table, a teaspoon and a plate with small crumbs of bread for cleansing the oil from the hands of the priest.
7. A white cloth or towel placed ready to be used by the sick person while receiving Holy Communion.
8. Some cotton wool provided to wipe away the anointing.

When the priest is known to be carrying the Blessed Sacrament, it is a very laudable custom for one of the family to meet him at the street door with a lighted candle and escort him to the sick room. All those present in the room should kneel when the priest enters with the Blessed Sacrament.

During the administration of Communion and Extreme Unction the members of the family should assemble in the sick room and pray for the patient.

A SYNOPSIS OF THE ENCYCLICAL "MEDIATOR DEI" OF POPE PIUS XII ON THE SACRED LITURGY

Definition and Regulation—The sacred liturgy is the public worship which our Redeemer, as Head of the Church, renders to the Father, and likewise which the society of Christ's faithful renders to its Founder and through Him, to the Heavenly Father. It is, therefore, the public worship of the Mystical Body of Jesus Christ, of its Head and of its members. The liturgy fulfills the necessary duty of worship which the individual and society as a whole owe to God; for through this worship the sanctifying and redemptive work of Christ is continued. The purpose, then, of the liturgy is twofold: the greater glory of God and the sanctification of men. Liturgical worship is both external and internal, for man is made up of both body and soul. It must be external since everything which comes from the soul of man necessarily expresses itself outwardly; and it must also be social because divine worship pertains to the whole of mankind. It is this latter aspect which is so fittingly expressed by the ceremonies which surround liturgical rites and make evident the unity of the Mystical Body, stimulate souls to the veneration of holy things and elevate the mind to supernatural realities. The principal element of divine worship is, however, the internal, without which religion would become mere formalism lacking foundation or content. God is not worthily honored unless the minds and souls of the faithful are lifted to Him. Therefore, private interior piety goes hand in hand with the liturgical rites and one may not be emphasized to the exclusion of the other. Meditation and other similar private devotions are necessary to strengthen the will in following the path toward Christian perfection. Although public liturgical prayer has a greater excellence than private prayer, yet through the latter the faithful become properly disposed to receive the sanctifying action of the liturgical rites.

The Sacrifice of the Mass, Sacraments, Divine Office and Sacramentals comprise the liturgical worship of the Church. Because of its public character, there is found in the liturgy an outstanding expression of the faith of the Church, and the regulation of the liturgy is solely in the hands of the ecclesiastical authority. It is the right of the Supreme Pontiff alone to judge and establish what is to be done in divine worship and to introduce and approve new rites or change those he judges should be changed.

Since the time of Pope Sixtus V, the official expression of the will of the Holy Father is to be found in the decisions of the Sacred Congregation of Rites. The bishops are only guardians whose duty it is to see that the rules of the Holy See are carried out throughout the world. Individual priests have no right to regulate the sacred rites on their own authority. The bishops, however, are to establish in their dioceses a commission of priests to assist in promoting the faithful observance of the Church's liturgical laws.

In particular, several practices which have arisen in modern times are to be reprobated. Many people, appealing to ancient usages, have sought to re-introduce these ancient practices to the detriment of some now in use in the Church. It is an entirely false theory to hold that antiquity alone is the sole criterion of the liturgy. Because the regulation of the liturgy pertains to the lawful authority within the Church, her present regulations must be followed. Ancient ceremonies and forms now in disuse may not be revived indiscriminately; for instance the attempted restoration of the altar to its primitive table form, the exclusion of black as a liturgical color, the rejection of statues and polyphonic music, etc. The use of the vernacular is prohibited except in particular cases where this has been specifically permitted. In the celebration of feast days the

rubrics of the ecclesiastical calendar must be followed, and no deviations from these are allowed

Mass and the Eucharist—The center of the Christian religion is the Holy Eucharist, for in the Mass, Christ, through an unbloody immolation, renews that which He accomplished on the cross by offering Himself to the eternal Father as a most acceptable Victim. Although acting through the priest, Christ is the principal offerer of the sacrifice and He renders glory and thanksgiving to the Father, satisfies for the sins of men and petitions for our needs. That God's plan of redemption may be accomplished in each soul, it is necessary that men individually come into vital contact with the reservoir of grace built upon Calvary with the blood of Christ. It is thus the principal duty of all Christians to participate in the Mass in union with the priest. Though only he, through reception of Holy Orders, can accomplish the unbloody immolation through the words of consecration and place the Victim upon the altar, the faithful, in a restricted sense, can offer the Mass. They offer the sacrifice through the hands of the priest and by joining their prayers with his. They should also seek to immolate themselves with the Victim, Christ, by zealously striving to overcome sin and to conform their lives to that of Christ. Nevertheless, the actual offering of the Mass takes place whether the faithful are present or not, for when the priest renews that which our Lord did at the Last Supper, the sacrifice is completed.

The use of the Missal by the faithful is praiseworthy, and they may also join in assisting externally as long as this be done in conformity with the regulations of the Church by responding to the priest, singing hymns or the liturgical chants. These particular methods of assisting are not, however, necessary, nor may they be forcibly imposed upon the faithful since other exercises of piety may be easier and more fitted to increasing the devotion of some. In each diocese, the bishop should set up an advisory committee to promote the liturgy. All methods of participating in the Mass, however, should have the purpose of nourishing and increasing the devotion of Christians and their intimate union with Christ.

To complete the sacrifice of the Mass the priest must communicate, and it is most desirable that those who assist at the Holy Sacrifice do the same. Through Holy Communion the faithful partake of the sacrifice and share abundantly in its fruits. It is commendable for the faithful to desire to receive, in Holy Communion, hosts which have been consecrated at the very Mass which they attend, for this demonstrates clearly their participation in the Sacrifice of the Mass. Nevertheless, they really partake of the fruits of the sacrifice if these hosts have been consecrated at another Mass, and Communion may even be distributed, for sufficient reasons, outside the time that Mass is actually being celebrated. Everyone who receives Holy Communion, however, is bound to make a personal thanksgiving for at least a short time afterward.

Because the Holy Eucharist is both a Sacrifice and a Sacrament producing grace and containing, in a permanent way, the Author of grace, the Church has gradually developed the cult of the Blessed Sacrament distinct from the Mass. Adoration, processions, visits to our Lord in the tabernacle and Benediction of the Blessed Sacrament are devotions which have arisen in the course of the centuries to promote the supernatural life of the faithful throughout the world. All such devotions, therefore, are to be fostered as much as possible among the faithful.

Divine Office—The Divine Office is the prayer of the Mystical Body of Jesus Christ to God in the name of all and for the benefit of all when it is said by priests and other ministers of the Church or by religious delegated by the Church for this purpose. Although only these are

strictly bound to recite the Divine Office, the faithful should be encouraged to participate in the recitation or the singing of at least Vespers on Sundays and feast days. This is one of the best means of fostering the piety of the faithful

Liturgical Cycle — The feasts of the Church are arranged throughout the year in the Liturgical Cycle. This Cycle centers about the mysteries of the life, death and resurrection of Christ in order to keep before the minds of the faithful the eminent example of holiness which all must imitate. The Church seeks to emphasize the various aspects of Christian life in the different seasons of the liturgical year. Advent teaches us voluntary penance and mortification for past transgressions, Christmas, the intimate union we must seek with Christ through reform of our lives. Epiphany recalls the vocation of all people to salvation through Christ. Septuagesima and Lent stress the special need of penance and prayer to appease God for our sins and obtain His help. Holy week brings to mind the principal mystery of our salvation through Christ and teaches us to bear our crosses willingly and to die to sin. Easter tells of the spiritual resurrection we must make from the death of sin to a holy life in the service of God. Finally, Pentecost teaches us the necessity of co-operating with the Holy Spirit so that He may inflame our minds with divine love and assist us in the sanctification of our souls.

At the same time the Church brings before our minds during the year the lives of the saints as further examples of holiness. For these men and women were holy in that they sought to imitate the virtues of Jesus Christ. Above all is honor given to Mary, the Mother of God, who followed more closely than any other the life of Christ. Because of this she enjoys the most favor and power with the Most Sacred Heart of Christ and, through Him, with the Father. She became our Mother on Calvary and to her protection all are entrusted. She holds out her Son to us, teaches us all virtue, and with Christ offers to us all the assistance we need.

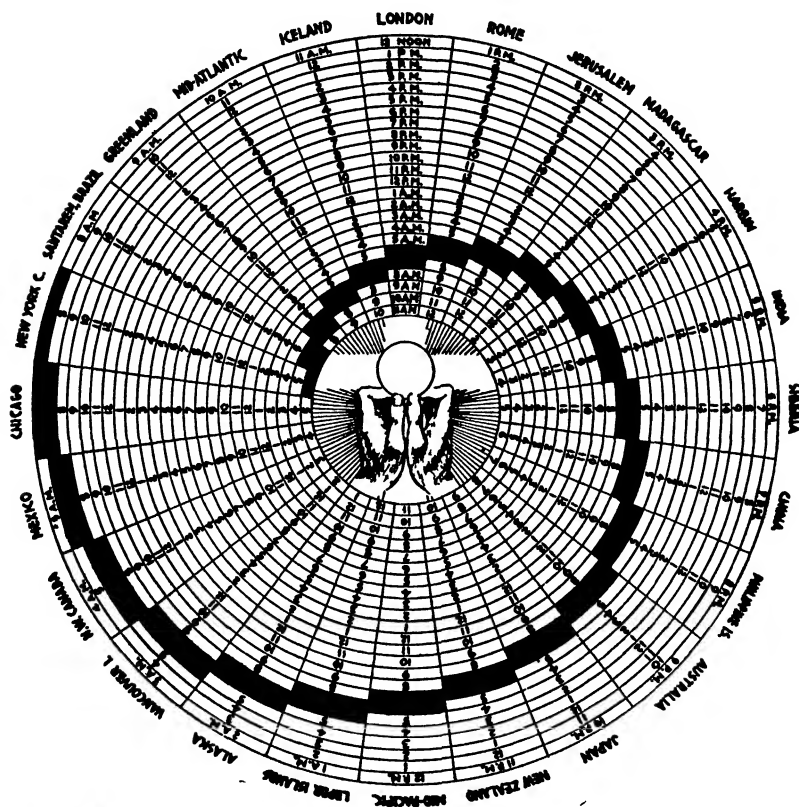
Private Devotions — Besides the liturgical rites, there are other forms of piety not strictly liturgical which are useful to Christian people. These dispose the faithful to take part in the liturgical functions with more abundant fruit by purifying them from sin and nourishing the spiritual life, this keeps the liturgical ceremonies from degenerating into empty ritualism. Devotions of this sort which have been approved are to be retained and should not be changed to conform strictly to the pattern of a liturgical rite. However, vigilance must be exercised against the creeping in of anything improper or undignified, or opposed to true piety. Among such devotions which have received particular approval are meditation or mental prayers, retreats, visits to the Blessed Sacrament, examination of conscience, prayers to the Blessed Virgin, especially the Rosary, Stations of the Cross, devotions in honor of the Sacred Heart in June and in honor of the Blessed Mother of God in May, as well as novenas and tridiums.

Liturgical Apostolate — Gregorian chant should be promoted in seminaries and religious institutes. Moreover, it should be restored to popular use by teaching the faithful to chant parts proper to the people. Besides chant, congregational singing should be encouraged. Modern music, if becoming in spirit, is not to be excluded.

Special emphasis should be given in seminaries to teaching the ceremonies of the liturgy, and the faithful should also be given special instructions on the liturgy by means of conferences and timely sermons dealing with this important aspect of Christian living.

MASS DIAL

"FOR FROM THE RISING OF THE SUN EVEN TO THE GOING DOWN,
MY NAME IS GREAT AMONG THE GENTILES, AND IN EVERY PLACE THERE IS SACRIFICE,
AND THERE IS OFFERED TO MY NAME A CLEAN OBLATION"



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THE ETERNAL SACRIFICE

Each concentric circle indicates the clock time in various parts of the world, based upon the common prime meridian at Greenwich. Thus, when it is 12 noon in London, it is 2 p. m. in Jerusalem. The black spaces represent the hours of 6 and 7 a. m., the usual time for the celebration of Mass. To find out where Mass is being celebrated at any given hour, find that hour in your own meridian time; then follow that concentric circle until you reach the two black spaces. Thus at midnight in New York City, the Eternal Sacrifice is being offered in Rome and Jerusalem.

The Mass

WHAT THE MASS IS

Jesus Christ Himself instituted the Mass at the Last Supper the night before His death. "Jesus took bread, and blessed, and broke: and gave to His disciples, and said: Take ye and eat. This is My Body. And taking the chalice, He gave thanks, and gave to them saying: Drink ye all of this. For this is My Blood of the new testament, which shall be shed for many unto the remission of sins" (Matt. 26:26-28). In these words of institution we find the one essential element of the Mass — the Consecration. Through the course of centuries the Church has added various prayers and ceremonies, but the essence of the Mass is the sacred words of Him Who gave the Mass to us as a loving memorial of His death on Calvary.

The Council of Trent summarizes and defines the Church's teaching in reference to the Sacrifice of the Mass as follows:

(1) There is in the Catholic Church a true Sacrifice, the Mass, instituted by Jesus Christ; the sacrifice of His Body and Blood under the appearances of bread and wine.

(2) This Sacrifice is identical with the Sacrifice of the Cross, inasmuch as Jesus Christ is Priest and Victim in both; the only difference lies in the manner of offering, which is bloody upon the Cross and bloodless on our altars.

(3) It is a propitiatory Sacrifice, atoning for our sins, and the sins of the living and of the dead in Christ, for whom it is offered.

(4) Its efficacy is derived from the Sacrifice of the Cross, whose superabundant merits it applies to us.

(5) Although offered to God, alone, it may be celebrated in honor and memory of the saints.

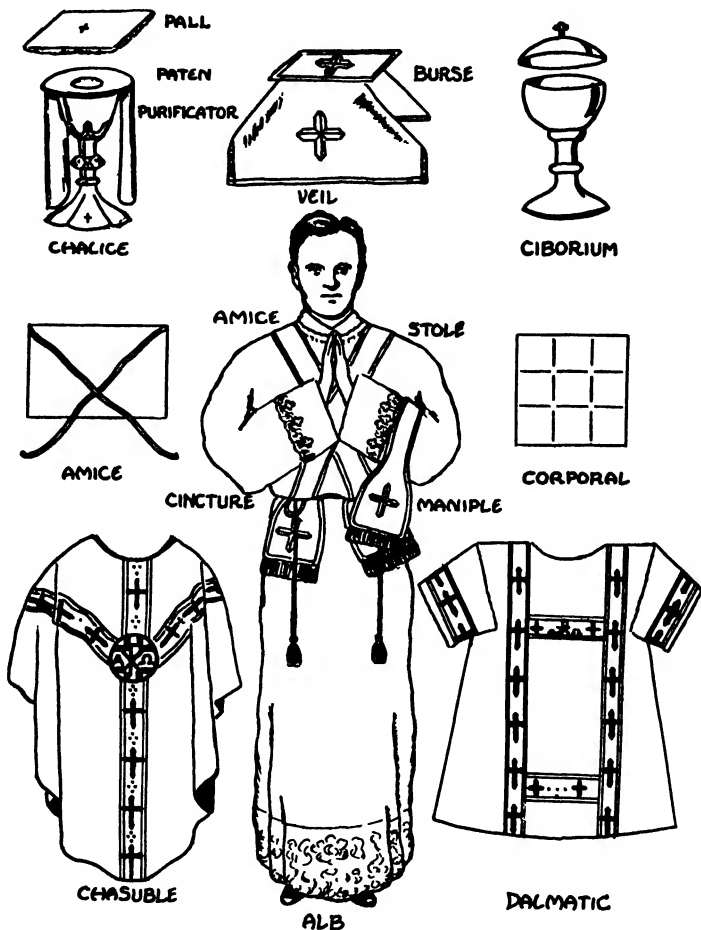
(6) The Mass was instituted at the Last Supper when Christ, about to offer Himself on the altar of the Cross by His death (Heb. 10:10) for our redemption (Heb. 9:12), wished to endow His Church with a visible Sacrifice, commemorative

of His Bloody Sacrifice of the Cross. As High Priest, according to the order of Melchisedech (Ps. 109:4), He offered to His Father His own Body and Blood under the appearances of bread and wine, and constituted His Apostles priests of the New Testament to renew this same offering until He came again (1 Cor. 11:26) by the words, "Do this for a commemoration of me" (Lk. 22:19; 1 Cor. 11:24).

Instituted by Jesus Christ, the Mass is the most perfect act of worship that man can make to God, his Creator and Redeemer. By the Mass we call to mind particularly the Passion and death of Christ. But around this central thought of Calvary is built up also the other events of Our Saviour's life. In the "Sunday Cycle" which begins with the first Sunday of Advent we follow the earthly life of Our Saviour through its every stage until we come finally to the last Sunday after Pentecost which describes the Last Judgment and the coming of Christ in power and majesty. The "Festal Cycle," i. e., the Masses in honor of the Saints, is interwoven with the story of Christ's earthly life in the liturgy of the Mass. But in the very center and heart of it all stands the hill of Calvary with its Cross of Sacrifice.

The Mass is the unbloody renewal of the Sacrifice of Calvary, and has the two essential characteristics of sacrifice: oblation and immolation of the Victim. These two actions occur during Mass, in which the Consecration is the essential, and the Communion an integral part.

Briefly, the Mass is the perpetuation of the Sacrifice of Calvary; the most perfect act of worship that can be made to God; the Banquet at which our Crucified Saviour communicates Himself to us as food and drink for our souls.



SACRED VESSELS and VESTMENTS

USED IN THE CELEBRATION OF MASS

THE CHURCH EDIFICE AND LITURGICAL APPURTENANCES

The church is a sacred building dedicated to divine worship and open to all the faithful who assemble there to offer up the Holy Sacrifice of the Mass and there take part in other services. What distinguishes a Catholic church from all other sacred edifices is the fact that every Catholic church becomes, through the Mass, the dwelling place of God.

During the first three centuries of Christianity there were no special buildings consecrated to Eucharistic worship. Services were held in private homes (Acts 2 46; Rom 16 5, 1 Cor 16:15; Col 4 15) The persecutions of those early days made it impossible to have public places of worship But when the Church came up from the catacombs, when she was no longer persecuted, then began the building of churches Through the centuries men have used the very best that architecture can offer in order to make their churches fit dwelling places for God

The aisle of the church from the main door to the Communion railing is called the **nave**. If another aisle cuts across the nave, forming a cross, the two arms of this aisle are called **transepts**. The part inside the communion railing is called the **sanctuary**. The back portion of the sanctuary, which is often arched, is called the **apse**.

Stained glass windows, paintings and statues are the ordinary ornaments of the church Their purpose is to depict the main events in the life of Christ and the Saints When the Blessed Sacrament is kept in the church a **sanctuary lamp** burns before the tabernacle day and night At the entrance there are **fonts** containing holy water with which the faithful bless themselves when entering and leaving the church In the rear or along the sides are **confessionals** used in the administration of the Sacrament of Penance Generally on the Gospel side of the church there is a **pulpit** from which the priest announces to the people the word of God. Inside the sanctuary are the **sedilia**, the seats used by the priest and ministers when they sit down for any part of the ceremonies Attached to the wall of the sanctuary is a locked box called the **ambry** which contains the holy oils used in the various sacraments. In the sanctuary on the epistle side is a table or shelf called the **credence** table which is used to hold the cruets, basin and finger towel which are needed in the sacrifice of the Mass

The **altar** is the most important part of the church It is in fact the very reason why we have churches The Mass is the center of Catholic worship and the altar is the table on which the Mass is offered up.

At the Last Supper the Mass was offered, very probably, on a plain wooden table covered with linens according to the Jewish rite of the Paschal supper In the early Church the Sacrifice of the Mass was offered on ordinary wooden tables During the Roman persecutions Mass was celebrated in the catacombs, on the tombs of martyrs Because of this practice in the catacombs every altar-stone today must contain the relics of martyrs Today our altar still retains the form of the table and the tomb It is in reality a combination of the two the table on which Christ offered the first Mass, and the coffin of the catacombs.

Because of the use of stone in the catacombs, and because stone is far more permanent than wood, it became customary to erect stone altars. Only stone altars may be consecrated today. Altars of other material are in use, but it is required that the altar-stone placed in the center of the table, containing the relics of martyrs, and on which the consecration takes place, be of stone. Stone is durable, and according to St Paul (1 Cor x, 4) symbolizes Christ.

In order to stress the importance of the altar and to increase reverence for it, it was covered by a canopy called the **baldakin**. Though

not universally used, baldakins are found in many of our large churches. Gradually ornamental screens containing paintings, sculptures and niches for statues were placed back of the altar. These ornamented backs of altars are called **reredos** or **retables**.

The **tabernacle** is a box-like enclosure set in the center of the altar containing sacred vessels in which the Blessed Sacrament is reserved. It should be solidly built and gold-plated within or at least lined with white silk.

A **crucifix** must be placed in the middle of the altar where it can easily be seen by all. It should be an outstanding feature of the altar because its purpose is to remind the priest and the faithful of the Sacrifice of Calvary, of which the Mass is the unbloody renewal.

Steps are placed before the altar as soon as it became fixed in the church. The obvious and practical reason of a raised altar is that those who assist at Mass may see the priest. The raised altar also

reminds us of the hill of Calvary. Every altar must have at least one step.

Ledges were not used in the back of the altar table in the early church. They were introduced later for the purpose of holding the crucifix, candles and flowers.

Candles are a reminder of the Church of the catacombs, when candle light was a necessity. The Church prescribes that the candles used at Mass be made of beeswax. The pure wax symbolizes the pure flesh of Christ received from His Virgin Mother, the wick signifies the Soul of Christ, and the flame represents His divinity.

The **missal** is the book containing the Mass prayers for the entire year.

Three altar cards are placed upon the altar. They contain certain prayers which the priest says during the Mass.

A bell is rung by the server to draw the attention of the faithful to the important parts of the Mass.

Altar Linens and Draperies (See p 270)

Three altar-cloths of white linen or hemp must be placed on every altar. The two lower ones must cover the whole table of the altar. The top one should extend to the platform. Three cloths are prescribed out of reverence for the Precious Blood, which, if it were accidentally spilled, would be absorbed by these cloths. Under the three altar-cloths is placed another linen cloth, waxed on the side next to the altar and called the **cere-cloth**. The altar-cloths symbolize the winding sheets in which the Body of Christ was laid in the tomb.

Veils—The tabernacle should be covered by a veil when the Blessed Sacrament is reserved there. It should strictly cover the entire tabernacle but is often merely a small veil hung before the door of the tabernacle. The tabernacle veil may be white or the color of the feast. A veil of white silk always covers the ciborium when it is in the tabernacle. The monstrance, when it stands upon the altar be-

fore or after Benediction, is also covered with a white silk cloth. The missal stand may be covered with a veil of the color of the feast. The chalice veil is a piece of silk fabric of the same color and quality as the vestments. It is ornamented with a cross and is used to cover the chalice on the way to and from the altar, and during the earlier and later parts of the Mass. The **antependium** is a long rectangular veil covering the front of the altar. It is usually of the same material as the vestments.

The **burse** is a square, stiff, flat case, open at one end, in which the folded corporal is placed. The top of the burse is covered with silk of the same material and color as the vestments. It is placed on top of the covered chalice.

The **corporal** which is carried to the altar in the burse is a square piece of fine linen or hemp. At the Offertory it is spread out on the altar over the altar-stone and should

be large enough to contain the chalice, the Host and the ciborium at the celebration of Mass.

The **pall** consists of two pieces of linen or hemp, between which cardboard is inserted for the sake of stiffening it. The upper side of the pall may be ornamented but the lower side must be plain. It must be large enough to cover the paten completely.

The **purificator** is a linen or hemp cloth from twelve to eighteen inches long and nine or ten inches wide. It is folded over twice and placed

between the chalice and paten. It is used for cleansing the chalice before the wine is put into it at the Offertory, for cleaning the paten after the **Pater Noster** before the Host is placed on it, and for drying the priest's lips and the chalice after the priest's communion.

A **finger towel** is used by the priest when he washes his hands at the Offertory. Finger towels are of varying sizes and may be of any suitable material preferably linen or hemp.

Sacred Vessels (See p. 270)

The **chalice** is the cup in which, at Mass, the priest consecrates and from which he receives the Precious Blood of Our Lord. Chalice of glass, ivory, wood and even clay have been used at different times. Today only metal may be used. They should be of gold or silver; if an inferior metal is used, then the inside of the cup must be heavily plated with gold. The Church insists upon this use of gold because the Precious Blood comes into direct contact with the inside of the cup. There is a very special blessing for the chalice by which it is dedicated to the service of God. Lay persons may not touch the chalice.

The **paten** is the plate upon which the priest puts the Host which he offers and consecrates in the Mass. It must be of the same metal as the chalice. Like the chalice it is consecrated with a special blessing and may not be handled by lay persons.

The **ciborium** is a sacred vessel used to contain the consecrated Hosts for the Communion of the faithful. Like the chalice it must be at least goldplated.

The **pyx** is a small vessel of gold or silver used in carrying the Holy Eucharist to the sick. Its shape resembles that of the case of a watch. It is kept in a silk-lined leather case, called a **burse**, with a small purificator and corporal.

The **monstrance** or **ostensorium** is a portable gold-plated receptacle so constructed that the Blessed Sacrament, when enclosed therein, may be distinctly seen by the faithful. It is used at Benediction and for Exposition.

The **luna**, **lunula** or **lunette** is a receptacle which holds the Sacred Host in an upright position in the monstrance. It is removed from the monstrance after Benediction and placed in the tabernacle.

Vestments (See p. 270)

In the early Church the liturgical vestments were the same as the ordinary civil dress. The Church continued to use the same style of clothing for sacred functions so that as the styles of civil attire changed there emerged a distinctive type of liturgical attire. There have been minor changes in some of the vestments but in general they have kept their distinctively Roman appearance.

Many symbolical meanings have been attached to the different vest-

ments by various writers. The prayers the priest says as he puts on each vestment signify the meaning the Church attaches to them.

The **amice** serves the practical purpose of protecting the rich fabric of the chasuble from perspiration. When he puts it on the priest says: "Place, O Lord, on my head the helmet of salvation, that I may overcome the attacks of Satan."

The **alb** is a survival of the long inner tunic worn by men in the

early centuries The vesting prayer reads: "Purify me, O Lord, from all stain and cleanse my heart, that washed in the blood of the Lamb I may enjoy eternal delights"

The **cincture** holds the alb in place close to the body, allowing freedom of movement for the feet As he puts it on the priest says: "Gird me, O Lord, with the cincture of purity, and extinguish in me all concupiscence that the virtue of continence and chastity may remain in me"

The **maniple** was originally an ornamental handkerchief held in the right hand by Roman officials It is worn only in the Mass It is the special badge of the order of subdeaconship and may not be worn by those in lower orders The prayer "Let me merit, O Lord, to bear the maniple of tears and sorrow so that one day I may come with joy into the reward of my labors"

The **stole** was probably worn by Roman court officials as a sign of their authority At any rate it is the symbol of authority in the Church Today only the Pope has the right to wear the stole everywhere as a sign of his universal authority As a sign of the plenitude of the priestly power which he has, the bishop does not cross the stole in front The deacon wears the stole diagonally from his left shoulder to his right side It was once the distinguishing mark of the priesthood but is now worn only when performing a religious function. The vesting prayer says "Return to me, O Lord, that stole of immortality which was lost to me by my first parents, and though unworthy I approach Thy great Mystery, nevertheless, grant me to merit joy eternal."

The **chasuble** was originally a large round mantle or cloak covering the whole body. In the Middle Ages the chasuble was considerably shortened and cut away at the sides to secure freedom of movement. The vesting prayer. "O Lord, Who has said, 'My yoke is sweet, My burden light,' grant that I may carry

this yoke and burden in such a manner as to obtain Thy grace. Amen."

The **dalmatic** is the outward vestment worn by the deacon at High Mass It was part of the clothing of the higher classes adapted for ecclesiastical use When putting it on the deacon says: "Clothe me, O Lord, with the garment of salvation, and cover me with the vestment of joy and the dalmatic of justice."

The **tunic** is the outward garment worn by the subdeacon of the Mass It differs only slightly, in ornamentation, from the dalmatic of the deacon. The prayer "May the Lord clothe me with the tunic of delight and the garments of joy"

Color of the vestments varies with the feast that is being celebrated

White, the color of light, is a symbol of joy, purity and innocence, it is used on feasts of the Holy Trinity, Our Lord, the Blessed Virgin, the angels, confessors, holy women not martyrs, and on Sundays after Easter.

Red, the color of fire and blood, is a symbol of love and of the sacrifice of the martyrs It is also a reminder of Christ's Passion It is used on Pentecost Sunday, the feasts of Our Lord's Passion, and the feasts of the Apostles and martyrs

Green, the symbol of hope, is used on the Sundays after Epiphany and the Sundays after Pentecost.

Violet, the color of penance, mortification and sorrow, is used during Advent and Lent, on the three Sundays preceding the first Sunday of Lent, on vigils except those, occurring during Paschal time, and on Rogation Days

Rose, less penitential than violet, is used on the Third Sunday of Advent and the Fourth Sunday of Lent, because these Sundays are joyful in the midst of the penitential season

Black, the symbol of mourning and death, is used in Masses for the Dead and on Good Friday

Cloth of gold may take the place of white, red or green, but not of purple or black.

RUBRICS FOR THE LAITY

How the Faithful Should Conduct Themselves during Church Services

Low Mass

According to the rubrics of the missal, all who assist at low Mass should kneel during the whole Mass except at the Gospel, when they stand. Custom, however, has modified this as follows:

When the celebrant enters the sanctuary to begin Mass, the congregation either kneels at once or stands up, according to the custom in that particular church. When the priest descends from the altar after opening the missal, however, all shall kneel.

They remain kneeling until the priest, having finished the prayer at the center of the altar, goes over to read the Gospel. All stand until the Gospel is finished.

If the priest makes any announcements, or preaches to the congregation, they should be seated. When he begins the Gospel in English, they should stand and listen reverently to the word of God.

Should the Credo be recited, the people remain standing, and genuflect with the priest during it. When he turns to them after the Credo is finished, and says "Dominus vobiscum," they may sit down.

At the Sanctus, when the altar boy rings the bell three times, all shall kneel. Thus they remain until after the priest's Communion, and also during the Communion of the faithful, should there be any receiving at the Mass.

After Communion, when the priest has closed the tabernacle door, the congregation may sit down while the celebrant purifies and covers the chalice.

They should kneel again, however, at the "Ite, Missa est," so that they may receive the blessing.

After the blessing, all rise and stand during the reading of the last Gospel, genuflecting with the priest during it.

When the priest descends from the altar and kneels, they shall kneel with him and say the prayers in a loud, clear voice.

No one should leave his place in the church until the priest has re-entered the sacristy.

High Mass: Missa Cantata

(The following rubrics are preceptive for the laity in the Diocese of Fargo, N. D., and may be considered as directive in other dioceses. They are the only rubrics preceptive for the laity in any diocese in the United States.)

In general those present at a sung Mass follow, as far as possible, the ceremonies observed by the clergy who may be present in choir at the Mass. Accordingly:

They stand when the procession to the altar makes its appearance from the sacristy, and remain standing until the Mass is begun, even though the Asperges takes place. Each person bows and makes the Sign of the Cross when sprinkled at the Asperges.

All kneel for the prayers of preparation (up to the "Oremus") and stand when the celebrant ascends the altar steps.

All remain standing for the Introit, Kyrie, and the Gloria, while they are recited by the celebrant. When the celebrant has sat down for the singing of the Gloria, all sit. They rise when the celebrant rises towards the end of this chant.

All stand for the singing of the prayers (except at a Requiem Mass) and sit for the chanting of the Epistle and what follows.

When "Dominus vobiscum" is sung before the chanting of the Gospel, all stand. They remain standing during the recitation of the Creed, genuflecting with the celebrant at the words "et incarnatus," etc. All sit when the celebrant has sat down for the singing of the Creed. While the words "et incarnatus," etc., are sung all bow. (Only those who are standing at the time when these words are begun then kneel.) They rise when the celebrant rises towards the end of the Creed, remain standing while he sings "Dominus vobiscum" and "Oremus," and then sit.

When the celebrant begins to sing "Per omnia saecula saeculorum" before the Preface, all rise and remain standing until the Sanctus has been recited (or sung, if the people sing it) Then all kneel. All bow down during the Consecration but look up for a moment at the Sacred Host (saying "My Lord and My God") and at the chalice, when they are elevated After the Elevation all stand until the celebrant has drunk the Precious Blood (They bow while the celebrant consumes the Sacred Host and drinks the contents of the chalice) Then all sit

Note. If Holy Communion is given, those who are about to communicate kneel for the Confiteor and other prayers that precede Communion, and kneel when they return to their places after having received the Eucharist All others remain standing for the prayers, but kneel for the distribution of Communion and remain kneeling until the Blessed Sacrament has been returned to the tabernacle

All stand for the singing of "Dominus vobiscum" before the Post-communion prayers, and remain standing during these prayers (except at a Requiem Mass, when they kneel)

All kneel for the Blessing and make the Sign of the Cross

All stand for the last Gospel (genuflecting if the celebrant genuflects during its recitation) and remain standing until the procession has returned to the sacristy.

Solemn High Mass

The rubrics are the same as for a high Mass. Note, however, that the congregation does not stand while the celebrant reads the Gospel, but only when the deacon commences it, with "Dominus vobiscum." And when the altar boy incenses the people at the Offertory, they should all stand

Requiem Masses

At low Masses for the dead, the same rubrics are to be observed as at other low Masses.

At high Masses, either with or without the presence of the corpse

in the church, the faithful kneel from the beginning of the Mass until the Epistle, during which they should sit down.

They stand during the singing of the Gospel

They sit down during the Offertory, until the priest begins the Preface, when they stand, and remain standing until the Sanctus.

Then they kneel until after the priest's Communion. They may sit after Communion, whilst the priest purifies and covers the chalice.

Should the priest or clergy sit down at any time during the Mass, as is done sometimes during the singing of the "Dies Irae" after the Epistle, the faithful should also sit.

If the Libera (the absolution of the body) is performed after the Mass, the people should rise as the priest approaches the catafalque and stand during the ceremony.

Vespers

All should kneel when the celebrant kneels at the foot of the altar and says the first prayer They rise when he rises, and remain standing until he sits down after the intoning of the first psalm by the chanters At the Gloria Patri, at the end of each psalm, all should bow the head.

During the singing of the chapter, when the five psalms are finished, all should stand up If the celebrant kneels during the singing of a hymn the people should kneel

During the singing of the "Magnificat," whilst the altar is incensed by the celebrant, the people stand.

When the celebrant kneels at the foot of the altar, before the exposition of the Blessed Sacrament, all kneel and remain kneeling until Benediction is finished and the tabernacle door is closed, when they rise and remain standing until the priest has left the sanctuary.

Rubrics for all Occasions

In church all should center their attention on the altar and think only of God Who dwells there for them. They should avoid all manner of noise, or any distraction to others. They should be neat and modest in their person and dress.

THE LITURGICAL MOVEMENT

Purpose

"A need of our times," said the late Pope Pius XI, "is social, or communal prayer, to be voiced under the guidance of the pastors in enacting the functions of the liturgy. This alternating of prayers will be the greatest assistance in banishing the numberless evils which disturb the minds of the faithful in our age ..." Thus the basic object of the liturgical movement is to put the liturgy into the life of modern man, and to teach him how to participate most fully in the corporate worship of the Church

The essence of corporate or liturgical worship is the offering of prayers through the hands of a mediator, Christ being the Mediator between God and man, it follows that the Mass, His Sacrifice, is the center of liturgical worship. In the Mass every man has the active role of offering to God the sacrifice with the priest. Only when he has thus offered the Mass can man hope to partake fully of its benefits

Once the Mass has become the center of life, the sacraments, sacramentals and Divine Office fall into place. The liturgical year becomes for the members of the Mystical Body of Christ the reliving of the visible earthly life of Christ. The sacraments and sacramentals are appreciated as channels through which grace flows to men. The Divine Office becomes earth's counterpart of heaven's ceaseless "Holy, Holy, Holy." Men become fully aware of their mystical union with one another through Him Who is their Head.

The liturgical movement is a conscious effort to revitalize Catholicism. It would have men realize their status as members of the Mystical Body according to the words of Christ's first Vicar. "Be you yourselves as living stones, built thereon into a spiritual house, a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. You, however, are

a chosen race, a royal priesthood. ." (I Peter 2 5, 9).

History

The modern liturgical movement, dating back to 1840, is the work of Dom Prosper Gueranger of Solesmes. Another pioneer was Franz Staudenmaier of Germany. In 1903 Pius X in his "Motu Proprio" gave official approval to the movement.

The Benedictine Monks of Belgium took the initial step in organized efforts. The first national council was held in 1920. Under the direction of the secular clergy, Holland closely followed Belgium. In Germany the revival in 1915 was promoted by the Abbey of Maria-Laach and Dr. Franz Xavier Muench. In Austria the movement owes much to Dr. Pius Parsch, author of the publications, "Study the Mass" and "The Liturgy of the Mass." In Italy cardinal-archbishops and bishops have warmly recommended the movement, while Abbot Caronti and Cardinal-Archbishop Schuster have nourished its growth. In England the movement has received an impetus from the writings of Donald Attwater, Fr. C. C. Martindale, S. J., and from the English Benedictine liturgical review, "The Church and the People." In Nova Scotia the Catholic Co-operatives have propagated the liturgical spirit. Since 1925 the movement has been well organized in the United States under the direction of the Benedictine Monks of St. John's Abbey, Collegeville, Minn. The first national Liturgical Day in the United States was held at Collegeville, July 25, 1929, and since then has grown into an annual Liturgical Week. The published proceedings of these Liturgical Weeks may be purchased from the Benedictine Liturgical Conference, Ferdinand, Ind.

Approval

The liturgical movement has had the approbation of all the popes since the time of Pius X. Their ap-

proval may be summed up in the words of the same Holy Father "The primary and indispensable source of the true Christian spirit

is the active participation in the most holy mysteries and in the solemn and public prayer of the Church"

ECCLESIASTICAL CHANT

Definition

Ecclesiastical chant is the liturgical music of the Catholic Church. Its melodies, simple or florid, are sung in unison in the simple musical scale, moving with unmeasured rhythm in one of eight modes, a mode being a musical effect produced by giving preference to certain notes of the scale.

Names

Plain and Gregorian chant are the more common names given to this type of music. Plain chant is free rhythm in counter-distinction to all measured music. The use of the term Gregorian is a tribute to the organizing genius of Pope St. Gregory the Great.

Elements

Chant is made up of two elements, text and melody, of which the text is the more important. The sole purpose of liturgical music is to clothe in melody the liturgical text. Since the text consists, for the most part, of free, spiritual effusions unhampered by measure, it is evident that the natural grace of unmeasured melodic themes is best suited to interpret the text. Chant must ever be prayer sung and not music rendered. The musical structure was influenced by three civilizations — Jewish, Greek and Roman — in the perfection of recitative formulas, in the acquisition of firmness and dignity, and in the development of the tonic accent.

History

Consecration — The use of chant in Catholic liturgy was inaugurated by Christ Himself at the Last Supper. "And after reciting a hymn, they went out to Mount Olivet" (Matt. 26:30). Here we have the consecration of chant. Hence it has been rightly said that the first

Mass had its first liturgical chant and that Christ is the first chanter in the New Dispensation.

Apostolic Era — Following the example of Christ, the Church has always used plain-song in her liturgy. The very first converts were Jews, who naturally retained some of the melodies long associated with Sacred Scripture. St. Paul even exhorted his converts to continue their former practice. "But be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord" (Eph. 5:18-19).

Period of Growth — The period of the persecution of the Church gave little opportunity for the development of chant. It was only after the victory over paganism (313) that liturgy and chant were free to develop. The antiphonal psalmody, hymns and three additional chants, namely, the Introit, the Offertory and Communion, were introduced in this period.

Period of Perfection — The blending of the various characteristics which the Church took from the three aforementioned civilizations reached its climax with the dawn of the seventh century. The unifying genius was Pope St. Gregory the Great (590-604). His two great contributions were the Antiphony of the Mass and the foundation of two new "Scholae Cantorum" at Rome.

Post-Gregorian Composition (609-1250) — A development of the liturgy called for additional chants. The need was supplied in three ways. In some instances new melodies were composed. The more common practice was either to choose a text with its melody from the Gregorian collection and assign

it a new place in the liturgy, or to take the melody from the same collection and adapt it to a different text. The Sequence and the Tropes (words put to the notes of Kyrie chants) were introduced in this period.

Decadence—The period of decadence extended from the middle of the thirteenth century to the middle of the nineteenth. Factors contributing to the decline were the development of polyphony and the rise of measured music.

THE LEAGUE OF THE DIVINE OFFICE

The League of the Divine Office was established primarily to encourage the laity to pray with the Church according to the custom of the Middle Ages, when laity and clergy recited the Divine Office. The League is composed of men and women who voluntarily agree to recite some part of the Divine Office every day. This daily recita-

Restoration—The current period seeks a restoration of traditional melodies through the scientific examination of ancient manuscripts. The Benedictines of Solesmes have achieved outstanding results in this work. In his celebrated "Motu Proprio," Pius X reminds us that the sole purpose of sacred music is to clothe the text with suitable melody, congregational singing is to be fostered, and that a committee should be established in each diocese for the proper and correct execution of liturgical music.

tion does not bind in conscience but is optional with individual members and groups. Members are either chapter members or associate members, the former taking a more active part in recitation.

For information, inquiries may be sent to the League of the Divine Office, Liturgical Press, Collegeville, Minn.

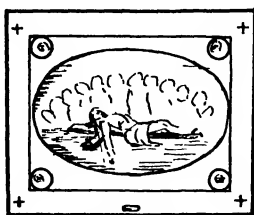
LITURGICAL ART

The creation of religious art must be traced back to the origins of religion. Art and religion have always been companions. The advent of Christianity saw the rise of an allied art. Throughout the history of the Church art has testified to the rise and recession of the Church's spiritual activity.

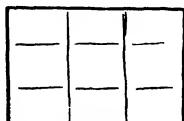
Christian art has one field with two divisions. The first is religious art. It strives to portray the beauty of supernatural things revealed to us by faith. The second division, liturgical art, is Christian art in the service of the sanctuary. It expresses the dogmatic and moral elements of the liturgy. To be liturgical it must present the mysteries of faith as revealed and elucidated by the Scriptures and Tradition. It must show the beauty which is God, the mercy which is Christ, and the love which is the Holy Spirit. It may depict by painting or stained glass the life of Christ, His Mother and the whole array of saints.

All liturgical art must be Christocentric. It must find its center in the altar which is Christ. It must indicate that here, in the Church, are Christ and the sacramental life; it must direct the eyes of the body and the soul upward to the altar and even higher, to the throne of grace. The art of the Church should attract not as a caricature but as an impelling force which, through the natural expression of the beautiful supernatural, lifts souls up and drives them on to God.

The liturgical art movement has progressed slowly. In the United States the movement is still young. Inspiration and direction have been received primarily from the Liturgical Society whose members, both clergy and laity, are pledged to realize the potentialities of liturgical art as a means of renewing all things in Christ. The quarterly publication of the Society, "Liturgical Arts," is a medium of education in artistic-liturgical matters.



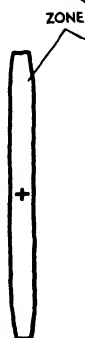
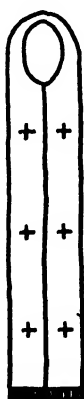
ANTIMENSION



EILETON



EPIMANIKIA



ZONE

EPITRACHELION

STICHARION



POTERION



SPOON



LANCE

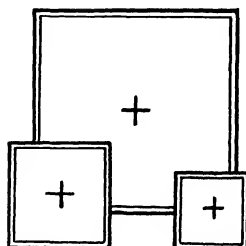


SPONGE

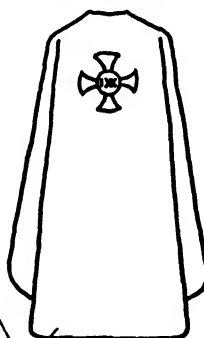


ASTERISKOS

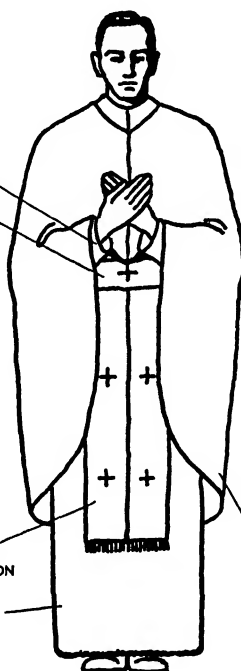
DISKOS



POTERION and DISKOS VEILS



PHELONION



SACRED VESSELS and VESTMENTS

USED IN THE CELEBRATION OF THE DIVINE LITURGY IN THE BYZANTINE RITE

● ST ANTHONY'S BUILD, 1947

VESTMENTS

The vestments of the Byzantine Rite correspond in general to those of the Latin Rite, for they evolved from a common tradition.

The **sticharion** (see illustration) is of white linen, having wide sleeves and decorated with embroidery. Formerly it was used as the vestment for the clerics of minor orders, acolytes, lectors, chanters, and subdeacons. It signifies the purity of the priest who while vesting for the Mass says the following prayer: "My soul rejoices in the Lord, for He has endowed me with the robe of salvation, and He has arrayed me in the garment of joy; as on the bridegroom He has put a crown on my head, and as a bride He has adorned me with ornaments."

The **epitrachelion** is a stole with ends sewn together, having a loop through which the head is passed. Its seven crosses signify the priestly duties. The prayer, "Blessed is our God Who pours forth His grace on His priests as an ointment on the head, which runs upon the beard, the beard of Aaron, which runs down to the hem of his garment."

OTHER LITURGICAL APPURTENANCES

(Usage and design may vary somewhat)

The **antimension** is a silk or linen cloth laid upon the altar at Mass and corresponding to an altar stone. It bears the picture of the burial of Christ and the instruments of His Passion. Sewn into the center of the front border are relics of martyrs. When not in use the antimension is folded in a protecting cloth called the **eiletton**.

The **poterion** (chalice), as in the Latin Rite, is the cup used at Mass to hold the Precious Blood of Our Lord.

The **diskos**, a shallow plate (sometimes elevated on a low stand), corresponds to the paten of the Latin Rite.

The **asteriskos** is placed over the diskos and covered with a veil. It is made of two curved bands of

The **zone** is a narrow clasped belt of the same material as the epitrachelion. It signifies the wisdom of the priest, his strength against the enemies of the Church, and his willingness to fulfill his holy duties. The prayer: "Blessed is God Who girds me with strength and makes my path sinless, Who makes my feet like unto the deer's, and puts me upon the high places."

The **epimanikia** are ornamental cuffs, the right a symbol of strength, the left of patience and good will. The prayers: "Thy right hand, O Lord, is glorified in strength; Thy right hand, O Lord, has shattered Thine enemies. By the greatness of Thy glory Thou hast crushed Thy foes"; "Thy hands have created me and built me, give me understanding and I shall learn Thy commandments."

The **phelonion** is an ample cape-like vestment, long at the back and sides and cut away in front. It signifies the higher gifts of the Holy Ghost. Putting on the phelonion the priest says: "Thy priests, O Lord, shall clothe themselves in righteousness, and Thy saints shall rejoice, now and forever, and unto ages of ages."

gold or silver which cross each other to form a double arch; a cross surmounts the junction and a star depends from it.

The **poterion** and **diskos veils**. The smallest of these three veils covers the poterion, the next in size the diskos, and the largest covers both.

The **spoon**, which is peculiar to the Byzantine Rite, is used in giving Holy Communion to the faithful.

The **lance** is a metal knife for cutting up the bread to be consecrated.

The **sponge**, covered with silk, is used to wipe sacred articles from the diskos and the celebrant's fingers, to convey the Host to the poterion, etc.

PRINCIPAL FEASTS

Arranged In Chronological Order

The Circumcision is a feast in memory of the day upon which Our Lord was circumcised according to the Jewish law and received the adorable name of Jesus, brought down from heaven and made known to the Blessed Virgin by the Angel Gabriel. It is commemorated on the eighth day after Christmas, and is a very ancient one. In the sixth century the Church made it a solemn feast, in order to atone in some way for the crimes committed by the pagans on that day, which is the first in the year, and is consequently called New Year's Day.

The Epiphany is a feast observed January 6, in honor of Christ's manifestation to the Gentiles, represented by the Three Kings of the East who, guided by a miraculous star, came to adore Him. It also commemorates the baptism of Christ and the miracle of the marriage feast of Cana. It is sometimes called Twelfth Night, as it comes twelve days after Christmas.

The Purification, on February 2, is a feast in honor of (1) the Purification of the Blessed Virgin in the Temple of Jerusalem, and (2) the Presentation of our Lord on the same occasion, according to the law of Moses. This feast is also called Candlemas, because candles are blessed before the Mass of this day and carried in solemn procession by the faithful while the choir sings the canticle of the highpriest Simeon: "A light to the revelation of the Gentiles, and the glory of His people Israel." This procession represents the entry of Christ Who is the Light of the World into the Temple of Jerusalem.

Ash Wednesday is a day of public penance, and is so called from the ceremony of blessing ashes on that day, with which the priest signs the people with a cross on their foreheads, at the same time saying, "Remember, man, thou art of dust, and to dust thou shalt return." Lent begins with this day.

The Annunciation, on March 25, is a feast in memory of the Angel Gabriel being sent to the Blessed Virgin, at Nazareth, to announce to her that she was to be the Mother of God.

Palm Sunday is the Sunday immediately preceding Easter Sunday, commemorating our Lord's triumphant entry into Jerusalem. It receives its name from the palm branches which the people spread under the feet of Jesus, crying out, "Hosanna to the Son of David." On this day palms are blessed and distributed to the faithful.

Maundy Thursday, or Holy Thursday, occurs in Holy Week and commemorates the institution of the Holy Eucharist by our Lord at the Last Supper the night before He died. There is only one Mass in each church on this day; white vestments are used because of the joyful commemoration, but at the same time there are certain signs of the mourning proper to Holy Week, such as the silencing of the bells. The celebrant consecrates two Hosts, one of which he receives, while the other is placed in a chalice and carried in solemn procession to an altar prepared for its reception called the Altar of Repose or Repository. Here it remains for the adoration of the faithful until Good Friday when it is taken back to the high altar and received by the priest at the Communion in the Mass of the Presanctified. After the procession of the Blessed Sacrament on Holy Thursday, the altars are stripped to remind us of the way our Lord was stripped of His garments. Then follows the washing of the feet, known as the "Mandatum" from the first word of the antiphon recited during the ceremony; whence the name "Maundy" Thursday.

Good Friday commemorates the Passion and Crucifixion of our Lord. It has been a day of fasting and penance from the earliest ages.

of the Church, and the liturgy is in every way of an exceptional character, befitting the day of the Great Atonement. Black vestments are worn, the altar is covered only by a single linen cloth and there are no lights. The distinctive feature is the Mass of the Presanctified said on this day, in which there is no Consecration, the Host having been consecrated in the Mass the day before. The service consists of (1) lessons from Holy Scripture and prayers, terminating with the chanting of the Passion; (2) solemn supplication for all conditions of men; (3) veneration of the Holy Cross; (4) procession of the Blessed Sacrament from the Repository and the priest's Communion, or the Mass of the Presanctified proper.

Holy Saturday is the day before Easter. During the eighth century the custom began of anticipating the Saturday night liturgy, which originally continued into Easter day and hence is full of the Resurrection spirit. This explains the joyous character of the Mass, and the fact that the history of the Resurrection is sung in the Gospel. The ceremonies begin early in the morning with the blessing of the new fire and the Paschal Candle, which is followed by the reading of the twelve prophecies. The priest then goes in procession to bless the font, and the water is scattered toward the four quarters of the world to indicate the catholicity of the Church and the worldwide efficacy of her sacraments. Solemn High Mass is then sung, white vestments are used, flowers and candles set upon the altar, statues unveiled, the organ is heard and the bells, silent since Holy Thursday, are joyfully rung. Lent ends officially at noon on this day.

The Resurrection or Easter Sunday commemorates our Lord's rising from the dead by His own power on the third day after His Crucifixion, and occurs on the first Sunday after the first full moon

after the vernal equinox, or March 21. It is named from "Oriens," which signifies the "East" or "Rising," and is one of the titles of Christ: "And His name shall be called 'Oriens.'"

The Invention or Finding of the Holy Cross is a feast established in memory of the finding of the true Cross by St. Helena A.D. 326, after it had been hidden and buried by the infidels for 180 years. This feast is observed on May 3.

The Patronage of St. Joseph, on the third Wednesday after Easter, honors St. Joseph as the patron of the Universal Church.

The Ascension, on the fortieth day after Easter, commemorates our Lord's Ascension into heaven from the top of Mount Olivet, in the presence of His Blessed Mother and His Apostles and disciples.

Pentecost is a solemn feast on the fiftieth day after Easter in honor of the descent of the Holy Ghost upon the Apostles, in the form of fiery tongues. The word "Pentecost" means "fiftieth." The time from Easter to Trinity Sunday is the Paschal time, which is a joyous preparation for this feast. It is also called Whitsunday, from the white garb of the catechumens, who were admitted to baptism on the eve of this feast.

Trinity Sunday is the first Sunday after Pentecost, and is a day on which the Church honors in an especial manner One God in Three Divine Persons.

Corpus Christi is a feast on the Thursday after Trinity Sunday, in honor of the Body and Blood of Christ, really present in the Most Holy Sacrament of the Eucharist. The observance of this feast was extended to the Universal Church by Urban IV in 1264. It was established in order to assist in making reparation for the sins committed against our Lord in the Blessed Sacrament and to reanimate the devotion of Christians toward the adorable Mystery.

The Feast of the Sacred Heart, on the Friday after the Octave of Corpus Christi, is a day on which

we honor the Heart of Jesus as a symbol of His love for us and render love to Him. The feast was extended to the Universal Church in 1856 and raised to the highest rank in 1929. An act of reparation is recited in all churches on that day.

The Feast of SS. Peter and Paul, on June 29, honors the Prince of the Apostles, and the great Apostle of the Gentiles, who were both martyred on this day at Rome. St. Peter was crucified with his head downwards, as he felt himself unworthy to die in the same manner and posture as his Divine Master. St. Paul, being a Roman citizen, was beheaded.

The Precious Blood is a feast established by Pius IX and celebrated on July 1, in honor of the Blood of our Saviour shed for the redemption of mankind.

The Visitation is celebrated on July 2, in memory of the Blessed Virgin's visit to her cousin St. Elizabeth. This feast was established by Pope Urban VI, and was afterwards extended to the whole Church, in the fourteenth century, by Pope Boniface IX.

The Assumption, on August 15, commemorates the Blessed Virgin's being taken up, soul and body, into heaven, after her death.

The Immaculate Heart of Mary is a feast instituted by Pope Pius VII, increased with a proper Office and Mass by Pope Pius IX, and, in 1945, extended to the Universal Church by Pope Pius XII, with date permanently fixed on August 22.

The Nativity of the Blessed Virgin is a feast in honor of her birth, and is kept on September 8. It is of very ancient origin.

The Exaltation of the Holy Cross is a feast established in the seventh century in memory of the exaltation or setting up of the Cross by Heraclitus the emperor, who regained it from the Persians. He carried it on his own shoulders to Mount Calvary. This feast is observed on September 14.

Michaelmas, on September 29, is a feast in honor of St. Michael, prince of the heavenly host, who remained faithful to God and defeated Lucifer and the apostate angels in the great battle fought in heaven in defense of God's honor.

The Feast of Christ the King, instituted by Pius XI, is celebrated on the last Sunday in October to give public homage to Christ the Ruler of the World. The consecration of the world to the Sacred Heart is yearly renewed on this day.

The Feast of All Saints, on November 1, was established at Rome by Pope Boniface IV. On this day we honor all the saints, especially those who have no fixed festivals during the year.

All Souls' Day, on November 2, is a day set apart by the Church to pray for all the faithful departed in purgatory. The clergy recite the Office of the Dead, and by a decree of Benedict XV all priests may say three Masses: one for the souls in purgatory, one for the intention of the Pope, and one for a stipend intention.

The Presentation of the Blessed Virgin is a feast commemorating her presentation in the Temple of Jerusalem at the age of three by her parents, St. Joachim and St. Anne. It is observed on November 21.

The Immaculate Conception is a feast commemorating the preservation of the Blessed Virgin from the stain of original sin from the moment of her conception. It is the patronal feast of the United States, observed December 8.

The Nativity is a solemn feast observed December 25, commemorating the birth of Christ. It is also called Christmas from the Mass of the birth of Christ. On this day priests are allowed to say three Masses in honor of the three births of our Lord: (1) His eternal birth in the bosom of His Father, (2) His temporal birth in the stable at Bethlehem, (3) His spiritual birth in the hearts of the just.

PRINCIPAL DEVOTIONS

The Stations of the Cross is a devotional exercise instituted as a means of helping us to meditate on and have sympathy for the sufferings of our Divine Lord. The early Christians had the deepest love and veneration for those places made sacred by the sufferings and presence of Jesus Christ. Devout pilgrims went to the Holy Land from the farthest parts of the earth, to visit Jerusalem, the Garden of Olives and Mount Calvary. To encourage the piety and devotion of her children, the Church granted many and great indulgences to those who with true sorrow visited the scenes of our Lord's Passion. Many for various reasons were unable to share in this devotion and in the spiritual blessings attached to it. Therefore, the Church sanctioned the establishment in churches of the Stations of the Cross, which represent fourteen scenes from the Passion of Our Lord.

The faithful who with at least a contrite heart, either alone or in a group, perform the pious exercise of the Way of the Cross, when the latter has been erected according to the prescriptions of the Holy See, may gain: a plenary indulgence as often as they perform the same; another plenary indulgence, if they receive Holy Communion on the same day, or within a month after having made the Stations ten times; an indulgence of 10 years for each station, if for any legitimate reason they are unable to complete the entire Way of the Cross.

The same indulgences are valid for the following:

(a) Those at sea, prisoners, sick persons and those who live in pagan countries, as well as those who are lawfully hindered from making the Stations in their ordinary form, may gain all the indulgences provided they hold in their hand a crucifix blessed for this purpose by a priest with the proper faculties, and recite with a contrite heart and devout sentiments Our Father, Hail Mary and Glory twenty

times, namely, one for each Station, five in honor of the five sacred Wounds of our Lord, and one for the intention of the Sovereign Pontiff. If reasonably prevented from saying all, they are entitled to a partial indulgence of 10 years for each recitation of Our Father, Hail Mary and Glory.

(b) The sick who on account of their condition cannot without grave inconvenience or difficulty perform the Way of the Cross in its ordinary form or in the shorter form described above, may gain all the indulgences, provided they devoutly and contritely kiss, or at least fix their eyes upon a crucifix duly blessed for this purpose, which is held before them, and recite, if possible, some short prayer or ejaculation in memory of the Passion and Death of our Lord.

The Three Hours' Agony is a devotion practised on Good Friday, in memory of the three hours our Lord hung upon the Cross. It begins at twelve o'clock, the hour our Lord was nailed to the Cross, includes prayers, hymns and meditations upon His sufferings and His seven last words, and ends at three o'clock, the hour at which He died.

The Sacred Heart — We owe the Sacred Heart of our Lord the same worship we owe to His humanity for it is personally united to His divinity. By practising this devotion we honor the infinite love of the Heart of Jesus for all mankind, and in some measure repair the outrages to which He is exposed in the Blessed Sacrament. This devotion was revealed to St. Margaret-Mary Alacoque at the Visitation monastery of Paray-le-Monial, France, in the seventeenth century. The feast is celebrated on the third Friday after Pentecost. The Holy Hour and the Communion of Reparation on the First Friday of each month are special manifestations of this devotion. Our Lord promised the "grace of final perseverance" to those who receive Communion on nine consecutive First Fridays.

The Enthronement of the Sacred Heart in the home is the acknowledgment of the sovereignty of Jesus Christ over the Christian family, expressed by the solemn installation of an image of the Sacred Heart in a place of honor, accompanied by a prescribed act of consecration. Night adoration in the home which consists of one hour of adoration once a month between the hours of 9 p. m. and 6 a. m. by one or more persons, or even the entire family, is connected with the Enthronement, though distinct from it. Its purpose is to make reparation for the sins of families.

The Five Wounds—We honor the five Sacred Wounds of our Lord, and have devotion to them, because they are the channels through which the Precious Blood flowed for our redemption. This feast is observed on the third Friday in Lent.

The Precious Blood—We honor the Precious Blood of our Lord, and have devotion to It, because It is the price of our redemption, for our salvation is due to the merits of Jesus Christ Who shed His Blood for us. This feast is celebrated on July 1.

The Forty Hours' Adoration is a most solemn form of exposition of the Blessed Sacrament. This devotion was first instituted in Milan in 1534, and received the formal sanction of Pope Clement VIII in 1592. It begins and ends with a High Mass and procession and the Litany of the Saints.

Benediction is a short exposition of the Blessed Sacrament which takes place sometimes after Mass but usually after Vespers or as an evening service. At the close of the exposition, following the singing of the "Tantum Ergo," the priest makes the Sign of the Cross with the Blessed Sacrament over the people.

Vespers and Compline form a part of the Divine Office which all priests are obliged to say every day, and which is divided into seven hours or portions to be said at certain hours. Of these the evening hours are called Vespers, which

means "evening," and Compline, which means "finishing," because it finishes the Office for the day.

The order of Vespers is as follows: (1) five psalms, with antiphons; (2) the capitulum, or little chapter; (3) a hymn; (4) versicle and response; (5) the Magnificat, with its antiphon; (6) the prayer; (7) conclusion, after which comes an anthem to the Blessed Virgin. Of these anthems there are four, which are taken in turn according to the season.

The order of Compline is as follows: (1) three psalms with an antiphon; (2) a hymn "Te Lucis ante Terminum"; (3) a little chapter, with responses; (4) the canticle of Holy Simeon, the "Nunc Dimittis", (5) the prayer, "Visita, Quaesumus"; (6) one of the four anthems used at Vespers.

The Angelus is a devotion in honor of the Incarnation of Jesus Christ. It consists of three versicles or little verses, each followed by a "Hail Mary," and concludes with a special prayer. This devotion reminds us of how the mystery of our Lord's coming into this world was made known to Mary, and how, on her giving her assent to be the Mother of God, the Incarnation actually took place. It receives its name from the word with which it commences.

The Immaculate Heart of Mary devotion was first propagated by St John Eudes (d 1680). The Blessed Virgin, in apparitions at Fatima in 1917, asked that the world be consecrated to her Immaculate Heart. This was done in 1942. She also urged the recitation of "many rosaries," and promised the graces necessary to salvation to those who would on five consecutive first Saturdays of the month confess, receive Holy Communion and recite five decades of the rosary, with fifteen minutes' meditation on the mysteries (See page 284).

The Rosary is a form of prayer in honor of our Lady made up of a series of ten "Hail Marys" or decades, each beginning with an

"Our Father" and ending with a "Glory be to the Father." The complete rosary is made up of fifteen decades and each five decades is devoted to meditation on certain mysteries: joyful, sorrowful and glorious. These mysteries commemorate some event either in the life of our Lord or in that of the Blessed Virgin. Our Lady confirmed the efficacy of this devotion by an appearance to St. Dominic in the thirteenth century when he was preaching to the Albigenes in France. Rosary beads have been devised to aid us in counting the prayers without distraction, and the usual form is a chaplet of five decades, pendant from a crucifix and five beads on which at the beginning of the rosary are said the "Apostles' Creed," one "Our Father," three "Hail Marys" and one "Glory be to the Father," and connected by a medallion usually bearing the image of the Blessed Virgin, on which at the completion of the rosary a "Hail, Holy Queen" is said. A plenary indulgence is granted to all who after confession and Holy Communion say five decades of the rosary in a church or chapel where the Blessed Sacrament is reserved. A feast has been instituted in honor of the Most Holy Rosary, on the seventh day of October, and the whole month is dedicated to it.

The Scapular consists of two square pieces of woolen stuff, joined to each other by two strings, so that one piece may hang over the breast and the other over the back of the wearer. It represents the habit of dress of a religious order. The scapular must be blessed and put on each person in due form, by those who have the right of investiture with it. If the scapular is worn out, or lost, it may be replaced and worn with the same advantages and privileges as the first without a new blessing. This does not apply to the scapular of the Blessed Trinity which must be blessed every time it is renewed. The scapulars are each made of a different colored material, according to the color of the

religious habit they represent, such as the Brown Scapular of the Carmelites, or a color appropriate to the special devotion, as the Red Scapular of the Passion. There are eighteen kinds of scapulars in popular use. (See pp. 252-253.)

By regulation of the Holy Office, December 16, 1910, it is permitted to wear a medal of metal in place of one or more of the small scapulars. The scapular medal has on one side a representation of the Sacred Heart and on the other an image of the Blessed Virgin. These medals, now in general use, must be blessed by a priest who has power to invest with the scapular which the medal represents.

The Miraculous Medal devotion owes its origin to apparitions accorded in 1830 to Saint Catherine Laboure, a Sister of the Daughters of Charity of St. Vincent de Paul. In one apparition, the Sister saw the Blessed Virgin standing on a globe, and from her hands were emitted rays of dazzling light: a "symbol of the graces I shed upon those who ask for them." Around the figure appeared an oval frame bearing in gold letters the inscription: "O Mary, conceived without sin, pray for us who have recourse to thee." The vision reversed and Sister Catherine beheld the letter M surmounted by a cross with a crossbar beneath it and under all the Sacred Hearts of Jesus and Mary. A command was given to have a medal modeled like the apparition, and great graces were promised to all who would wear such a medal. The first medal was struck in 1832, with ecclesiastic approbation, and the devotion spread rapidly. The medal's miraculous origin accounts for its name rather than the favors obtained through its pious use. The feast of the Miraculous Medal is celebrated on November 27. Various indulgences may be gained by those who wear the medal, provided it be blessed by a priest having proper faculties; other indulgences can be gained only by those who have been invested in the medal. Miraculous

Medal devotions are now held in many parish churches throughout the United States.

Mother of Sorrows devotion, held in many churches every Friday, consists in the recitation of approved prayers, a sermon on the Blessed Virgin, the Via Matris and

Benediction of the Most Blessed Sacrament. The Via Matris, or Stations of the Cross of Our Sorrowful Mother, represent her Seven Sorrows. Upon application to the Father General of the Servite Fathers these Stations may be canonically erected in any church.

THE HOLY SHROUD

The Holy Shroud, normally preserved in the Cathedral of Turin, Italy, is a strip of brownish linen cloth, 13½ feet long and 3½ feet wide, bearing the frontal and dorsal imprint of a human body. Tradition from the seventh century claims that the Holy Shroud is the "fine linen" in which the body of Christ was wrapped after it was taken from the Cross

On the Shroud appear two faint reddish-brown images, placed head to head along the length of the cloth; these images show all the familiar details of the sufferings of our Saviour during His Passion and death, and modern scientific study demonstrates with near-certainty that the Shroud bears an actual portrait photograph of Christ.

This fact was first noticed in 1898 during one of the infrequent expositions of the relic for popular veneration, when Signor Secondo Pio obtained permission to photograph it. The results were startling: the two images on the cloth had the characteristics of a photographic negative with all the lights and shadows reversed; when photographed, the negative yielded a picture clear and exact in every detail of face and figure with the lights and shadows in their natural order.

The whole body as pictured on the Shroud bears the marks of the scourging. The clots and trickles of blood on the brow and in the hair indicate a cap or helmet of thorns rather than a narrow circlet or crown. The left hand, crossed over the right, bears at the wrist-joint a wound nearly an inch long. The wounds in the feet are slightly beyond the center near the heel, and the position of the feet shows that both feet were pierced with a single nail, the left over the right. The wound in the right side suggests the slanting gash of a broad-bladed Roman spear. On the right shoulder is a wound evidently caused by the friction of a heavy cross against the scourge-bruised flesh.

The face, long and oval and of Semitic cast, stands out with the distinctness of a portrait: the right side is bruised and swollen, gouts of blood have dripped down over the brow, and the lid of the right eye is drawn down by a sharp contraction of the muscles; the bridge of the aquiline nose is injured; the small, well-shaped mouth is partly open, and the lower lip protrudes, as if with the last sigh that followed the *Consummatus est*; the moderately long, forked beard and the hair parted in the center are matted with sweat and blood.

A few of the marks on the Shroud are undoubtedly bloodstains formed by the contact of the linen with the wounds of our Saviour. Of the various explanations offered for the photographic images, the most probable is Dr. Vignon's "vaporograph" theory, which claims that the images were effected by the chemical reaction of the urea in the perspiration and the blood of our Lord's body with the aloes or spices used in burying Him; this reaction would impart an indelible brownish stain or image to the linen. Rev. Edward Wuenschel, C. Ss. R., a leading authority on the Holy Shroud today (from whose reports the substance of this article is borrowed), maintains that if a supernatural element is admitted this explanation is fully satisfactory.

NOTABLE APPARITIONS OF OUR LADY

There have been several notable apparitions of the Blessed Virgin to chosen individuals for some special purpose, such as the reviving of faith, the arousing to repentance or the promotion of the service and love of God. Each apparition has been accompanied or followed by extraordinary graces and blessings.

Our Lady of Guadalupe, 1531, Mexico—In the year 1531 the Blessed Virgin appeared to a fifty-five-year-old neophyte, the humble Indian, Juan Diego, who was hurrying down Tepeyac hill to hear Mass in Mexico City. She instructed him to convey to the Franciscan Bishop Zumarraga her wish that a church be built on the spot. When the Bishop prudently asked for a sign to prove her identity, the Lady told Juan to gather roses on Tepeyac hill. This he did, though it was winter. On his return, the Virgin rearranged the roses in his mantle and bade him keep them undisturbed till he reached the Bishop. As he unfolded his mantle and the roses fell out, the Bishop and his attendants dropped on their knees. A life-size figure of the Virgin, just as Juan had described her, had miraculously been painted on his mantle.

This picture can be seen today in the great Basilica of Our Lady of Guadalupe, where many other miracles have followed that of the roses and the sacred image. The cloth which bears the picture would normally have fallen to pieces long ago. Made of a vegetable fiber, it consists of two strips held together by weak stitching. Artists marvel that a picture could have been painted on such material, and are in admiration of its beautiful tints and proportions. The details of the picture are reminiscent of Apocalypse 12:1 which, according to some scholars, refers to the Blessed Mother, Mary Immaculate.

The Lady of the apparition called herself Holy Mary of Guadalupe. Juan saw the Virgin four times, all accounts of the apparitions agree. Benedict XIV decreed Our Lady of Guadalupe patroness of Mexico and made December 12 (her feast) a holyday of obligation. The golden anniversary of the pontifical coronation of the miraculous image was observed with ceremonies inaugurated at Guadalupe on Oct. 12, 1945. Cardinal Villeneuve, Archbishop of Quebec, was Papal Legate.

Our Lady of the Miraculous Medal, 1830, France—Three times in 1830, antedating by twenty-four years the solemn definition of the dogma of her Immaculate Conception, the Blessed Virgin appeared to Catherine Laboure, a 24-year-old novice of the Sisters of Charity of St. Vincent de Paul. On July 18, the first apparition occurred in the community's mother-house which stands on the quiet Rue de Bac in the heart of old Paris. Catherine, summoned mysteriously to the chapel shortly before midnight, knelt in prayer for half an hour, then beheld a Lady seated on the left side of the sanctuary. Approaching her, the novice placed her clasped hands on the Lady's knee. The heavenly visitor told her how to act in time of trial and pointed to the altar as the source of all consolation. Promising to entrust a mission to Catherine which would cause her contradiction and suffering, the Lady also predicted the bloody anti-clerical revolt which occurred in Paris forty years later (1870-1). In the late afternoon of November 27, the Lady commissioned Catherine to have made, and to spread devotion to, the medal of the Immaculate Conception, now known throughout the world as the Miraculous Medal. (See page 287.) In December, the Lady, standing above the tabernacle, commanded again that a medal be struck according to the model Catherine had beheld. Mary's command was fulfilled in 1832. At the time only Catherine's spiritual director, Fr. Aladel, was taken into her confidence. Forty-five years later she spoke fully of the apparitions to one of her superiors. Not until after her death, however, was Catherine publicly known to have been the recipient of these favors. The small convent

chapel is one of the most celebrated shrines in the world. The Saint's incorrupt body, encased in glass, reposes beneath the altar erected where the vision of the medal occurred. A statue of Our Lady marks the exact spot of the third apparition.

Our Lady of La Salette, 1846, France—La Salette is a mountain in southeastern France, celebrated as the site where the Blessed Virgin appeared to two peasant children. On September 19, 1846, in midafternoon, Melanie (Calvat) Mathieu, a shepherdess of fifteen, and Maximin Giraud, a shepherd-boy of eleven, beheld a beautiful Lady, seated on some stones there and weeping bitterly. Speaking their native tongue the Lady charged the children to tell her people that they would suffer dreadful chastisements if they persevered in evil, but divine mercy would be shown if they amended their ways. The messages she confided to each were sent in 1851 to Pope Pius IX, and to him alone, and have since been designated as the "secret" of La Salette.

The day after the apparition the children told the parish priest and others about the wonderful event. When the people came to the place where Our Lady had sat weeping, they found there the now famous fountain of La Salette.

Several miraculous cures occurred and pilgrimages to the place were begun. In 1851, after years of careful and patient investigation, Msgr. de Bruillard, Bishop of Grenoble, declared the Virgin's apparition as certain and authorized the cult of Our Lady of La Salette. The centenary was observed in 1946 with solemn ceremonies throughout the world.

Our Lady of Lourdes, 1858, France—During 1858, on eighteen occasions, beginning in February, the Blessed Virgin appeared to a poor, fourteen-year-old girl, Bernadette Soubirous, in the grotto of Massabielle, near Lourdes, France. Bernadette's declaration of having seen a young and beautiful Lady led the incredulous to demand proof that the vision was the Blessed Virgin Mary. On February 25 the Lady told Bernadette to drink of the water and wash in the spring which miraculously gushed forth when the perplexed girl, before an amazed crowd, scratched up the dry earth. On March 25 the Lady revealed her identity, "I am the Immaculate Conception."

The Virgin's request that a chapel be built at the grotto was fulfilled in 1862, after four years of rigid examination to prove the credibility of the apparitions. The devotion to Our Lady under the title of Our Lady of Lourdes was later authorized and a feast instituted on February 11, the date of the first apparition. The Church of Notre Dame was raised to the rank of a minor basilica in 1870. Eventually, to accommodate the vast crowds of pilgrims who flocked to the sanctuary, the famed Church of the Rosary was built and consecrated. The chief pilgrimage, called the national, was instituted in 1873 and is held in August. It is estimated that about 600,000 pilgrims from all parts of the world annually visit the renowned shrine.

Remarkable instances of physical healing and supernatural grace that have occurred and still occur there, are numerous. Well-verified cures have been brought about by bathing in the spring or by merely visiting the shrine and attending devotions there. The spring water has been found by analysis to contain no curative properties. The miracles of Lourdes can nowise be explained on any natural basis.

Our Lady of Fatima, 1917, Portugal—On May 13, 1917, the Blessed Virgin appeared to three shepherd children, Lucia dos Santos, aged ten, and her cousins, Francisco and Jacinta, nine and seven, in a field called Cova da Iria, near Fatima, a Portuguese village north of Lisbon. While tending their sheep the children beheld a Lady of radiant beauty standing on a bright cloud over an oak tree. "I come from heaven," said the Lady. "I want you children to come here on the 13th of each month until

October. Then I shall tell you who I am." She promised also to work a great miracle on this occasion.

During this and at each subsequent apparition, she recommended the frequent recitation of the rosary, and she urged the children to practise mortification in order to save sinners from hell. On July 13, at the third apparition, the Lady declared that the Lord desired devotion to her Immaculate Heart to be established in the world; if this were done, many souls would be saved and there would be peace; otherwise, another and more terrible war would come. She also asked that the world be consecrated to her Immaculate Heart and that the faithful make a Communion of reparation on the first Saturday of each month.

The children's story of these apparitions was met with incredulity but on October 13 seventy thousand assembled in Cova da Iria, despite a downpour of rain. When the Lady appeared she declared: "I am the Lady of the Rosary and I have come to warn people to amend their lives and ask pardon for their sins. They must not continue to offend Our Lord, already so deeply offended. They must say the rosary." Suddenly the rain ceased and the sun appeared. Like a wheel it swiftly revolved, throwing out in all directions shafts of vari-colored light. Coming to rest, it then wheeled a second and a third time. Only the children saw the apparition of Our Lady, but the many thousands present witnessed the supernatural phenomenon in the sky and were awe-struck by it.

In October, 1930, ecclesiastical authority declared the apparitions worthy of belief, and devotion to Our Lady of Fatima was authorized under the title of Our Lady of the Rosary. Afterwards pilgrimages to Fatima brought hundreds of thousands annually, while in one five-year period 215 miraculous cures were reported. In October, 1942, Pope Pius XII broadcast an address to Portugal, on the closing of the silver jubilee celebration of the apparitions at Fatima, and consecrated the world, with special reference to Russia, to the Immaculate Heart of Mary.

At ceremonies commemorating both the centenary of the dedication of Portugal to the Immaculate Conception and the 29th anniversary of the first apparition, Cardinal Masella, former Nuncio to Brazil, was Papal Legate at the crowning of the statue of Our Lady of Fatima at the world-famous Portuguese shrine on May 13, 1946. On Oct 13, 1947, the "Pilgrims' Virgin," a hand-carved replica of the famous statue of Our Lady of Fatima, was solemnly blessed at Fatima before beginning a tour of America. Since its arrival, it has been venerated by more than three million people.

Our Lady of Beauraing, 1932-33, Belgium — A series of apparitions of the Blessed Virgin to five children made Beauraing the center of sensational interest in the early winter of 1932-33. Between November 29 and January 3, Our Lady appeared to them in the garden of the local convent school. At first the five children of the Voisin and Degembre families were alone with her, but at the last vision their ecstatic prayer before the figure who called herself the "Immaculate Virgin" was observed by some 25,000 persons. The Lady told the four girls and a boy that she wished them to be very good and desired a chapel erected and pilgrimages made in her honor, and promised to convert sinners.

Ever since, the Rosary has been recited, even during the war, near the Hawthorne bush where the Blessed Virgin appeared, clad in a white robe with a blue sheen, her feet concealed by a cloud, and her heart luminous with the brilliance of gold. Cures and the conversion of sinners and fallen-away Catholics have been reported. In May, 1943, seven years after the Dean of Beauraing commemorated the third anniversary of the apparitions, Bishop Charue of Namur presided at a great ceremony which was held to express official approval of the new cult. On August 22, 1946, the statue of Our Lady of Beauraing was unveiled at her shrine near the Hawthorne bush, the location of her apparitions and the center of the

pilgrimages she desired. Just a year later the first stone of the basilica was laid

Our Lady of Banneux, 1933, Belgium — Between Jan 15 and Mar. 2, 1933, the Blessed Virgin appeared eight times to an eleven-year-old peasant girl, Mariette Beco. Each vision took place in the little garden behind the Beco cottage, which stood in the village of Banneux, near Liege, Belgium. In this predominantly socialistic district, the people were both spiritually and materially poor. The Beco family was no exception, on the Sunday morning of the first apparition neither Mariette, nor any member of her family had attended Mass. The conversion of Mariette's sceptical father was accepted by the village priest as a sign that the apparitions were genuine. Since that time, Banneux has become a pilgrimage center and has seen the conversion of many of its own people.

In the course of the visions Our Lady announced to Mariette that she was "the Virgin of the Poor." She also said "I have come to bring relief to the sick . . . Believe in me and I will believe in you. Pray much!" Thus the Blessed Virgin of Banneux is known as "Our Lady of the Poor, the Sick, and the Indifferent." She pointed out to Mariette a spring not far from the site of the apparitions, which was to be dedicated to her for the sick of all nations. With the bishop's permission, a small chapel requested by the Virgin was built on the site and blessed August 15, 1933. The sick and the suffering came to the shrine; cures were wrought, the fame of the Virgin of the Poor spread throughout the world. The International Union of Prayer, intimately connected with devotion to the Virgin of the Poor, had 50,000 members as early as 1935 and today has over 700,000.

In 1943, after nine years of investigation, Most Rev. Louis J. Kerkhofs, Bishop of Liege, approved the cult of Our Lady of Banneux. In 1947, Bishop Kerkhofs announced plans for the construction of a sanctuary to honor her who had brought spiritual prosperity to the poor.

THE SODALITY OF OUR LADY

The Sodality of Our Lady was founded in Rome in 1563 by Father John Leunis, S. J. Originally planned for young men in college, it has been gradually extended to all Catholics, and is now found on every continent and in almost every nation. The first United States sodality was established in New Orleans in 1738. In 1913, a Sodality Central Office was set up, now located at 3115 S. Grand Blvd., St. Louis 18, Mo. In many dioceses directors are appointed by the bishops to assist in supplying advice and help to local sodalities. As of Aug. 1, 1948, 15,566 bodies in parishes, schools and other institutions here have been affiliated to the Primary Sodality in Rome.

According to the rule, "the Sodality of Our Lady . . . aims to foster in its members ardent devotion, reverence and filial love toward the Blessed Virgin . . . It seeks to make the faithful gathered together under

her name good Catholics, sincerely bent on sanctifying themselves, and zealous, as far as their condition in life permits, to save and sanctify their neighbor and to defend the Church of Jesus Christ." The specific program of activities of each local unit is formulated according to the individual needs of time and place and the class of persons constituting membership.

Many popes have bestowed indulgences on the Sodality, and Pope Pius XII has repeatedly stressed the present need for Catholics formed according to its spirit. On Sept. 27, 1948, His Holiness solemnly confirmed its status and privileges by Apostolic Constitution.

The leading publications are the monthlies: "The Queen's Work," for teen-age sodalists; "Action Now," for adults; "The Junior Sodalists," for elementary school members; and the "Director's Bulletin," for parish sodality directors.

THE HOLY ANGELS

Angels are spiritual substances superior to men. Enjoying intelligence, free will and great power, they were created by God to know, love and serve Him at the court of heaven; to act as His messengers and to guard men. Their existence is an article of Faith, supported by Holy Scripture and uninterrupted Christian tradition.

The angels are spirits, created without bodies and not made for union with bodies. St. Paul called them "ministering spirits" (Heb. 1:14), and the Psalmist praised God for making His angels spirits (Ps. 103:4). Raphael's appearance to Tobias, like other apparitions of angels to men, does not argue against the spiritual nature of the heavenly spirits; sometimes bodies were assumed by them and moved by their power, although their nature did not demand that they have bodies. For Raphael said to Tobias: "I seemed indeed to eat and drink with you; but I use an invisible meat and drink, which cannot be seen by men" (Tob. 12:19).

Since angels are bodiless and without physical senses, they do not depend, as man, on sense experience as the basis for their knowledge. Unlike human knowledge, which begins with sense experience and develops in a logical and discursive manner, angelic knowledge is immediate and intuitive. For, at their creation, God impressed upon their minds a wealth of general ideas and principles in the light of which they know, immediately, in a face-to-face spontaneous sort of way, things present to them. They know past events, and future events which depend on the operation of necessary laws. But future events which depend on the free will of man and God they do not know until they have occurred. Their knowledge is wider in scope, and their understanding deeper than man's. In the matter of intelligence, as in other things, the saying of the Psalmist is true:

"Thou hast made him (man) a little less than the angels" (Ps. 8:6).

Endowed with free will and sanctifying grace at the beginning, angels had to merit the supernatural happiness of the Beatific Vision. Some of them did not pass the test put to them by God. Seduced by Lucifer, one of the most illustrious of the host, a great number of them sinned by pride and were banished to hell: "For God did not spare the angels when they sinned, but dragged them down by infernal ropes to Tartarus (hell) and delivered them to be tortured" (2 Pet. 2:4). Although shorn of grace and happiness, the fallen angels retain their angelic powers which they pervert to the destruction of men.

The power of the angels is greater than man's, as Holy Scripture relates, for example: "And it came to pass that night, that an angel of the Lord came, and slew in the camp of the Assyrians a hundred and eighty-five thousand" (4 Kings 19:35). Their power over the physical world is limited to extrinsic changes in accordance with the laws of nature, but God may use them, as other creatures, for instruments in the working of miracles.

They cannot directly control the intellect and will of man, but their knowledge and ordinary power enable them to influence these faculties in an indirect manner. Good angels can inspire men to do the will of God and practise virtue. Bad angels can wage a very bitter spiritual warfare by means of temptations, affecting man's intellect and will through physical means. Moreover, their powers of diabolical obsession, by which they afflict the body from without, and of possession, by which they enter the body to dwell therein and work through its senses and members, are remarkable, though horrible, examples of their might. "...Your adversary, the devil, as a roaring

lion, goes about seeking someone to devour" (1 Peter 5:8), but your guardian angel is with you to help you withstand his attacks.

The great host of angels who remained faithful to God are grouped into nine choirs. Mentioned in Scripture are: Seraphim, Cherubim, Thrones, Dominations, Principalities, Powers, Virtues, Archangels and simple Angels. Although all are messengers of God, speculating theologians, recognizing differences of functions, have called the first four groups assisting angels who have, as their ordinary duty, attendance at the court of heaven; the other five groups they have named administering angels, because they minister to material creation.

Seraphim are considered the closest to God because of their burning love; one of them was selected to purify with a live coal the lips of Isaias, the prophet. Cherubim are distinguished by the fullness of their knowledge; after Adam's sin in Paradise they were sent to guard the way of the tree of life. Thrones are so called because they are exalted or elevated like thrones and God dwells in them in some way. Dominations are intermediaries between the heavenly court and administering angels, to whom they communicate divine commands. Virtues, endowed with great strength, govern the material world and are God's instruments in working miracles, and in enlightening prelates of the Church fittingly to fulfill their missions. Powers are special guardians against demons. Principalities rule the lower angels and act as heavenly rulers of states and nations. Archangels convey to men the more important messages of God. And, among the angels of the lowest choir, are the guardians whose purpose is expressed thus: "For he has given his angels charge over thee; to keep thee in all thy ways. In their hands they shall bear thee up: lest thou dash thy foot against a stone" (Ps. 90:11-12).

Four angels named in Scripture are Michael, Gabriel, Raphael and the rebellious Lucifer. Michael, champion of the Chosen People in

the Old Testament, is believed by Christians to be their protector; and, because of his successful conflict with Satan (Apoc. 12:7-9), is regarded as a special patron in war. He is also cherished as the protector of the Church, the divinely appointed fulfillment of the Temple, of which he was considered the guardian. Gabriel might be called the angel of the Redemption in virtue of the part he played in announcing the births of Christ and His precursor, St. John the Baptist. Raphael was the companion of the younger Tobias, and might be thought of as an archetype of the guardian angel.

Angels are guardians of men, protecting them in temptation and especially at the hour of death, warding off from them physical dangers and even aiding them in temporal affairs when such aid is for their spiritual good: "...he has given his angels charge over thee..." (Ps. 90:11); "See that you do not despise one of these little ones; for I tell you, their angels in heaven always behold the face of my Father in heaven" (Matt 18:10). The feast of the Guardian Angels observed on October 2 supports our belief that everyone of the faithful has his own guardian angel. It seems probable that everyone, sinners and infidels included, has his own particular guardian.

It is reasonable to suppose that nations, communities and religious societies also enjoy angelic protection. God gave a guardian spirit to the Israelites journeying through the desert; and Daniel, in a vision, was aware of a battle, between Michael, Prince of the Jews, and two angels called Princes of the Persians and Greeks (Dan. 10).

The Church's law of belief in regard to angels is clearly affirmed in salutary prayer and obligatory cult, as is evident from the prayer to St. Michael prescribed for recitation after private Masses, and from special feasts observed in honor of him, St. Gabriel, St. Raphael and the Guardian Angels.

Canonization Procedure and Ceremonies

(Canonization is the final sentence of the infallible authority of the Church declaring that a blessed has been received into the Church Triumphant, and prescribing public veneration of the saint throughout the Church Militant.)

Sainthood, the distinction of a person deemed worthy of honor at the altar of God, is the highest dignity recognized by the Church. Before giving to anyone the title of saint, the Church demands and obtains through the judicial process of beatification and canonization proof that a servant of God lived a life of heroic virtue to which God has given approval by means of miracles. The canonization process does not make a saint; it is only the Church's way of determining that a person is a hero of holiness, is now in heaven, and is worthy of veneration and imitation by the faithful.

From the very beginning the Church has venerated saints. Public official honor always required the approval of the Bishop of the place. Martyrs were the first to be honored; then, beginning with Martin, Bishop of Tours (d 397), confessors, that is, men who led lives of sanctity, but never suffered martyrdom, were raised to the dignity of the altar. The first instance of an official canonization by the Supreme Pontiff was that of St. Ulrich by John XV in 993. In 1171 Alexander III reserved canonization cases to the Holy See, a reservation confirmed in 1634 by Urban VIII.

The present method of procedure in causes of beatification and canonization is outlined in canons 1999-2141 of the Fourth Book of the Code of Canon Law.

Divided into two main parts, ordinary procedure consists of preliminary and final processes leading successively to papal declarations that a servant of God may be called venerable, then that he may be honored locally as blessed, and finally that he is to be venerated as a canonized saint by the universal Church. Figuring largely in proceedings are: the Actor, or Patron sponsoring the cause, who appoints the Postulator, as forwarder and defender of the cause.

On petition by the Postulator, the three-part preliminary process is begun by the Bishop of the place where the servant of God lived or where miracles have been wrought through his mediation.

All writings of the person are gathered. After examination by the Bishop, they are submitted to the Congregation of Rites for study of their dogmatic and moral content, and for the light they throw on the virtues and defects of their author. After discussion and the removal of all objections proposed by the Promoter of the Faith, if a favorable vote is given the Pope decides whether the cause is to be permitted to proceed.

Second part of the preliminary process is the informative process, so called because its purpose is establishment of the person's reputation for sanctity, martyrdom, and of the fact of miracles. Witnesses are examined to gain the information, which is deemed sufficient if it generally establishes the reputation for sanctity. Records are sent to Rome where, after discussion by the Promoter of the Faith and members of the Congregation, their value is decided by vote. If it be favorable, the Pope is petitioned to appoint by decree a commission for the introduction of the actual cause of beatification.

Last part of the preliminary process is that regarding non-cult—the fact that the person has not been paid official ecclesiastical honor; or that, if he has been the object of spontaneous public veneration, such cult has been suppressed by the Bishop. Testimony is forwarded to Rome for confirmation by the Congregation after appointment has been made of the commission for actual introduction of the cause.

The final process consists of the Apostolic Process and investigations of miracles.

At the request of the Prefect of the Congregation, the Pope issues remissorial letters to five judges of the diocese where the cause was initiated, empowering them to institute the Apostolic Process which must be completed within two years. Separate investigations are made into: (1) reputation of the person for holiness of life, miracles, martyrdom; (2) particular facts of virtue, miracles, martyrdom. The first inquiry may be dispensed with if sufficient evidence was gathered in the preliminary process.

The heroic virtue or martyrdom, as revealed in the records forwarded to Rome, are studied successively by three committees—the antepreparatory, preparatory and general congregations. If favorable votes are reported by the first two committees, the matter is submitted to the Pope who, present at the general committee meeting, judges whether heroic virtue or martyrdom has been proved. If so, he publishes a decree stating approval and that the servant of God may be called Venerable, but that no public cult may be paid.

The Venerable may not be called Blessed before at least two miracles, certified by experts and approved by the three aforementioned committees, have been recognized by the Pope. When such miracles have been acknowledged, the Pope decrees that the servant of God merits to be called Blessed and may be honored locally by public cult.

At least two additional miracles after beatification are required for canonization. The Pope reopens the cause at the request of the Postulator and Congregation of Rites. The miracles are studied as previously; and the Pope, if he deems it proper, issues a decree that the cause may proceed to solemn canonization.

Three Consistories are then held. At the first, which is secret and attended only by the Pope and the Cardinals, approval is given the cause by vote. At the second public and the third semi-public Consistories, the decision to continue the cause to solemn canonization is reiterated. The date for the solemnity is set by the Pope.

The formal canonization ceremony, as solemn and distinctive as the dignity whose conferring it marks, is a function rivalling in magnificence the papal coronation itself.

It begins with a procession from the Vatican Palace to the Basilica, in which banners portraying the new Saint are carried, followed by colorful ranks of the Roman clergy, papal dignitaries escorted by Swiss Guards, choristers, Abbots, Bishops and Archbishops, Patriarchs and Cardinals, and, finally, the Pope, borne on the gestatorial chair. The Basilica is splendidly decorated with hangings, inscriptions and paintings depicting the new Saint.

In the Basilica, Consistorial Advocates twice bring the cause of the new Saint to the attention of the Holy Father. After the first request for canonization, the choir sings the Litany of the Saints; and after the second, the Pope himself intones the *Veni Creator*, to implore the assistance of the Holy Ghost. After a third petition the Pope, seated on his throne and wearing the mitre, reads the Latin formula which places in the catalogue of saints the Blessed whose canonization has been sought.

The majestic *Te Deum* is then sung, and the bells of St. Peter's and all the churches of Rome ring out. The Pope then celebrates the first Mass in honor of the new Saint.

PATRON SAINTS AND THEIR FEAST DAYS

(The Church has officially appointed some of these patrons; popular veneration or reverence has bestowed the title on others.)

- Actors — St. Genesius, Aug. 25.
 Alpinists — St. Bernard of Menthon, May 28.
 Altar Boys — St. John Berchmans, Aug. 13.
 Archers — St. Sebastian, Jan. 20.
 Architects — St. Thomas, Apostle, Dec. 21; St. Barbara, Dec. 4.
 Armors — St. Dunstan, May 19.
 Art — St. Catherine of Bologna, March 9.
 Artillerymen — St. Barbara, Dec. 4.
 Artists — St. Luke, Oct. 18.
 Astronomers — St. Dominic, Aug. 4.
 Athletes — St. Sebastian, Jan. 20.
 Automobilists — St. Christopher, July 25.
 Aviators — Our Lady of Loretto, Dec. 10; St. Therese of Lisieux, Oct. 3; St. Joseph of Cupertino, Sept. 18.
 Bakers — St. Elizabeth of Hungary, Nov. 19; St. Nicholas, Dec. 6.
 Bankers — St. Matthew, Sept. 21.
 Barbers — SS. Cosmas and Damian, Sept. 27; St. Louis, Aug. 25.
 Barren Women — St. Anthony of Padua, June 13; St. Felicitas, Nov. 23.
 Basket-makers — St. Anthony, Abbot, Jan. 17.
 Beggars — St. Alexius, July 17.
 Belt-makers — St. Alexius, July 17.
 Blacksmiths — St. Dunstan, May 19.
 Blind — St. Odilia, Dec. 13.
 Bookbinders — St. Peter Celestine, May 19.
 Booksellers — St. John of God, March 8.
 Boy Scouts — St. George, April 23.
 Brewers — St. Augustine of Hippo, Aug. 28; St. Luke, Oct. 18; St. Nicholas of Myra, Dec. 6.
 Brush-makers — St. Anthony, Abbot, Jan. 17.
 Builders — St. Vincent Ferrer, April 5.
 Butchers — St. Anthony, Abbot, Jan. 17; St. Hadrian, Sept. 8; St. Luke, Oct. 18.
 Cab-drivers — St. Fiacre, Aug. 30.
 Cabinet-makers — St. Anne, July 26.
 Canonists — St. Raymond of Penafort, Jan. 23.
 Carpenters — St. Joseph, March 19.
 Catechists — St. Viator, Oct. 21; St. Charles Borromeo, Nov. 4; St. Robert Bellarmine, May 13.
 Catholic Action — St. Francis of Assisi, Oct. 4.
 Chandlers — St. Ambrose, Dec. 7; St. Bernard of Clairvaux, Aug. 20.
 Charitable Societies — St. Vincent de Paul, July 19.
 Choir Boys — H. Innocents, Dec. 28.
 Clerics — St. Gabriel of the Sorrowful Mother, Feb. 27.
 Confessors — St. John Nepomucene, May 16.
 Comedians — St. Vitus, June 15.
 Cooks — St. Lawrence, Aug. 10; St. Martha, July 29.
 Coopers — St. Nicholas of Myra, Dec. 6.
 Coppersmiths — St. Maurus, Jan. 15.
 Dairy Workers — St. Brigid, Feb. 1.
 Deaf — St. Francis de Sales, Jan. 29.
 Dentists — St. Apollonia, Feb. 9.
 Desperate Situations — St. Gregory of Neocaesarea, Nov. 17; St. Jude Thaddeus, Oct. 28.
 Domestic Animals — St. Anthony, Abbot, Jan. 17.
 Druggists — SS. Cosmas and Damian, Sept. 27; St. James the Less, May 1.
 Dyers — SS. Maurice and Lydia, Aug. 3.
 Engineers — St. Ferdinand III, May 30.
 Eucharistic Activities — St. Paschal Baylon, May 17.
 Falsely Accused — St. Raymond Nonnatus, Aug. 31.
 Farmers — St. George, April 23; St. Isidore, Mar. 22.
 Farriers — St. John Baptist, Aug. 29.
 Firemen — St. Florian, May 4.
 Fire Prevention — St. Catherine of Siena, April 30.
 First Communicants — Bl. Imelda, May 12; St. Tarcisus, Aug. 15.
 Fishermen — St. Andrew, Nov. 30.
 Florists — St. Dorothy, Feb. 6.
 Founders — St. Barbara, Dec. 4.
 Fullers — St. Anastasius the Fuller, Sept. 7; St. James the Less, May 1.
 Funeral Directors — St. Joseph of Arimathea, March 17.
 Gardeners — St. Dorothy, Feb. 6;

St. Adalard, Jan. 2; St. Tryphon, Nov. 10; St. Fiacre, Aug. 30.
 Glass-workers — St. Luke, Oct. 18.
 Goldsmiths — St. Dunstan, May 19, St. Anastasius, Sept. 7.
 Grave-diggers and Graveyards — St. Anthony, Abbot, Jan. 17.
 Greetings — St. Valentine, Feb. 14.
 Grocers — St. Michael, Sept. 29.
 Hatters — St. Severus of Ravenna, Feb. 1; St. James the Less, May 1.
 Haymakers — SS. Gervase and Protase, June 19.
 Hospitals — St. Camillus de Lellis, July 18; St. John of God, March 8; St. Jude Thaddeus, Oct. 28.
 Housewives — St. Anne, July 26.
 Hunters — St. Hubert, Nov. 3.
 Huntsmen — St. Eustachius, Sept. 20.
 Inn-keepers — St. Amand, Feb. 6.
 Invalids — St. Roch, Aug. 17.
 Jewellers — St. Eligius, Dec. 1.
 Journalists — St. Francis de Sales, Jan. 29.
 Jurists — St. Catherine of Alexandria, Nov. 25.
 Knights — St. Michael, Sept. 29.
 Laborers — St. Isidore, May 10, St. James, July 25.
 Lawyers — St. Ivo, May 19; St. Genesius, Aug. 25.
 Learning — St. Acca, Nov. 27.
 Librarians — St. Jerome, Sept. 30.
 Locksmiths — St. Dunstan, May 19.
 Lost Articles — St. Anthony of Padua, June 13.
 Lovers — St. Raphael, Oct. 24.
 Marble-workers — St. Clement I, Nov. 23.
 Mariners — St. Michael, Sept. 29; St. Nicholas of Tolentino, Sept. 10.
 Merchants — St. Francis of Assisi, Oct. 4; St. Nicholas of Myra, Dec. 6.
 Messengers — St. Gabriel, March 24.
 Metal-workers — St. Eligius, Dec. 1.
 Millers — St. Arnulph, Aug. 15; St. Victor, July 21.
 Miners — St. Barbara, Dec. 4.
 Missions — St. Francis Xavier, Dec. 3; St. Therese of Lisieux, Oct. 3.
 Motorcyclists — Our Lady of Grace, May 31.
 Musicians — St. Cecilia, Nov. 22; St. Dunstan, May 19.
 Nail-makers — St. Cloud, Sept. 7.
 Negro Missions — St. Peter Claver, Sept. 9.
 Notaries — St. Luke, Oct. 18; St. Mark, April 25.
 Nurses — St. Agatha, Feb. 5; St. Camillus de Lellis, July 18; St. Alexius, July 17; St. John of God, March 8; St. Raphael, Oct. 24.
 Old Maids — St. Andrew, Nov. 30.
 Orators — St. John Chrysostom, Jan. 27.
 Organ Builders — St. Cecilia, Nov. 22.
 Orphans — St. Jerome Emiliani, July 20.
 Painters — St. Luke, Oct. 18.
 Pawnbrokers — St. Nicholas of Myra, Dec. 6.
 Philosophers — St. Justin, Apr. 14; St. Catherine of Alex, Nov. 25.
 Physicians — St. Pantaleon, July 27; SS. Cosmas and Damian, Sept. 27; St. Luke, Oct. 18; St. Raphael, Oct. 24.
 Pilgrims — St. Alexius, July 17; St. James, July 25.
 Plasterers — St. Bartholomew, Aug. 24.
 Poets — St. David, Dec. 29; St. Cecilia, Nov. 22.
 Poor — St. Lawrence, Aug. 10; St. Anthony of Padua, June 13.
 Porters — St. Christopher, July 25.
 Possessed — St. Bruno, Oct. 6; St. Denis, Oct. 9.
 Postal Employees — St. Gabriel, March 24.
 Pregnant Women — St. Margaret, July 20; St. Raymond Nonnatus, Aug. 31; St. Gerard Majella, Oct. 16.
 Priests — St. Jean-Baptiste Vianney, Aug. 9.
 Printers — St. John of God, March 8; St. Augustine of Hippo, Aug. 28; St. Genesius, Aug. 25.
 Prisoners — St. Barbara, Dec. 4.
 Prisons — St. Joseph Cafasso, June 23.
 Radiologists — St. Michael, Sept. 29.
 Retreats — St. Ignatius Loyola, July 31.
 Saddlers — SS. Crispin and Crispinian, Oct. 25.
 Sailors — St. Cuthbert, March 20; St. Brendan, May 16; St. Eulalia, Feb. 12; St. Nicholas of Tolentino, Sept. 10; St. Peter Gonzales, April 15; St. Erasmus, June 2.
 Scholars — St. Brigid, Feb. 1.
 Schools — St. Thomas Aquinas,

March 7; St. Joseph Calasanctius, Aug. 27.
 Scientists—St. Albert, Nov. 15.
 Sculptors—St. Claude, Nov. 8.
 Servants—St. Martha, July 29; St. Zita, April 27.
 Shoemakers—SS. Crispin and Crispinian, Oct. 25.
 Sick—St. Michael, Sept. 29; St. John of God, March 8; St. Camillus de Lellis, July 18.
 Silversmiths—St. Andronicus, Oct. 11.
 Singers—St. Gregory, March 12, St. Cecilia, Nov. 22.
 Skaters—St. Lidwina, Apr. 14.
 Soldiers—St. Hadrian, Sept. 8; St. George, April 23; St. Ignatius, July 31; St. Sebastian, Jan. 20.
 Stenographers—St. Genesius, Aug. 25.
 Stone-cutters—St. Clement I, Nov. 23.
 Stone-masons—St. Stephen, Dec. 26; St. Barbara, Dec. 4.
 Students—St. Thomas Aquinas, March 7; St. Catherine of Alexandria, Nov. 25.
 Surgeons—SS. Cosmas and Damian, Sept. 27.
 Swordsmen—St. Maurice, Sept. 22.
 Tailors—St. Homobonus, Nov. 13.
 Tanners—SS. Crispin and Crispinian, Oct. 25; St. Simon, May 10.

Tax-gatherers—St. Matthew, Sept. 21.
 Teachers—St. Gregory the Great, March 12; St. Catherine of Alexandria, Nov. 25.
 Tertiaries—St. Louis of France, Aug. 24; St. Elizabeth of Hungary, Nov. 19.
 Theologians—St. Augustine, Aug. 28.
 Travelers—St. Anthony of Padua, June 13; St. Nicholas of Myra, Dec. 6; St. Christopher, July 25; St. Raphael, Oct. 24.
 Universal Church—St. Joseph, March 19.
 Watchmen—St. Peter of Alcantara, Oct. 19.
 Weavers—St. Paul the Hermit, Jan. 15; St. Anastasius the Fuller, Sept. 7; St. Anastasia, Dec. 25.
 Wine-growers—St. Vincent, Jan. 22.
 Wine-merchants—St. Amand, Feb. 6.
 Wheelwrights—St. Catherine of Alexandria, Nov. 25.
 Women in labor—St. Anne, July 26.
 Workingmen—St. Joseph, March 19.
 Writers—St. Francis de Sales, Jan. 29; St. Lucy, Dec. 13.
 Yachtsmen—St. Adjutor, Sept. 1.
 Young Girls—St. Agnes, Jan. 21.
 Youth—St. Aloysius Gonzaga, June 21; St. John Berchmans, Aug. 13; St. Gabriel Possenti, Feb. 27.

PATRONS OF COUNTRIES

Alsace—St. Odile
 Americas—St. Rose of Lima.
 Argentina—Our Lady of Lujan.
 Armenia—St. Gregory Illuminator.
 Asia Minor—St. John, Evangelist.
 Basutoland—Immac. Heart of Mary.
 Belgium—St. Joseph.
 Bohemia—St. Wenceslaus; St. Ludmilla.
 Borneo—St. Francis Xavier.
 Brazil—Immaculate Conception; St. Peter of Alcantara.
 Canada—St. Joseph; St. Anne.
 Chile—St. James; Our Lady of Mt. Carmel.
 China—St. Joseph.
 Colombia—St. Peter Claver.
 Congo—Our Lady.
 Corsica—Immaculate Conception.
 Czechoslovakia—St. Wenceslaus; St. John Nepomucene.
 Denmark—St. Anschar.

Dominican Rep.—Our Lady of High Grace.
 England—St. George.
 East Indies—St. Thomas, Apostle.
 Ecuador—Sacred Heart.
 Finland—St. Henry.
 France—Our Lady of the Assumption; St. Joan of Arc; St. Therese.
 Germany—SS. Boniface, Michael.
 Greece—St. Nicholas of Myra.
 Holland—St. Willibrord.
 Hungary—St. Stephen.
 Ireland—SS. Patrick, Brigid and Columba.
 Italy—St. Francis of Assisi; St. Catherine of Siena.
 Japan—St. Peter Baptist.
 Lithuania—St. Cunegunda.
 Mexico—Our Lady of Guadalupe.
 Moravia—SS. Cyril and Methodius.
 Norway—St. Olaf.
 Paraguay—Our Lady of Lujan.
 Philippines—S. Heart of Mary.

Poland—St. Casimir; St. Cune-
gunda; St. Stanislaus of Cracow.
Portugal—Immaculate Conception;
St. Francis Borgia; St. Anthony
of Padua; St. Vincent.
Russia—St. Andrew; St. Nicholas
of Myra; St. Therese of Lisieux.
Santo Domingo—St. Dominic.
Scotland—St. Andrew; St. Columba.
Silesia—St. Hedwig.

Slovakia—Our Lady of Sorrows.
South America—St. Rose of Lima.
Spain—St. James; St. Teresa.
Sweden—St. Bridget.
United States—Immaculate Con-
ception.
Uruguay—Our Lady of Lujan.
Wales—St. David.
West Indies—St. Gertrude.

APOSTLES OF NATIONS, PEOPLES AND PLACES

Agaus (Africa)—Louis de Azevedo.
Alps—St. Bernard of Menthon.
Andalusia (Spain)—Blessed John
of Avila.
Antioch—St. Barnabas.
Ardenne (France)—St. Hubert.
Armenia—St. Gregory the Illumi-
nator; St. Bartholomew.
Artois (France)—St. Vedast.
Austria—St. Severine.
Auvergne (France)—St. Austre-
monius.
Bassein (India)—Antonio de Porto.
Bavaria—St. Killian.
Brabant (France)—St. Willibrord.
Brazil—Jose Anhieta.
Brittany (France)—St. Paul de
Leon.
Burgundy (France)—St. Benignus.
California—Junipero Serra, O.F.M.
Carinthia (Yugoslavia)—St. Virgil.
Chablais (France)—St. Francis de
Sales.
Corsica—St. Alexander Sauli.
Crete—St. Titus.
Cyprus—St. Barnabas.
Denmark—St. Anschar.
East Anglia—St. Felix.
England—St. Augustine of Can-
terbury.
Ethiopia—St. Frumentius.
Finland—St. Henry.
Flanders—SS. Livinus, Willibrord
and Amand.
Florence—St. Andrew Corsini.
France—St. Martin of Tours; St.
Denis.
Friesland (Germany)—St. Suit-
bert; St. Willibrord.
Gauls—St. Irenaeus.
Gentiles—St. Paul.
Georgia (Russia)—St. Nino.
Germany—St. Boniface.
Gothland (Sweden)—St. Sigfrid.
Guelderland (Holland)—St. Plech-
eln.

Highlanders (Scotland)—St. Co-
lumba.
Holland—St. Willibrord.
Ica (Peru)—Fray Ramon Rojas.
Indies—St. Francis Xavier.
Ireland—St. Patrick.
Iroquois—Francois Picquit.
Italy—St. Bernardine of Siena.
Livonia—Bishop Albert of Riga.
Magyars (Hungarians)—Anastasi-
us Astericus.
Maryland—Andrew White, S. J.
Mechlin (Belgium)—St. Rumold.
Mecklenburg (Wends)—Bishop
Werno.
Mercia (England)—St. Ceadda.
Mexico—The twelve Apostles of
Mexico (Franciscans), headed by
Fra. Martin de Valencia.
Negro Slaves—St. Peter Claver.
Netherlands—St. Willibrord.
North (Scandinavia)—St. Anschar.
North Britain (Picts)—St. Ninian.
Northumbria (Britain)—Pope
Adrian IV.
Norway—St. Olaf.
Ohio—Eduard Fenwick, O. P.
Ottawas (Indians)—Claude Allou-
ez, S. J.
Persia—St. Maruthas
Philadelphia—Felix Barbelin, S. J.
Poland—St. Hyacinth.
Pomerania—St. Otto.
Portugal—St. Christian.
Provence (France)—SS. Lazarus
and Martha.
Prussia (Slavs)—St. Adalbert; St.
Bruno of Querfurt.
Rome—St. Philip Neri.
Rouergue (South France)—St. An-
toninus.
Rumania—St. Nicetas.
Ruthenia—St. Bruno.
Sardinia—St. Ephesus.
Saxony—St. Willihad.
Scotland—St. Palladius.

Slavs — SS. Cyril and Methodius.
 Spain — St. James; SS. Euphrasius
 and Felix.
 Sussex (England) — St. Wilfrid.
 Sweden — St. Anschar.
 Switzerland — St. Andeol.

Tournai (Belgium) — St. Eloi; St.
 Plat.
 Tyrol — St. Valentine.
 Wessex (England) — St. Birinus.
 Westphalia — St. Ludger.

EMBLEMS OF THE SAINTS

Saints are represented in art with emblems indicative of their lives or their martyrdom. The emblems of the Evangelists refer to their writings: a man for St. Matthew, who begins his Gospel with the human ancestry of Christ, the lion of the desert for St. Mark, who opens his narrative with the mission of St. John, "the voice of one crying in the wilderness", the sacrificial ox for St. Luke, whose Gospel begins with the High-priest Zachary, the eagle for St. John, who with the opening words of his Gospel carries us to heaven itself. Emblems of various saints are

St. Agatha — Tongs, veil.
 St. Agnes — Lamb.
 St. Ambrose — Bees, dove, ox, pen.
 St. Andrew — Transverse cross.
 St. Angela Merici — Ladder, cloak.
 St. Anne, Mother of the Blessed Virgin — A door.
 St. Anthony, Abbot — Bell, hog.
 St. Anthony of Padua — Infant Jesus, bread, book, lily.
 St. Augustine of Hippo — Dove, child, shell, pen.
 St. Barbara — Tower, palm, chalice, cannon.
 St. Barnabas — Stones, ax, lance.
 St. Bartholomew — Knife, flayed and holding his skin.
 St. Benedict — Broken cup, raven, bell, crozier, bush.
 St. Bernardine of Siena — Chrism.
 St. Bernard of Clairvaux — Pen, bees, instruments of Passion.
 St. Blaise — Wax taper, iron comb.
 St. Bonaventure — Communion, ciborium, cardinal's hat.
 St. Boniface — Oak, ax, book, fox, scourge, fountain, raven, sword.
 St. Bruno — Chalice.
 St. Catherine of Alexandria — Wheel, lamb, sword.
 St. Catherine of Ricci — Ring, crown, crucifix.
 St. Catherine of Siena — Stigmata, cross, ring, lily.
 St. Catherine of Sweden — Hind, lily, pilgrim's costume, cross, church in hand.
 St. Charles Borromeo — Communion, coat of arms bearing word "Humilitas."

St. Christopher — Giant, torrent, tree, Child Jesus on his shoulders.
 St. Clare of Assisi — Monstrance.
 St. Colette — Lamb, birds.
 SS. Cosmas and Damian — A phial.
 St. Cyril of Alexandria — Blessed Virgin holding in her arms the Child Jesus, pen.
 St. Cyril of Jerusalem — Purse, book.
 St. Dominic — Rosary, star.
 St. Dorothy — Flowers, fruit.
 St. Edmund the Martyr — Arrow, sword.
 St. Elizabeth of Hungary — Alms, flowers, bread, the poor, a pitcher.
 St. Francis of Assisi — Deer, wolf, birds, fish, the Stigmata.
 St. Francis Xavier — Crucifix, bell, vessel, Negro.
 St. Genevieve — Bread, keys, herd, candle.
 St. George — Dragon.
 St. Gertrude — Crown, taper, lily.
 SS. Gervasius and Protasius — Scourge, club, sword.
 St. Giles — Crozier, hind, hermitage.
 St. Helen — Cross.
 St. Hilary — Stick, pen, child.
 St. Ignatius Loyola — Communion, chasuble, book, apparition of Our Lord.
 St. Isidore — Bees, pen.
 St. James the Greater — Pilgrim's staff, shell, key, sword.
 St. James the Lesser — Square rule, halberd, club.
 St. Jerome — Lion.
 St. John Berchmans — Rule of St. Ignatius, cross, rosary.

- St. John Chrysostom — Bees, dove, pen.
 St. John Climacus — A ladder.
 St. John of God — Alms, a heart, crown of thorns.
 St. John the Baptist — Lamb, head cut off on platter, skin of an animal.
 St. John the Evangelist — Eagle, chalice, kettle, armor.
 St. Josaphat Kuncevyč — Chalice, crown, winged deacon.
 St. Joseph, Spouse of the Blessed Virgin — Infant Jesus, lily, rod, plane, carpenter's square.
 St. Jude — Sword, square rule, club.
 St. Justin Martyr — Ax, sword.
 St. Lawrence — Cross, book of the Gospels, gridiron.
 St. Leander of Seville — A pen.
 St. Liborius — Pebbles, peacock.
 St. Longinus — In arms at foot of the cross.
 St. Louis IX of France — Crown of thorns, nails.
 St. Lucy — Cord, eyes.
 St. Luke — Ox, book, brush, palette.
 St. Margaret — Dragon.
 St. Mark — Lion, book.
 St. Martha — Holy water sprinkler, dragon.
 St. Mathias — Lance.
 St. Matilda — Purse, alms.
 St. Matthew — Winged man, purse, lance.
 St. Maurus — Scales, spade, crutch.
 St. Meinrad — Two ravens
 St. Michael — Scales, banner, sword, dragon.
 St. Monica — Girdle, tears.
 St. Nicholas — Boy in boat.
 St. Odilia — Unfurled banner and laurel branch.
 St. Oswald — Dove, demon, church, stone, ship.
 St. Patrick — Cross, harp, serpent, baptismal font, demons, shamrock, purgatory.
 St. Paul — Sword.
 St. Peter — Keys, boat, cock.
 St. Philip, Apostle — Column.
 St. Philip Neri — Altar, chasuble, vial.
 St. Roch — Angel, dog, bread.
 St. Rose of Lima — Crown of thorns, anchor, city.
 St. Sebastian — Arrows, crown.
 SS. Sergius and Bacchus — Military garb, palm.
 St. Simon — Saw, cross.
 St. Simon Stock — Scapular.
 St. Teresa of Avila — Heart, arrow, book.
 St. Therese of Lisieux — Roses, crucifix.
 St. Thomas, Apostle — Lance, ax.
 St. Thomas Aquinas — Chalice, monstrance, dove, ox, person trampled under foot.
 St. Ursula and Companions — Ship, clock, arrow.
 St. Vincent de Paul — Children.
 St. Vincent Ferrer — Pulpit, cardinal's hat, trumpet, captives.
 St. Vincent, Deacon of Saragossa — Gridiron, boat, pruning knife

FAMOUS LIVES OF THE SAINTS

Standard Reference works giving information on the lives of the saints include:

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| 265-340 — Ecclesiastical History of Eusebius | 1926-39 — Butler's Lives of the Saints, edited by Thurston (12 vols.) |
| 404 — Poems of Prudentius | 1516 — Saints of England — Capgrave |
| 900 — Compiled Byzantine Menologies | 1613 — Saints of Italy — Ferrari |
| 1298 — Golden Legend of Jacopo | 1615 — Saints of Germany — Rader |
| 1681 — Acts of the First Martyrs by Ruinart | 1662 — Saints of Spain — de Salazar |
| 1617 — Acts of the Saints — Bollandists | 1828 — Scottish Saints — Dempster |
| 1770 — Lives of the Saints — Butler | 1875 — Irish Saints — O'Hanlon |
| 1924 — Biographical Dictionary of the Saints — F. G. Holweck | 1885 — Lives of the Saints and Blessed of the Three Orders of St. Francis — Leon |
| 1934 — The Book of Saints — Macmillan | 1938 — The Golden Book of Eastern Saints — D. Attwater |

Religious Orders and Congregations

Canon Law defines the religious state as "a stable manner of community life in which the faithful besides observing the common precepts bind themselves to the observance of the evangelical counsels by the vows of obedience, chastity and poverty." Religious life, then, is a striving after perfection through intensified love of God and of neighbor.

Over and above the common end of religious life which makes it a school of perfection, the various religious communities have particular objects of their own which divide them into contemplative, active, and mixed communities. Contemplative are those which devote themselves to union with God in a life of solitude and retirement; active, those which expend their energy in serving men, for example, by caring for the sick and the orphans. If their activity is spiritual in its objects and requires contemplation for its attainment, they are called mixed communities.

Though the following lists comprehend all three types of religious bodies, they do not include all the orders and congregations in the world. Only those communities are included which live and work in the United States.

RELIGIOUS ORDERS, COMMUNITIES, ETC., OF MEN IN THE UNITED STATES

African Missions, Society of the: S.M.A.—Founded in Lyons, France, 1856, by Msgr. Di Bresillac and Fr. Planque. General Motherhouse, Rome, Italy. Devoted to mission work. Found in the Archdioceses of Boston, Los Angeles, Newark and Washington and the Dioceses of Belleville, Savannah-Atlanta and Tucson.

Alexian Brothers: C. F. A.—Founded by Tobias in France in the fifteenth century to nurse the sick and bury the dead during the Black Death. General Motherhouse, Aix-la-Chapelle, Germany. They have charge of hospitals and asylums today. Found in the Archdioceses of Chicago, Newark and St. Louis and the Dioceses of Green Bay and Nashville.

Assumption, Augustinians of the (Assumption Fathers): A.A.—Originated in the College of the Assumption, Nîmes, France, in 1843 by the Rev. Emmanuel d'Alzon to combat irreligion and schism. General Motherhouse, Rome, Italy. Devoted to parochial and educational work. Found in the Archdiocese of New York and the Diocese of Springfield, Mass.

Atonement, Society of the: S.A.—A branch of the Third Order Regular of St. Francis, founded

1899 by Fr. Paul James Francis General Motherhouse, Garrison, N. Y. Devoted to charitable work. Found in the Archdioceses of New York and Washington and the Dioceses of Amarillo, Ogdensburg and Raleigh.

Augustine, Hermits of St. (Augustinians): O. S. A.—Founded by the union in 1256 of several Monastic Societies following the Rule of the Bishop of Hippo. General Motherhouse, Rome, Italy. Dedicated to educational, missionary and parochial activities. Found throughout the United States.

Augustinian Recollects: O.R.S.A.—Founded 1851. Motherhouse, Rome, Italy. Found in the Archdioceses of Los Angeles and Omaha and Dioceses of El Paso, Kansas City, Mo and Kansas City, Kans.

Basil, Congregation of the Priests of St. (of Toronto): C.S.B.—Under the name of Basilians are included all the religious who follow the Rule of St. Basil. At Annonay in France, a religious community of men was formed (1822) under the Rule of St. Basil, which has a branch at Toronto, Canada. Devoted to parochial and educational work. Found in the Archdiocese of Detroit and the Dioceses of Galveston and Rochester.

Basil the Great, Order of St. (Ukrainian): O. S. B. M.—General Motherhouse, Leopold, Poland. Found in the Archdioceses of Chicago and New York.

Basil the Martyr, Order of St. (Syrian): O. S. B. M.—Found in the Archdioceses of Chicago and New York.

Benedict, Order of St. (Benedictines): O. S. B.—Founded 529, by St. Benedict of Nursia, in Italy. Devoted to personal sanctification and any other work compatible with community life. Found throughout the United States.

Benedictines, Sylvestrine: S.O.S.B.—Founded by Sylvester Gozzolini, in Italy, 1231. Follow the rule of St. Benedict with the strictest observance of poverty. General Motherhouse, Rome, Italy. Found in the Archdiocese of Detroit.

Blood, Priests of the Most Precious, C. Pp. S.—Founded in Italy in 1815, by Bl. Gaspare del Bufalo. General Motherhouse, Rome, Italy. Devoted to mission and retreat work. Found throughout the United States.

Camillians—See: Sick, Clerks Regular for the Care of the.

Capuchins—See: Friars Minor Capuchin, Order of.

Carmel, Order of Our Lady of Mt. (Carmelites): O. Carm.—The order claims for its founders Elias and Eliseus. General Motherhouse, Rome, Italy. Devoted to education and charitable works. Found throughout the United States.

Carmelites, Order of Discalced: O. C. D.—A Reform of the Order of Our Lady of Mt. Carmel, 1562. General Motherhouse, Rome, Italy. Found throughout the United States.

Catholic Apostolate, Society of the (Pallottines): S. C. A.—Founded 1835 in Rome by Ven. Vincent Pallotti. General Motherhouse, Rome, Italy. Devoted to spreading, rekindling and defending the Catholic faith. Found throughout the United States.

Charity, Brothers of: C. C. F.—Founded by Canon Peter J. Triest, in Belgium, 1807. General Mother-

house, Ghent, Belgium. Devoted to charity, caring for the sick, sheltering poor workmen, teaching the young, caring for the aged, the insane and idiotic. Found in the Archdiocese of Boston.

Charity, Congregation of the Fathers of: C. F. C.—General Motherhouse, Rome, Italy. Known as the Congregation of Our Lady of the Rosary in the Archdiocese of Newark where an establishment was made in 1918.

Charity, Institute of (Rosminians): I. C.—Founded 1828, by Antonio Rosmini-Serbatl, in Italy. General Motherhouse, Rome, Italy. Devoted to contemplation and charitable works. Found in the Diocese of Peoria.

Christian Brothers of Ireland—Founded 1802, at Waterford, by Edmund Ignatius Rice. General Motherhouse, Dublin, Ireland. Found in the Archdioceses of Chicago, Los Angeles and New York and the Dioceses of Helena and Seattle.

Christian Instruction, Brothers of (La Mennais Brothers): I. C.—Founded 1817, in France, by Abbe de la Mennais at St. Brieuc and by Abbe Deshayes at Auray; the two branches united in 1819. General Motherhouse, Jersey Island, England. Devoted to the instruction of the young. Found in the Dioceses of Fall River, Ogdensburg and Portland.

Christian Schools, Brothers of the (Christian Brothers): F. S. C.—Founded by St. Jean Baptiste de la Salle at Reims, France, 1680. General Motherhouse, Rome. Devoted to primary and secondary education, and industrial and agricultural training; and care of orphans. Found throughout the United States.

Cistercians of the Strict Observance, Order of (Trappists): O. C. S. O.—Founded 1098 in France by St. Robert to restore the gravity and simplicity of monastic ceremonies and the stricter observance of the Rule of St. Benedict. Reformed 1664. New Constitutions, 1894. General Motherhouse, N. D. de Citeaux, par Nuits-Saint Georges,

France. Found in the Archdioceses of Dubuque, Louisville and Santa Fe and the Dioceses of Providence, Salt Lake and Savannah-Atlanta.

Cistercians of the Common Observance, Order of (Cistercians): S. O. Cist. — Comes from the same Order established by St. Robert in 1098, but not of the present strict Trappist observance. General Motherhouse, Rome, Italy. Found in the Archdiocese of Milwaukee and the Diocese of Natchez.

Claretians—See: Mary, Missionary Sons of the Immaculate Heart of.

Clerks Regular, Congregation of (Theatine Fathers): C. R. — Founded in Rome, 1524, by St. Gaetano to combat the errors of the Reformation. General Motherhouse, Rome, Italy. Found in the Archdiocese of Denver and the Diocese of Pueblo.

Clerks Regular Minor: C. R. M. — Founded in Naples, 1588, by St. Francis Caracciolo. General Motherhouse, Rome, Italy. Found in the Archdiocese of Newark.

Columban, Chinese Mission Society of St.: S. S. C. — Founded 1916 in Ireland by Rt. Rev. Edward J. Galvan. General Motherhouse, Navan, Ireland. Devoted to mission work. Found in the Archdioceses of Boston, Los Angeles and Omaha and the Dioceses of Buffalo, Providence, San Diego and Wilmington.

Conventuals—See: Friars Minor Conventual, Order of.

Cross, Canons Regular of the Holy (Crosier Fathers): O. S. C. — Founded 1211 by Bl. Theodore Celles in Belgium. General Motherhouse, St. Agatha, Holland. Devoted to mission, retreat and educational work. Found in the Dioceses of Duluth, Fort Wayne, Lincoln and St. Cloud.

Cross, Congregation of Holy (Salvatorists): C. S. C. — An amalgamation of the Brothers of St. Joseph and Josephites and the Fathers of Holy Cross or Salvatorists. Established in 1842, at Notre Dame, Ind. General Motherhouse, New York City. Devoted to teaching. Found throughout the United States.

Dominicans—See: Friars Preacher, Order of.

Edmund, Society of St.: S. S. E. — Founded 1843 in France by Fr. Jean Baptiste Murard, for the work of missions. General Motherhouse temporarily transferred to Randolph, Vt. Found in the Dioceses of Burlington, Mobile and Raleigh.

Family, Congregation of the Missionaries of the Holy: M. S. F. — Founded 1895. General Motherhouse, Grave, Holland. Found in the Archdioceses of St. Louis and San Antonio and in the Dioceses of Corpus Christi and Duluth.

Family, Sons of the Holy: S. F. — Founded 1864. General Motherhouse, Barcelona, Spain. Found in the Archdioceses of Denver, Santa Fe and Washington and the Diocese of Pueblo.

Francis, Missionary Brothers of St.: O. S. F. — General Motherhouse, Detroit, Mich. Represented in the Archdiocese of Detroit.

Francis, Third Order Regular of St.: T. O. R. — General Motherhouse, Rome. Found throughout the United States.

Franciscan Brothers of Brooklyn: O. S. F. — Founded in Brooklyn, 1858. Devoted to educational work.

Franciscan Friars of the Atonement—See: Atonement, Society of the.

Franciscan Missionary Brothers of the Sacred Heart of Jesus: O. S. F. — Motherhouse, Eureka, Mo. Found in the Archdiocese of St. Louis.

Franciscan Missionary Servants of Christ the King (Colored Brotherhood) O. S. F. — Founded in Smithtown, L. I., 1948. Devoted to social and religious work among Negroes.

Franciscan Tertiaries of the Holy Cross—General Motherhouse, Rome, Italy. Found in the Diocese of Springfield, Ill.

Franciscans—See: Friars Minor.

Francis de Sales, Oblates of St.: O. S. F. S. — Founded in 1871 by Fr. Louis Brisson. General Motherhouse, Rome, Italy. Found in the Archdioceses of Philadelphia and Washington and the Dioceses of

Buffalo, Camden, Erie, Oklahoma City and Tulsa, Toledo and Wilmington.

Francis de Sales, Society of St. (Salesians): S. D. B.—Founded 1844 in Italy by St. John (Don) Bosco for the purpose of religious instruction. General Motherhouse, Turin, Italy Found in the Archdioceses of Boston, Newark, New Orleans, New York, Los Angeles and San Francisco and the Dioceses of Monterey-Fresno, Paterson, St Augustine

Francis Seraphicus, Brothers of the Poor of St.: C. F. P. — General Motherhouse, Kerkrade, Holland The province is represented in the Archdiocese of Cincinnati and the Diocese of Little Rock.

Francis Xavier, Brothers of St.: C. F. X. — Founded 1839 in Belgium by Theodore J. Ryken for the purpose of instructing youth. General Motherhouse, Rome, Italy Found in the Archdioceses of Baltimore, Boston, Detroit, Louisville, New York and Washington and the Dioceses of Brooklyn, Portland, Richmond, Springfield, Mass and Syracuse

Friars Minor, Order of (Franciscans): O. F. M. — General Motherhouse, Rome, Italy Devoted to preaching, missionary work, education, works of charity, etc. Found throughout the United States.

Friars Minor Capuchin, Order of: O. F. M. Cap. — A Reform in 1525, aiming at a stricter observance of the Rule of St. Francis. Devoted to mission work and combating the errors of the Reformation. General Motherhouse, Rome, Italy. Found throughout the United States.

Friars Minor Conventual, Order of: O. M. C. — General Motherhouse, Rome, Italy Found throughout the United States

Friars Preacher, Order of (Dominicans): O. P. — Founded 1215 by St. Dominic in France. General Motherhouse, Rome, Italy. Devoted to preaching, literary and scientific pursuits. Found throughout the United States.

Glenmary Missioners (The Home Missioners of America) — General headquarters, Glendale, O. Found

in the Archdiocese of Cincinnati and the Dioceses of Charleston, Columbus, Owensboro, Savannah-Atlanta and Wheeling

Holy Ghost and of the Immaculate Heart of Mary, Congregation of the: C. S. Sp. — Founded 1703 in Paris by Claude Francois Poullart des Places. General Motherhouse, Paris, France. Devoted to missionary work and education. Found throughout the United States.

Infancy and Youth of Jesus, Brothers of the Holy — Founded 1853 by the Rev. John Timon, Bishop of Buffalo, for the care of poor and wayward boys and their instruction in the arts and industries. Motherhouse, Lackawanna, N. Y. Found in New York State.

Jesus, Society of (Jesuits): S. J. — Founded 1534 in France by St. Ignatius Loyola. General Motherhouse, Rome, Italy. Devoted to preaching, teaching, administering the sacraments, writing books, conducting missions, etc. Found throughout the United States.

John of God, Order of St.: O. S. J. D. — Founded in Spain in the 16th century. General Motherhouse, Rome, Italy. Nursing Brothers devoted to caring for needy men. Found in the Archdioceses of Baltimore, Boston, Los Angeles and Philadelphia.

Joseph, Oblates of St.: O. S. J. — Founded 1878. General Motherhouse in Asti, Italy. Devoted to parochial and educational work. Found in the Dioceses of Monterey-Fresno, Sacramento and Scranton

Joseph's Society of the Sacred Heart, St. (Josephite Fathers): S. S. J. — Originated 1871 at Baltimore, Md. Motherhouse, Baltimore, Md. Devoted to work in colored missions. Found throughout the United States.

La Mennais Brothers — See: Christian Instruction, Brothers of.

La Salette, Missionaries of: M. S. — Founded 1852 by Msgr. de Brullard. Motherhouse, Turin, Italy Devoted to combating the crimes of the day. Found throughout the U. S.

Lazarists — See: Vincent de Paul, Congregation of the Mission of St.

Marian Fathers: M. I. C.—General Motherhouse, Rome, Italy. Found in the Archdioceses of Chicago, Milwaukee and Washington and the Dioceses of Hartford and Springfield, Mass.

Marianhill, Congregation of the Missionaries of: C. M. M.—Founded 1882 in Cape Colony, Africa, by the Rev. Francis Pfanner, General Motherhouse, Marianhill, South Africa. Dedicated to mission work. Found in the Archdiocese of Detroit and the Dioceses of Lansing and Sioux Falls.

Marist Brothers: F. M. S.—Founded in 1817 in France, by Ven. Benedict Champagnat. General Motherhouse, St. Genis Laval, France. Found in the Archdioceses of Boston, Chicago, and New York and the Dioceses of Manchester, Savannah-Atlanta and Wheeling.

Marist Fathers—See: Mary, Society of.

Mary Immaculate, Oblates of: O. M. I.—Founded 1816 by Charles Joseph Eugene de Mazenod in France. General Motherhouse, Rome, Italy. Devoted to the instruction of the poor, missions, retreats, catechism courses. Found throughout the United States.

Maryknoll Fathers, M. M.—Founded 1911 by Revs. Thomas F. Price and James A. Walsh. General Center, Maryknoll, N. Y. Devoted to foreign mission work. Found throughout the United States.

Mary, Missionaries of the Company of S. M. M.—Founded by Blessed Louis Marie Grignon de Montfort, 1715. General Motherhouse, St. Laurent-sur-Sevre, France. Devoted to the Blessed Virgin and missions. Found in the Dioceses of Brooklyn and Lafayette, Ind.

Mary, Missionary Sons of the Immaculate Heart of (Claretians): C. M. F.—Founded in Vich, Spain, 1849, by Bl. Anthony Mary Claret. General Motherhouse, Rome, Italy. Devoted to missionary work, preaching, writing and to parochial and educational pursuits. Found throughout the United States.

Mary, Order of the Servants of (Servites): O. S. M.—Founded

1233 by seven youths of Florence. General Motherhouse, Rome, Italy. Devoted to a special veneration of the Seven Dolours of Our Lady, missionary work and teaching. Found chiefly in the West and Southwest.

Mary, Society of (Marist Fathers): S. M.—Founded 1816 in Lyons, by Jean Claude Colin. General Motherhouse, Rome, Italy. Devoted to the education of youth and training of clerics. Found throughout the United States.

Mary, Society of, of Paris (Marianists): S. M.—Founded 1817 in Bordeaux, France, by Guillaume Joseph Chaminade. General Motherhouse, Nivelles, Belgium. Devoted to the education of children. Found throughout the United States.

Mary, Sons of, Health of the Sick—Founded 1947. Motherhouse, Trenton, N. J. Devoted to the missions, and works of charity through medical assistance. Found in the Diocese of Trenton

Mercy, Brothers of: F. M. M.—Founded 1856 in Germany. General Motherhouse, Montabaur, Germany. Found in the Dioceses of Buffalo, and Oklahoma City and Tulsa

Mercy, Order of Our Lady of: O. D. M.—Founded 1218 in Spain, by St. Peter Nolasco. General Motherhouse, Rome, Italy. Found in the Archdiocese of Milwaukee and the Dioceses of Cleveland and San Diego

Mercy of the Immaculate Conception, Society of Priests of (Fathers of Mercy): S. P. M.—Founded 1808 in France by Rev. Jean Baptiste Rauzan. General Motherhouse, Paris, France. Devoted to mission work. Found in the Archdioceses of New York and Washington and the Dioceses of Brooklyn, Raleigh and San Diego.

Michael, Foreign Mission Brothers of St.: M. M.—Branch of the Catholic Foreign Mission Society of America (Maryknoll). Devoted to mission work. Found throughout the United States.

Missionaries of St. Charles, Pious Society of the: P. S. S. C.—Founded by Msgr. Scalabrini, Piacenza, Italy, 1888, for the spiritual and temporal

care of Italian emigrants to America. General Motherhouse, Rome, Italy. Found in the Archdioceses of Boston, Chicago, Cincinnati, Milwaukee and New York and in the Dioceses of Buffalo, Duluth, Hartford, Kansas City, Mo., Providence and Syracuse

Missioners of the Immaculate Heart of the Blessed Virgin Mary: I. H. M. — Founded in 1836 by Ven. Theophile Verbiest. General Motherhouse, Brussels, Belgium. Found in the Archdioceses of Philadelphia and San Antonio and the Dioceses of Alexandria, Columbus, Dallas and Richmond

Oratory of St. Philip Neri, Congregation of the (Oratorian Fathers): Cong. Orat. — Founded 1575 in Rome by St. Philip Neri. Each house is autonomous. Dedicated to prayer, preaching and administration of the sacraments. Found in the Archdiocese of Newark and the Diocese of Charleston

Pallottines — See: Catholic Apostolate, Society of the.

Passion, Congregation of the (Passionists): C. P. — Founded 1727 by St. Paul of the Cross in Italy. General Motherhouse, Rome, Italy. Members observe the Evangelical Counsels and a fourth vow to promote devotion to the Passion. Found throughout the United States

Patrician Brothers (Brothers of St. Patrick) — Founded 1808 in Ireland by Most Rev. Daniel Delaney, Bishop of Kildare and Leighlin. Devoted to educational work. Found in the Archdiocese of Los Angeles

Paul, Pious Society of St.: S. S. P. — For the Apostolate of the Press. Founded 1914 by Very Rev. James J. Alberione, in the United States. Motherhouse, Alba, Italy. Found in the Archdiocese of New York, and the Diocese of Youngstown.

Paul the Apostle, Congregation of St. (Paulists): C. S. P. — Founded in New York in 1858 by Fr. Isaac Thomas Hecker. Devoted to the conversion of America. Motherhouse, New York City. Found throughout the United States.

Premontre, Order of the Canons Regular of (Premonstratensians):

O. Praem. — Founded 1120 by St. Norbert at Premontre, France. General Motherhouse, Rome, Italy. Devoted to the Eucharist and Immaculate Conception. Found in the Archdioceses of Chicago, Milwaukee, Philadelphia and the Diocese of Wilmington and the Middle West.

Providence, Sons of Divine: F.D.P. — General Motherhouse, Tortona, Italy. Found in the Diocese of Evansville.

Redeemer, Congregation of the Most Holy (Redemptorists): C. Ss. R. — Founded 1732 by St. Alphonsus Mary Liguori, in Italy. General Motherhouse, Rome, Italy. Devoted to mission work. Found throughout the United States.

Resurrection of Our Lord Jesus Christ, Priests of the: C. R. — Founded 1836 under the direction of Bogdan Janski. Motherhouse, Rome, Italy. Devoted to parochial and educational work. Found in the Archdioceses of Chicago, Louisville, St. Louis and Washington and Dioceses of Albany, Mobile, San Diego.

Rosminians — See Charity, Institute of

Sacrament, Congregation of the Blessed: S. S. S. — Founded 1865 in Paris by Bl. Pierre Julien Eymard. Devoted to the worship of the Holy Eucharist. General Motherhouse, Rome, Italy. Found in the Archdioceses of New York and Chicago and the Dioceses of Cleveland and Springfield, Mass.

Sacred Heart, Brothers of the: S. C. — Founded 1821 in France by the Rev. Andre Coindre. General Motherhouse, Renteria, Spain. Devoted to the teaching of boys in parochial and commercial schools and asylums. Found throughout the United States.

Sacred Heart of Jesus, Missionaries of the: M. S. C. — Founded 1855 by Jules Chevalier. Devoted to the Sacred Heart and mission work. Found in the Archdiocese of Philadelphia and the Dioceses of La Crosse, Ogdensburg, Providence, Rockford and Toledo.

Sacred Heart of Jesus, Priests of the: S. C. J. — Founded in France, 1877. General Motherhouse, Rome,

Italy. Devoted to education, preaching and mission work. Found in the Middle West.

Sacred Hearts, Congregation of the: SS. CC.—Founded by Fr. Coudrin. Established on the Rue Picpus, Paris, in 1805. Devoted to missionary and educational work. General Motherhouse, Brain-le-Comte, Belgium. Found in the Archdiocese of Washington and the Dioceses of Columbus, Fall River and Rochester.

Sacred Heart, Sons of the F. S. C.—Founded 1885 in Verona, Italy. Found in the Archdiocese of Cincinnati.

Salesians—See: Francis de Sales, Society of St.

Saviour, Society of the Divine (Salvatorians): S. D. S.—Founded 1881, in Rome, by Fr. John Baptist Jordan to spread the Faith. General Motherhouse, Rome, Italy. Found in the Archdioceses of Milwaukee, Portland, Ore., and Washington and the Dioceses of Camden, Fort Wayne, Green Bay, Marquette, Mobile and Wilmington.

Scalabrinians—See: Missionaries of St. Charles, Pious Society of the.

Servites—See. Mary, Order of the Servants of.

Sick, Clerks Regular for the Care of the (Camillians): O. S. Cam.—They are known also as the Fathers of a Good Death. Founded 1582 in Rome by St. Camillus de Lellis. General Motherhouse, Rome, Italy. Dedicated to hospital work. Found in Archdiocese of Milwaukee and in Diocese of Madison.

Stigmata of Our Lord Jesus Christ, Priests of the Holy (Stigmatine Fathers): C. P. S.—Founded 1816 by Ven. Gaspare Bertoni. General Motherhouse, Rome, Italy. Devoted to parochial work. Found in the Archdioceses of Boston and New York and in the Dioceses of Little Rock, Richmond and Springfield, Mass.

Sulpice, Society of Priests of St. (Sulpicians): S. S.—Founded 1642 in Paris by Jean Jacques Olier. Devoted to the education of priests. Found in Archdioceses of Baltimore, San Francisco and Washington and the Diocese of Seattle.

Theatine Fathers—See: Clerks Regular, Congregation of.

Trappists—See: Cistercians of the Strict Observance, Order of.

Trinity, Missionary Servants of the Most Holy: M. S. S. T.—Founded 1929, by the Rev. Thomas Augustin Judge. Motherhouse, Holy Trinity, Ala. Devoted to the care of Southern missions. Found in the Archdiocese of Washington and the Dioceses of Mobile, Natchez, Oklahoma City and Tulsa, Paterson, Raleigh, Richmond, Savannah-Atlanta, and Scranton.

Trinity, Order of the Most Holy (Trinitarians): O. Ss. T.—Founded in the 12th century by SS. John Matha and Felix of Valois to promote devotion to the Trinity and the ransom of captives. General Motherhouse, Rome, Italy. Found in the Archdioceses of Baltimore, Philadelphia and San Antonio, and the Dioceses of Belleville, Sacramento, San Diego and Trenton.

Viator, Clerks of St. (Viatorian Fathers): C. S. V.—Founded 1835 in France, by Fr. Louis Joseph Querbes. General Motherhouse, Jette-Saint-Pierre, Belgium. Devoted to teaching. Found throughout the United States.

Vincent de Paul, Congregation of the Mission of St. (Vincentians): C. M.—Founded 1625 in Paris by St. Vincent de Paul. General Motherhouse, Paris, France. Devoted to instructing the poor. Found throughout the United States.

White Fathers: W. F.—Founded 1868 in Algiers by Cardinal C. M. A. Lavergie. General Motherhouse, Algeria, North Africa. Found in the Archdioceses of Baltimore and Washington and the Dioceses of Belleville, Erie and Ogdensburg.

Word, Society of the Divine: S. V. D.—Founded 1875 in Holland by Fr. Arnold Jansen for the propagation of the Faith. General Motherhouse, Rome, Italy. Found throughout the United States.

Xaverian Missionary Fathers: S. X.—Founded in 1896 by Archbishop Conforti of Parma, Italy. General Motherhouse, Parma. Found in the Archdiocese of Boston.

RELIGIOUS ORDERS, COMMUNITIES, ETC., OF WOMEN IN THE UNITED STATES

(Initials of Communities are given, where such could be obtained.)

Africa, Missionary Sisters of Our Lady of (White Sisters): M. S. or W. S.—Founded in Algeria in 1869. General Motherhouse, Algeria Found in the Dioceses of Belleville and Trenton

Agnes, Sisters of the Congregation of St.: C. S. A.—Founded in the United States in 1858. General Motherhouse, Fond du Lac, Wis. Found in the Archdioceses of Chicago, Milwaukee and New York and the Dioceses of Altoona, Fort Wayne, Green Bay, Lafayette, Ind., Madison, Marquette, Pittsburgh, Salina, Superior and Toledo

Allegany Sisters—See: Francis of Assisi, Sisters of the Third Order of St., founded at Allegany, N. Y.

Ann, Sisters of St.: S. S. A.—Founded in Vaudreuil, P. Q., Canada, in 1850. General Motherhouse, Lachine, P. Q., Canada. Found in the Archdiocese of Boston and the Dioceses of Albany, Providence, Seattle and Springfield, Mass.

Apostolate, Sisters Auxiliaries of the: A. A.—General Motherhouse, Monongah, W. Va. Found in the Dioceses of Dallas and Wheeling

Assumption, Congregation of the: R. A.—Founded in Belgium in 1839. General Motherhouse, Huy, Belgium. Found in the Archdiocese of Philadelphia and the Diocese of St. Augustine

Assumption, Little Sisters of the: L. S. A.—Founded in France in 1865. General Motherhouse, Paris, France. Found in the Archdioceses of Boston, New York and Philadelphia and the Diocese of Providence.

Assumption of B. V. M., Sisters of the: A. S. V.—Founded in Canada in 1853. General Motherhouse, Nicolet, P. Q., Canada. Found in the Archdiocese of Boston and the Dioceses of Albany, Burlington, Hartford, Manchester, Providence and Springfield, Mass.

Augustine, Missionary Canonesses of St.: M. C. S. A.—Founded

in British India, in 1897. General Motherhouse, Heverle, Belgium. Found in the Archdioceses of New York and Philadelphia and the Diocese of Albany.

Basil the Great, Sisters of the Order of St.: O. S. B. M.—Founded in Cappadocia in the 4th century. General Motherhouses, Fox Chase and Uniontown, Pa. Found in Illinois, Maryland, Michigan, New Jersey, New York, Ohio, Pennsylvania, Rhode Island and Washington, D. C., under jurisdiction of the Ukrainian Greek Catholic Diocese and the Diocese of Pittsburgh (Greek Rite).

Benedictine Nuns (Second Order): O. S. B.—Founded in 6th century by St. Scholastica. Motherhouse, Chateau-Thierry, France Found in the Diocese of Hartford

Benedictine Sisters: O. S. B.—Founded in Italy about 529 No General Motherhouse There are two jurisdictions

(1) Pontifical: (a) Congregation of St. Scholastica, erected in 1922. Twelve Motherhouses: Atchison, Kans.; Chicago, Ill.; Covington, Ky.; Covington, La.; Cullman, Ala.; Elizabeth, N. J.; Erie, Pa.; Guthrie, Okla.; Lisle, Ill.; Pittsburgh, Pa.; Ridgley, Md.; St. Mary's, Pa. (b) Congregation of St. Gertrude the Great, erected in 1937. Seven Motherhouses: Cottonwood, Id.; Crookston, Minn.; Ferdinand, Ind.; Minot, N. D.; Sioux City, Ia.; Sturgis, S. D.; Yankton, S. D. (c) Congregation of St. Benedict; erected in 1947. Three Motherhouses: St. Cloud, Minn., St. Paul, Minn.; La Crosse, Wis

(2) Diocesan: Archdioceses of Portland, Ore. and San Antonio and the Dioceses of Duluth, Little Rock, Peoria, Richmond, St. Augustine and St. Cloud.

Benedictine Sisters: O. S. B.—Founded 1883 in Basses-Pyrenees, France. Motherhouse, Ramsey P. O., La. Found in the Archdiocese of New Orleans.

Benedictine Sisters: O. S. B.—General Motherhouse, Eichstatt, Bavaria. Found in the Archdiocese of Denver, and the Dioceses of Pittsburgh and Pueblo.

Benedictine Sisters, Missionary: O. S. B.—Motherhouse at Tutzing, Bavaria. Found in the Archdiocese of Omaha.

Benedictine Sisters, Olivetan: O. S. B.—Founded in Switzerland in 1857. Motherhouse, Jonesboro, Ark. Found in the Dioceses of Dallas and Little Rock.

Benedictine Sisters of Perpetual Adoration, Congregation of the: O. S. B.—Founded in Italy in 529. General Motherhouse, Clyde, Mo. Found in the Archdiocese of Chicago and the Dioceses of Kansas City, Mo., St. Joseph and Tucson.

Blessed Virgin Mary, Institute of the (Ladies of Loretto): I. B. V. M.—Founded in Belgium in 1609. General Motherhouse for America, Armour Heights, Toronto, Canada. Found in the Archdiocese of Chicago and the Dioceses of Little Rock, Marquette and Trenton.

Blood, Sisters Adorers of the Most Precious: Rel. ad P. B.—Founded in Rome, Italy, in 1834. General Motherhouse, Rome, Italy. Found in the Archdioceses of Chicago, Denver, New York, Philadelphia, St. Louis and San Antonio and the Dioceses of Altoona, Belleville, El Paso, Fort Wayne, Harrisburg, Lincoln, Oklahoma City and Tulsa, Pittsburgh, Raleigh, Salina, Savannah-Atlanta, Springfield, Ill., and Wichita.

Blood, Sisters Adorers of the Precious: Rel. ad P. B.—Founded in Canada in 1861. General Motherhouse, St. Hyacinth, P. Q., Canada. Found in the Archdiocese of Portland, Ore., and the Dioceses of Brooklyn, Manchester and Portland.

Blood, Sisters of the Most Precious: C. Pp. S.—Founded 1845 in Steinberg, Switzerland. General Motherhouse, O'Fallon, Mo. Found in the Archdioceses of Denver, Omaha and St. Louis and the Dioceses of Lincoln, Peoria, St. Joseph and Springfield, Ill.

Blood, Sisters of the Precious: C. Pp. S.—Founded in Switzerland in 1834. General Motherhouse, Dayton, Ohio. Found in the Archdioceses of Cincinnati and Denver and the Dioceses of Bismarck, Cleveland, Fort Wayne, Kansas City, Lafayette, Ind., St. Joseph, San Diego, Toledo, Tucson and Youngstown.

Blood, Missionary Sisters of the Precious: C. P. S.—Founded in South Africa in 1885. General Motherhouse, Helmond, Holland. Found in the Archdiocese of Philadelphia and the Diocese of Trenton.

Bon Secours, Sisters of—Founded in France in 1824. General Motherhouse, Paris, France. Found in the Archdioceses of Baltimore, Boston, Detroit, Philadelphia and Washington.

Bon Secours, Sisters of—Founded in France in 1840. General Motherhouse, Troyes, France. Found in the Archdiocese of New York.

Capuchin Nuns—Founded in Naples, Italy, in 1536. General Motherhouse, Clarksburg, W. Va. Found in the Diocese of Wheeling.

Capuchin Sisters of the Infant Jesus: O. Cap.—Founded in the United States in 1927. General Motherhouse, Ringwood, N. J. Found in the Dioceses of Albany, Brooklyn and Paterson.

Carmel, Congregation of Our Lady of Mount: O. Carm.—Founded in France in 1825. General Motherhouse, New Orleans, La. Found in the Archdiocese of New Orleans and the Dioceses of Lafayette, La., and Natchez.

Carmel, Institute of the Lady of Mount—Founded in Italy in 1854. General Motherhouse, Florence, Italy. Found in the Archdiocese of Boston.

Carmelites, Calced: O. Carm.—Founded in Naples, in 1536. Found in the Archdiocese of Philadelphia.

Carmelites, Discalced: D. C.—Founded in Spain in 1562. Motherhouse, Baltimore, Md. Found throughout the United States.

Carmelite Sisters for the Aged and Infirm: O. Carm.—Founded 1929 in New York City. Mother-

house, New York City. Found in the Archdioceses of Chicago, New York and Philadelphia and the Dioceses of Albany, Fall River, St. Augustine, Scranton and Trenton

Carmelite Sisters of Corpus Christi: O. Carm. — Established in England in 1908. General Motherhouse, Port of Spain, Trinidad. Found in the Archdiocese of New York and the Dioceses of Altoona, Duluth and Grand Island.

Carmelite Sisters of St. Therese of the Infant Jesus: C. S. T. — Founded in the United States in 1917. General Motherhouse, Oklahoma City, Okla. Found in the Archdiocese of San Antonio and the Diocese of Oklahoma City and Tulsa.

Carmelite Sisters of the Divine Heart of Jesus: Carmel. D. C. J. — Founded in Sittard, Holland, in 1891. General Motherhouse, Sittard, Holland. Found in the Archdioceses of Detroit, Milwaukee, St. Louis and San Antonio, and in the Dioceses of Corpus Christi, Fort Wayne, Mobile and San Diego.

Carmelite Sisters of the Third Order — Founded in Mexico in 1904. General Motherhouse, Guadalajara, Mexico. Found in Archdiocese of Los Angeles.

Casimir, Sisters of St.: S. S. C. — Founded in the United States in 1907. General Motherhouse, Chicago, Ill. Found in the Archdioceses of Baltimore, Chicago, Omaha, Philadelphia, Santa Fe and Washington and the Dioceses of Fort Wayne, Harrisburg, Manchester, Providence, Rockford, Scranton, Sioux City and Springfield, Mass

Catechists of Divine Providence, Society of Missionary — Founded 1930 in Houston, Tex., by the Congregation of the Sisters of Divine Providence as a filial society. Motherhouse, San Antonio, Tex. Found in Archdiocese of San Antonio and the Diocese of Galveston.

Catechists of Our Blessed Lady of Victory, Missionary Society of — Founded in the United States in 1918. Motherhouse, Huntington, Ind. Found in the Archdioceses of

Denver, Detroit, Los Angeles, San Antonio and Santa Fe and the Dioceses of Amarillo, Covington, El Paso, Fort Wayne, Gallup, Mobile, Monterey-Fresno, Reno, Salt Lake City, San Diego and Toledo.

Catholic Mission Sisters of St. Francis Xavier, Society of: S.C.M.S. — Founded 1943 in Detroit, Mich. Motherhouse, Warren, Mich. Found in Archdiocese of Detroit.

Cenacle, Society of Our Lady of the Retreat in the: r. c. — Founded in 1826. General Motherhouse, Paris, France. Found in the Archdioceses of Boston, Chicago, Milwaukee, New York and St. Louis and the Dioceses of Brooklyn, Hartford, and Providence

Charity, Sisters of, (Grey Nuns): S. G. M. — Founded in Canada in 1738. Motherhouse, Montreal, Canada. Found in the Archdiocese of Boston and the Dioceses of Fargo, Manchester, Springfield, Mass., Toledo and Trenton.

Charity, Sisters of (of Leavenworth): S. C. L. — Founded in the United States in 1851. General Motherhouse, Leavenworth, Kans. Found in the Archdioceses of Denver, Los Angeles and Santa Fe and the Dioceses of Cheyenne, Great Falls, Helena, Kansas City, Kans., Kansas City, Mo., and Lincoln

Charity, Sisters of (of Nazareth): C. S. N. — Founded in the United States in 1812. General Motherhouse, Nazareth, Ky. Found in the Archdioceses of Baltimore, Boston, Louisville and Washington and the Dioceses of Columbus, Covington, Little Rock, Mobile, Nashville, Natchez, Owensboro, Richmond and Steubenville

Charity, Sisters of (of Providence): F. C. S. P. — Founded in Canada in 1843. General Motherhouse, Montreal, Canada. Found throughout the United States.

Charity, Sisters of (of St. Augustine): C. S. A. — Founded in France in 1223. Motherhouse, Cleveland, Ohio. Found in the Dioceses of Charleston, Cleveland and Youngstown.

Charity, Sisters of (of St. Louis): S. S. L. — Founded in France about

Christ Our King, Society of— Founded in the United States in 1931. Motherhouse, Danville, Va. Found in the Archdiocese of St. Louis and the Diocese of Richmond.

Clergy, Sisters Servants of Our Lady Queen of: S. R. C.— Founded in Canada in 1929. General Motherhouse, Lac-au-Saumon, Canada. Found in the Archdiocese of Boston and the Dioceses of Fall River, Manchester, Portland, and Providence.

Columban, Sisters of St., for Missions among the Chinese— Founded in Ireland in 1922. Motherhouse, Cahiracon, Ireland. Found in the Archdioceses of Boston and Los Angeles and the Diocese of Buffalo.

Company of Mary— Founded in France in 1807. General Motherhouse, Rome, Italy. Found in Archdiocese of Los Angeles and Dioceses of Tucson and Monterey-Fresno.

Company of Mary, Nursing Sisters, Little— Founded in England in 1877. Motherhouse in Rome, Italy. Found in Archdiocese of Chicago and the Diocese of Fort Wayne.

Compassion, Sisters of Divine: R. D. P.— Founded in the United States in 1873. General Motherhouse, White Plains, N. Y. Found in the Archdiocese of New York.

Cordi-Marian Missionary Sisters: M. C. M.— Founded in 1921 in Mexico City. General Motherhouse, San Antonio, Texas. Found in the Archdioceses of Chicago and San Antonio.

Cross, Sisters of the Holy: C. S. C.— Founded in Le Mans, France, 1841. Motherhouse, Notre Dame, Indiana. Found throughout the United States.

Cross and of the Seven Dolors, Sisters of the Holy— Founded in Canada in 1847. Motherhouse, St. Laurent, P. Q., Canada. Found in the Dioceses of Burlington, Fall River, Hartford, Manchester, Ogdensburg and Springfield, Mass.

Cross and Passion, Nuns of the: C. P.— Founded in Italy in 1771. Found in the Archdiocese of St. Louis and the Dioceses of Covington,

Owensboro, Pittsburgh and Scranton.

Cross and Passion, Sisters of the (Passionist Sisters): C. P.— Founded in 1854. General Motherhouse, Bolton, England. Found in the Diocese of Providence.

Cyril and Methodius, Sisters of Sts.: SS. C. M.— Founded in the United States in 1909. General Motherhouse, Danville, Pa. Found in the Archdioceses of Chicago, New York and Philadelphia and the Dioceses of Charleston, Fort Wayne, Harrisburg, Hartford, Pittsburgh, Scranton, Syracuse and Trenton.

Daughters of Divine Charity: F. D. C.— Founded in 1868 in Chanty, Austria. General Motherhouse, Vienna, Austria. American Motherhouse, Arrochar, Staten Island, N. Y. Found throughout the Eastern and Midwestern States.

Daughters of Jesus, Order of the: F. D. J.— Founded in France in 1834. General Motherhouse, Kermaria, Locmine, France. Found in the Diocese of Great Falls.

Daughters of Mary and Joseph— Founded in Belgium in 1817. Motherhouse, Brussels, Belgium. American Provincialate, Los Angeles, Cal. Found in the Archdioceses of Los Angeles and San Francisco.

Daughters of Mary, Health of the Sick, The (Mission Health Sisters): F. M. S. I.— Founded in the United States in 1935. Motherhouse, Cragmoor, N. Y. Found in the Archdiocese of New York.

Daughters of Mary Help of Christians: F. M. A.— Founded in 1872 in Mornese, Italy. General Motherhouse, Torino, Italy. Found in the Archdioceses of New York and Philadelphia and the Dioceses of Camden, Monterey-Fresno, Paterson, Pittsburgh, St. Augustine.

Daughters of Mary Immaculate, Minim: C. F. M. M.— Founded in Mexico in 1886. Motherhouse, Leon, Guanajuato, Mexico. Found in the Archdiocese of San Antonio and the Diocese of Tucson.

Daughters of Mary of the Immaculate Conception, Sisters (Polish):

C. F. M.—Motherhouse, New Britain, Conn. Found in the Archdioceses of Boston, Newark and New York and the Dioceses of Brooklyn, Hartford and Springfield, Mass.

Daughters of Our Lady of Mercy: D. M.—Founded in Italy in 1837. General Motherhouse, Savona, Italy. Found in the Dioceses of Harrisburg, Scranton and Springfield, Mass.

Daughters of St. Joseph, Little—Founded in Canada in 1857. General Motherhouse, Montreal, Canada. Found in the Diocese of Seattle.

Daughters of St. Mary of Providence: D. S. M. P.—Founded in 1881 in Como, Italy. General Motherhouse, Como, Italy. American Motherhouse, Chicago, Ill. Found in the Archdiocese of Chicago and the Diocese of Sioux Falls.

Daughters of the Cross: D. C.—Founded in 1640 in France. Motherhouse, Shreveport, La. Found in the Archdiocese of New Orleans and the Diocese of Alexandria.

Daughters of the Divine Redeemer: D. D. R.—Founded in 1849 in Niederbronn, Alsace-Lorraine. General Motherhouse, Sopron, Hungary. Found in the Archdiocese of Philadelphia and in the Dioceses of Buffalo, Cleveland and Pittsburgh.

Daughters of the Eucharist, Society of the: S. D. E.—Founded in the United States in 1909. Motherhouse, Catonsville, Md. Found in the Archdiocese of Baltimore.

Daughters of the Holy Ghost—Founded in France in 1706. General Motherhouse, France. Found in the Dioceses of Burlington, Fall River, Hartford, Ogdensburg, Providence and Springfield, Mass.

Daughters of the Most Holy Redeemer—Founded in 1849 in Wuerzburg, Germany. General Motherhouse, Wuerzburg, Germany. Found in the Archdioceses of Baltimore, Boston, New York, Philadelphia and Washington.

Daughters of the Pious Society of St. Paul: D. S. P.—Founded in Rome, Italy, in 1914. General Motherhouse, Rome, Italy. Found

in the Archdiocese of New York and the Dioceses of Buffalo and Youngstown.

Daughters of the Purity of Mary, Institute of the: I. V. P. M.—Founded in Mexico City in 1903. General Motherhouse, Aguascalientes, Mexico. Found in the Diocese of Corpus Christi.

Doctrine, Sisters of Our Lady of Christian: R. C. D.—Founded in New York in 1910. Motherhouse, Nyack, N. Y. Found in the Archdiocese of New York and in the Dioceses of Charleston and St. Augustine.

Dominican Nuns of the Perpetual Rosary: O. P.—Founded in France in 1880. Found in the Dioceses of Buffalo, Rochester and Springfield, Mass.

Dominican Nuns of the Second Order of Perpetual Adoration: O. P.—Founded in France in 1206. Found in the Archdioceses of Cincinnati, Detroit, Los Angeles, New York and San Francisco and the Dioceses of Albany, Buffalo, Hartford and Springfield, Mass.

Dominican Sisters of Charity of the Presentation of the Blessed Virgin Mary: O. P.—Founded in France in 1684. Motherhouse, Tours, France. Found in the Diocese of Fall River.

Dominican Sisters of the Perpetual Rosary: O. P.—Founded in France in 1880. Found in the Archdioceses of Baltimore, Milwaukee and Newark and the Dioceses of Harrisburg and La Crosse.

Dominican Sisters of the Perpetual Rosary: O. P.—Under Papal jurisdiction. Founded in France in 1880. Found in the Dioceses of Camden and Syracuse.

Dominic, Foreign Mission Sisters of St. (Maryknoll Sisters): O. P.—1912. Maryknoll, N. Y. Found in the Archdioceses of Boston, Los Angeles, New York, St. Louis and San Francisco, and in the Dioceses of Monterey-Fresno, Scranton and Seattle.

Dominic, Sisters of the Third Order of St.: O. P.—There are 29 congregations in the United States. The names of the Congre-

gations are given below, followed by the date of foundation and the location of the Motherhouse. The earlier foundations are given first.

(1) St. Catherine of Siena—1822. St. Catherine, Ky. Found in the East and Midwest.

(2) St. Mary of the Springs—1830. Columbus, Ohio. Found in the East and Midwest.

(3) Most Holy Rosary—1849. Sinsinawa, Wis. Found throughout the United States.

(4) Most Holy Name of Jesus—1850. San Rafael, Calif. Found in the Archdioceses of Los Angeles and San Francisco and the Diocese of Reno.

(5) Holy Cross—1853. Amityville, N. Y. Found in the Archdiocese of New York and the Diocese of Brooklyn.

(6) Most Holy Rosary—1859. Newburgh, N. Y. Found in the East.

(7) St. Cecilia—1860. Nashville, Tenn. Found in the Archdioceses of Chicago and Cincinnati and the Dioceses of Nashville and Richmond.

(8) St. Mary—1860. New Orleans, La. Found in Archdiocese of New Orleans and the Dioceses of Alexandria and Natchez.

(9) St. Catherine of Siena—1861. Racine, Wis. Found in the Archdioceses of Detroit, Milwaukee and Santa Fe and the Dioceses of Grand Rapids, Green Bay, La Crosse, Lansing, Madison, Peoria and Superior.

(10) Our Lady of the Rosary—1876. Sparkill, N. Y. Found in the Archdioceses of New York and St. Louis and the Dioceses of Brooklyn, St. Joseph, Syracuse and Wilmington.

(11) Most Sacred Heart of Jesus—1872. Caldwell, N. J. Found in the Archdioceses of Boston and Newark and the Dioceses of Hartford, Paterson, Mobile, Toledo and Trenton.

(12) Our Lady of the Sacred Heart—1873. Springfield, Ill. Found throughout the West and Midwest.

(13) Queen of the Most Holy Rosary—1876. Mission San Jose,

Calif. Found in the West and Southwest.

(14) Most Holy Rosary—1877. Adrian, Mich. Found throughout the United States.

(15) Our Lady of the Sacred Heart—1877. Grand Rapids, Mich. Found in the Archdioceses of Detroit and Santa Fe and the Dioceses of Grand Rapids and Saginaw.

(16) St. Dominic—1878. Blauvelt, N. Y. Found in the Archdiocese of New York and the Dioceses of Hartford, Providence and St. Augustine.

(17) Immaculate Conception—1879. New York, N. Y. Found in the Archdioceses of Cincinnati, Denver, Detroit, New York and St. Paul and the Diocese of Columbus.

(18) St. Catherine de Ricci—1880. Albany, N. Y. Found in the East and Midwest.

(19) Sacred Heart—1882. Houston, Tex. Found in the West and Southwest.

(20) St. Thomas Aquinas—1888. Tacoma, Wash. Found in the Dioceses of Monterey-Fresno, San Diego, Seattle and Spokane.

(21) Most Holy Cross—1890. Everett, Wash. Found in the Archdiocese of San Francisco and the Diocese of Seattle.

(22) St. Catherine of Siena—1891. Fall River, Mass. Found in the Dioceses of Fall River and Ogdensburg.

(23) St. Rose of Lima—1896. Hawthorne, N. Y. Found in the Archdioceses of New York, Philadelphia and St. Paul and the Dioceses of Fall River and Savannah-Atlanta.

(24) Immaculate Conception—1902. Great Bend, Kans. Found in the Dioceses of Wichita and Pueblo.

(25) St. Catherine of Siena—1911. Kenosha, Wis. Found in the Archdioceses of Milwaukee and Santa Fe and the Dioceses of Baker City and Monterey-Fresno.

(26) St. Rose of Lima—1923. Pontiac, Mich. Found in the Archdioceses of Chicago and Detroit and the Dioceses of Altoona and Lansing.

(27) Our Lady of the Valley — 1925. Kettle Falls, Wash. Found in the Dioceses of Helena and Spokane.

(28) Immaculate Conception — 1929. Biala Nizna, Poland. Found in the Archdioceses of Chicago and Milwaukee.

(29) Immaculate Heart of Mary — 1929. Akron, Ohio. Found in the Dioceses of Cleveland, Toledo and Youngstown.

Dorothy, Institute of the Sisters of St. — Founded in Italy in 1834. General Motherhouse, Rome, Italy. Found in the Archdioceses of Detroit and New York and the Dioceses of Fall River and Providence.

Elizabeth, Sisters of St.: S. S. E. — Founded in the United States in 1931. General Motherhouse, Milwaukee, Wis. Found in the Archdiocese of Milwaukee.

Family, Congregation of the Sisters of the Holy (Colored Sisters): S. S. F. — Founded in the United States in 1842. General Motherhouse in New Orleans, La. Found in the Archdioceses of New Orleans and San Antonio and the Dioceses of Alexandria, Dallas, Galveston, Lafayette, La., Mobile, and Oklahoma City and Tulsa.

Family, Little Sisters of the Holy: P. S. S. F. — Founded in Canada in 1880. General Motherhouse, Sherbrooke, P. Q., Canada. Found in the Archdioceses of Baltimore, Boston, Chicago, Philadelphia, San Francisco and Washington and Dioceses of Manchester and Portland.

Family, Sisters of the Holy — Founded in the United States in 1872. General Motherhouse, San Francisco, Calif. Found in the Archdioceses of Los Angeles and San Francisco and the Dioceses of Reno, Monterey-Fresno, Sacramento and San Diego.

Family of Nazareth, Sisters of the Holy: C. S. F. N. — Founded in Italy, 1875. General Motherhouse, Rome. Found throughout United States.

Felician Sisters, Order of St. Francis: O. S. F. — Founded in Poland in 1855. First foundation in the United States, 1874. General Motherhouse,

Cracow, Poland. Found throughout Eastern and Central States.

Filippini Religious Teachers: M. P. F. — Founded in Italy in 1692. First foundation in the United States in 1910. General Motherhouse, Rome, Italy. American Motherhouse, Morristown, N. J. Found in the Eastern States.

Francis, Bernardine Sisters of the Third Order of St.: O. S. F. or C. S. B. — Founded in Cracow, Poland, in 1457. General Motherhouse, Reading, Pa. Found in the Archdioceses of Boston and Philadelphia, and the Dioceses of Altoona, Buffalo, Erie, Fall River, Harrisburg, Hartford, Lincoln, Pittsburgh, Providence, Scranton, Sioux City and Trenton.

Francis, Hospital Sisters of St.: O. S. F. — Founded in Germany in 1844. General Motherhouse, Muenster, Germany. Found in the Archdioceses of Milwaukee and St. Louis and the Dioceses of Alexandria, Belleville, Green Bay, Kansas City, Mo., La Crosse, Peoria and Springfield, Ill.

Francis, Institute of the Third Order of the Sisters of St.: O. S. F. — Established by Ven. John N. Neumann in Philadelphia in 1855. General Motherhouse, Glen Riddle, Pa. Under its jurisdiction are four provinces, with houses in twenty-one dioceses throughout the United States.

Francis, Missionary Sisters of the Third Order of St.: O. S. F. — Founded in Italy in 1860. General Motherhouse, Rome, Italy. Motherhouse of American Province, Peekskill, N. Y. Found in the Archdioceses of Newark, New York and Philadelphia and the Diocese of Paterson.

Francis of the Mission of the Immaculate Virgin, Conventuals of the Third Order of St.: O. S. F. — First established on Staten Island, N. Y. General Motherhouse, Mt. Hope, Hastings-on-the-Hudson, N. Y. Found in the Archdioceses of Newark and New York.

Francis, School Sisters of St.: O. S. F. — Founded in the United

States in 1874. General Motherhouse, Milwaukee, Wis. Found throughout the Middle West.

Francis, School Sisters of St. O. S. F.—Founded in Austria in 1842. General Motherhouse, Rome, Italy. Found in the Archdioceses of Newark and Philadelphia and the Dioceses of Altoona, Erie, Paterson, Pittsburgh, Springfield, Mass., Trenton and Wheeling.

Francis, School Sisters of the Third Order of St. (Chillicothe, Mo.): O. S. F.—Founded in Austria in 1842. General Motherhouse, Chillicothe, Mo. Found in the Archdioceses of Chicago and Dubuque and the Diocese of St. Joseph.

Francis, School Sisters of the Third Order of St. (Youngstown, O.): O. S. F.—Founded in Austria, 1845. General Motherhouse, Vienna, Austria. Found in Archdiocese of Dubuque and in the Dioceses of Trenton, Rochester, and Youngstown.

Francis, Sisters of St. (Rice Lake, Wis.): O. S. F.—Founded in the United States in 1907. General Motherhouse, Rice Lake, Wis. Found in the Archdiocese of Chicago and the Dioceses of Madison and Superior.

Francis, Sisters of St. Mary of the Third Order of St.: O. S. F.—Founded in the United States in 1872. General Motherhouse, St. Louis, Mo. Found in the Archdioceses of Chicago and St. Louis and the Dioceses of Charleston, Kansas City and Madison.

Francis, Sisters of the Poor of St.: O. S. F.—Founded in Germany in 1845. General Motherhouse, Rome, Italy. Motherhouse of Eastern Province, Warwick, N. Y. Motherhouse of Western Province, Cincinnati, Ohio. Found in the Archdioceses of Cincinnati, Indianapolis, Newark and New York and the Dioceses of Albany, Brooklyn, Columbus, Covington, Charleston, Kansas City, Kans, Lansing, Springfield, Ill., and Steubenville.

Francis, Sisters of the Third Order of St.: O. S. F.—Founded in Switzerland in the 16th century. General Motherhouse, Pasto, Co-

lumbia. Found in the Archdiocese of Santa Fe and in the Diocese of Amarillo.

Francis, Sisters of the Third Order of St.: O. S. F.—Founded in the United States in 1875. Motherhouse, Peoria, Ill. Found in the Dioceses of Charleston, Davenport, Marquette, Peoria and Rockford.

Francis, Sisters of the Third Order of St.: O. S. F.—Motherhouse, Maryville, Mo. Found in the Dioceses of Lincoln, Oklahoma City and Tulsa and St. Joseph.

Francis, (Conventual) Sisters of the Third Order of St.: O. S. F.—Established in Syracuse about 1860. General Motherhouse, Syracuse, N. Y. Found in the Archdioceses of Baltimore and Newark and the Dioceses of Albany, Camden, Cleveland, Raleigh, Rochester, Syracuse and Trenton.

Francis, Sisters of the Third Order of St.: O. S. F.—General Motherhouse, Wappingers Falls, N. Y. Found in the Archdioceses of Newark and New York and the Diocese of Brooklyn.

Francis, Sisters of the Third Order of St.: O. S. F.—General Motherhouse, Williamsville, N. Y. Diocesan community of Buffalo.

Francis, Sisters of the Third Order of St.: O. S. F.—General Motherhouse, Tiffin, Ohio. Found in the Diocese of Toledo.

Francis, Sisters of the Third Order of St.: O. S. F.—Established in Pittsburgh in 1868. Motherhouse, Millvale, Pa. Found in the Dioceses of Altoona, Pittsburgh and Savannah-Atlanta.

Francis, Sisters of the Third Order of St.: O. S. F.—Motherhouse, Bay Settlement, Wis. Found in the Dioceses of Green Bay and Madison.

Francis, Sisters of the Third Order of St. (Hankinson, N. D.): O. S. F.—Founded in Bavaria in 1241. General Motherhouse, Bavaria. Found in the Archdioceses of Chicago and Washington and the Dioceses of Fargo, Kansas City, Kans, Lansing and St. Cloud.

Francis, Sisters of the Third Order Regular of St.: O. S. F.—

Founded in Austria in 1851. General Motherhouse, Oldenburg, Ind. Found in the Archdioceses of Cincinnati, Indianapolis, St. Louis and Santa Fe and the Dioceses of Columbus, Covington, Evansville, Gallup, Great Falls, Kansas City, Mo., and Peoria.

Franciscan Handmaids of the Most Pure Heart of Mary (Colored): O. S. F.—Founded in the United States in 1916. General Motherhouse, New York City. Found in the Archdiocese of New York.

Franciscan Missionaries of Mary: F. M. M.—Founded in India in 1877. General Motherhouse in Rome, Italy. Found in the Archdioceses of Boston, Cincinnati and New York and the Dioceses of Albany, Brooklyn, Fall River, Gallup and Providence.

Franciscan Missionary Sisters of the Immaculate Conception of the Third Order of the Seraphic St. Francis: O. S. F.—Found in the Archdiocese of Los Angeles.

Franciscan Nuns of the Most Blessed Sacrament (Cloistered): Fr. a Semo. Sto.—Founded in France in 1854. Found in the Dioceses of Cleveland and Youngstown.

Franciscan Poor Clare Nuns: O. S. C., P. C. or P. C. C.—Founded in Assisi, Italy, by St. Francis and St. Clare in 1212. Proto-monastery, Assisi. General Superior, the Most Reverend Minister General of the Friars Minor, Rome. The Primitive Rule of 1212 is observed in each monastery, but with different Constitutions. Found throughout the United States.

Franciscan Sisters, Daughters of the Sacred Hearts of Jesus and Mary: O. S. F.—Founded in Germany, 1860. General Motherhouse, Salzkotten, Westphalia, Germany. Found in the Archdioceses of Chicago, Denver, Dubuque, Milwaukee and St. Louis, and the Dioceses of Belleville and Green Bay.

Franciscan Sisters of Baltimore City: O. S. F.—Founded in England in 1869. General Motherhouse in London, England. Found in the Archdioceses of Baltimore and

New York and the Dioceses of Raleigh and Richmond.

Franciscan Sisters of Calais: O. S. F.—General Motherhouse, Calais, France. Found in the Archdiocese of New Orleans and the Diocese of Alexandria.

Franciscan Sisters of Bl. Kungunda: O. S. F.—Founded 1894 in the United States. General Motherhouse, Chicago. Found in the Archdioceses of Chicago and Omaha and the Dioceses of Altoona, Belleville, Cleveland, Mobile, Fort Wayne and Youngstown.

Franciscan Sisters of Christian Charity: O. S. F.—Founded in the US in 1869. Motherhouse, Manitowoc, Wis. Found in the Archdioceses of Chicago, Los Angeles, Milwaukee and Omaha and the Dioceses of Columbus, Grand Rapids, Green Bay, La Crosse, Madison, Marquette, Sioux City, Steubenville, Superior, Tucson and Wheeling.

Franciscan Sisters of Mary, Little: P. F. M.—Founded in the United States in 1889. General Motherhouse, Canada. Found in the Dioceses of Portland and Springfield, Mass.

Franciscan Sisters of Mary Immaculate: O. S. F.—General Motherhouse, San Francisco, Calif. Found in the Archdiocese of San Francisco.

Franciscan Sisters of Mary Immaculate and St. Joseph for the Dying: O. S. F.—Founded in the United States in 1919. General Motherhouse, Monterey, Calif. Found in the Diocese of Monterey-Fresno.

Franciscan Sisters of Our Lady of Perpetual Help: O. S. F.—Founded in the United States in 1901. Motherhouse, St. Louis, Mo. Found in the Archdioceses of Chicago, Cincinnati, Omaha, St. Louis and Santa Fe and the Dioceses of Alexandria, Belleville, Gallup, Kansas City, Mo., Kansas City, Kans., Sioux City, Springfield, Ill., and Wheeling.

Franciscan Sisters of Our Lady of the Angels—Founded in 1863 at Neuwied, Germany. American Provincialate, St. Paul, Minn. Found

in the Archdiocese of St. Paul and the Diocese of La Crosse.

Franciscan Sisters of St. Elizabeth: F. S. E.—Founded in Naples, Italy, in 1868. General Motherhouse, Naples, Italy. Found in the Archdioceses of Newark and New York, and the Diocese of Erie.

Franciscan Sisters of St. Joseph: F. S. S. J.—Founded in the United States in 1897. Motherhouse, Hamburg, N. Y. Found in the Archdioceses of Baltimore, Boston, Chicago, Detroit and Milwaukee and the Dioceses of Brooklyn, Buffalo, Fall River, Harrisburg, Hartford, Peoria, Rochester, Springfield, Mass., and Trenton.

Franciscan Sisters of the Atonement, Third Order Regular of St. Francis: S. A.—Founded in the US in 1898. General Motherhouse, Garrison, N. Y. Found throughout the United States.

Franciscan Sisters of the Immaculate Conception: O. S. F.—Founded in Germany. General Motherhouse, Kloster Bonlanden, Germany. Found in the East and South.

Franciscan Sisters of the Immaculate Conception, Missionary: O. S. F.—Founded in the United States in 1873. General Motherhouse, Rome, Italy. Found in the Archdioceses of Boston, Chicago, Newark, New York and Philadelphia and the Dioceses of Brooklyn, Pittsburgh, Rockford, Savannah-Atlanta, St. Cloud and Syracuse.

Franciscan Sisters of the Immaculate Conception of the Order of St. Francis: O. S. F.—General Motherhouse, Rock Island, Ill. Found in the Archdiocese of New York and the Dioceses of Green Bay and Peoria.

Franciscan Sisters of the Order of St. Francis of the Immaculate Conception: O. S. F.—Founded in the United States in 1891. General Motherhouse, Little Falls, Minn. Found in the Archdiocese of Milwaukee and the Dioceses of Crookston, Fargo, Madison and St. Cloud.

Franciscan Sisters of the Sacred Heart: O. S. F.—Founded in the United States in 1876. Mother-

house, Joliet, Ill. Found in the Archdioceses of Chicago, Los Angeles and San Francisco, and the Dioceses of Fort Wayne, Peoria, Rockford, and Springfield, Ill.

Francis of Assisi, Lithuanian Sisters of the Third Order of St. O. S. F.—Founded in the United States in 1922. General Motherhouse, Pittsburgh. Found in the Archdioceses of Detroit, Los Angeles, Milwaukee, Newark and Philadelphia, and the Dioceses of Albany, Belleville, Brooklyn, Cleveland, Erie, Grand Rapids, Hartford, Pittsburgh and Rochester.

Francis of Assisi, Sisters of the Third Order of St. O. S. F.—Founded at Allegany, N. Y., in 1859 by Fr. Pamphilus Magliano, O.F.M. General Motherhouse, Allegany, N. Y. Found in the Archdioceses of Boston, Newark, and New York, and the Dioceses of Albany, Brooklyn, Buffalo, Camden, Charleston, Hartford, Natchez, Ogdensburg, Pittsburgh, Portland, Me., Providence, Raleigh, Rochester, St. Augustine, Savannah-Atlanta, Syracuse, Trenton.

Francis of Assisi, Sisters of the Third Order of St. O. S. F.—Founded in the United States in 1849. General Motherhouse, St. Francis, Wis. Found in the Archdioceses of Chicago, Denver, Louisville and Milwaukee and the Dioceses of Bismarck, Cheyenne, Cleveland, Davenport, Des Moines, Fargo, Green Bay, La Crosse, Madison, Owensboro, Peoria, Raleigh, Rockford, Sioux City, Sioux Falls, Superior, Toledo and Tucson.

Francis of Christ the King, Sisters of St. O. S. F.—Founded in Austria in 1864. General Motherhouse, Rome, Italy. Found in the Archdioceses of Chicago, Milwaukee and Philadelphia and the Dioceses of Cleveland, Fort Wayne, Harrisburg and Kansas City, Kans.

Francis of Mary Immaculate, Congregation of the Third Order of St. O. S. F.—Founded in the United States in 1865. General Motherhouse, Joliet, Ill. Found in the Archdioceses of Chicago and St. Louis, and in the Dioceses of Al-

toona, Cleveland, Columbus, Mobile, Peoria, Rockford, Springfield, Ill., Superior and Toledo.

Francis of Penance and Christian Charity, Sisters of St.: O. S. F.—Founded in Holland in 1835. General Motherhouse, Heythuizen, Roermond, Holland. Found throughout the United States.

Francis of Perpetual Adoration, Sisters of St.: O. S. F.—Founded in Switzerland in 1424. Motherhouse, Nevada, Mo. Found in the Diocese of Kansas City, Mo.

Francis of the Congregation of Our Lady of Lourdes, Sisters of St.: O. S. F.—Founded in the United States in 1877. General Motherhouse, Rochester, Minn. Found in the Archdioceses of Chicago, Denver, Omaha, and St. Paul and the Dioceses of Columbus, Covington, Sioux Falls, Steubenville, Toledo and Winona.

Francis of the Congregation of Our Lady of Lourdes, Sister of St.: O. S. F.—Founded in the United States in 1916. General Motherhouse, Sylvania, Ohio. Found in Archdioceses of Detroit, Los Angeles, St. Paul and Dioceses of Columbus, Corpus Christi, Galveston, Grand Island, Steubenville, Superior, Toledo, Winona, Youngstown.

Francis of the Holy Family, Sisters of the Third Order of St.: O. S. F.—First foundation in the United States in 1875. General Motherhouse, Dubuque, Iowa. Found in the Archdioceses of Chicago and Dubuque and the Dioceses of Davenport and Sioux City.

Francis of the Immaculate Conception, Sisters of St.: O. S. F.—Founded in the United States in 1891. General Motherhouse, Peoria, Ill. Found in the Dioceses of Peoria and Springfield, Ill.

Francis of the Immaculate Conception of the B. V. M., Sisters of the Third Order of St.: O. S. F.—Founded in the United States in 1868. General Motherhouse, Clinton, Iowa. Found in the Archdioceses of Chicago and Dubuque and the Dioceses of Covington, Davenport, Des Moines, Peoria, Rockford, St. Joseph and Sioux City.

Francis of the Martyr St. George, Sisters of St.: O. S. F.—Found in the Archdiocese of St. Louis and the Diocese of Springfield, Ill.

Francis of the Perpetual Adoration, Sisters of the Third Order of St.: F. S. P. A.—Founded in the United States in 1849. General Motherhouse, La Crosse, Wis. Found in the Archdiocese of Dubuque and Dioceses of Boise, Davenport, Helena, La Crosse, Madison, Sioux City, Spokane, Superior.

Francis of the Sorrowful Mother, Sisters of the Third Order of St.: S. S. M.—Founded in Italy in 1883. General Motherhouse, Rome, Italy. Found in the Archdioceses of Milwaukee, Newark and Santa Fe and the Dioceses of Green Bay, La Crosse, Oklahoma City and Tulsa, Paterson, Pittsburgh, Sioux City, Superior, Wichita and Winona.

Francis, Seraph of the Perpetual Adoration, Poor Sisters of St.: O. S. F.—Founded in Germany in 1863. General Motherhouse, Olpe, Germany. Found in the Archdioceses of Chicago, Denver, Detroit, Indianapolis, Louisville, New Orleans, Omaha, St. Louis and Santa Fe and the Dioceses of Cleveland, Fort Wayne, Gallup, Grand Island, Kansas City, Kans., Lafayette, Ind., Lincoln and Nashville.

Glen Riddle Sisters: O. S. F.—See: Francis, Sisters of the Third Order of St., established by Ven. John N. Neumann with Motherhouse at Glen Riddle, Pa.

Good Shepherd, Sisters of Our Lady of Charity of the: R. G. S.—Founded in France in 1641. General Motherhouse, Angers, France. Found throughout the United States. Magdalen Sisters (incl. 15 Colored Sisters at Baltimore).

Good Shepherd Sisters—See: Servants of the Immaculate Heart of Mary, Sisters, with General Motherhouse at Quebec, Canada.

Graymoor Sisters—See: Franciscan Sisters of the Atonement, Third Order Regular of St. Francis.

Grey Nuns: S. G. M.—See: Charity, Sisters of, with General Motherhouse at Montreal, Canada.

Grey Nuns of the Cross: S. G. C.—Founded in Ottawa, Canada, in 1845. General Motherhouse, Ottawa, Canada. Found in the Archdiocese of Boston and the Diocese of Ogdensburg.

Grey Nuns of the Sacred Heart: G. N. S. H.—Founded in Canada, 1738. General Motherhouse, Philadelphia, Pa. Found in Archdioceses of Boston and Philadelphia and Dioceses of Brooklyn, Buffalo, Ogdensburg, Savannah-Atlanta.

Grey Sisters of St. Elizabeth—Founded in Germany in 1842. General Motherhouse, Silesia, Germany. Found in the Archdiocese of New York and the Diocese of Erie.

Handmaids of Jesus Christ, Poor: P. H. J. C.—Founded in Germany in 1851. General Motherhouse, Dernbach, Westerwald, Germany. Found in the Archdioceses of Chicago and St. Paul and the Dioceses of Belleville, Fort Wayne, Springfield, Ill., and Superior.

Heart of the Blessed Virgin Mary, Sisters of the California Institute of the Most Holy and Immaculate—Motherhouse, Los Angeles, Calif. Found in the Archdiocese of Los Angeles and the Dioceses of Monterey-Fresno and San Diego.

Helpers of the Holy Souls: S. A.—Founded in France in 1856. General Motherhouse in Paris, France. Found in the Archdioceses of Chicago, Los Angeles, New York, St. Louis and San Francisco.

Holy Ghost, Congregation of the Sisters of the: C. S. Sp.—Founded in Palermo, Italy. Motherhouse, Garfield Heights, O. Found in the Diocese of Cleveland.

Holy Ghost, Mission Sisters of the Spouse of the: S. Sp.—Founded in the United States in 1922. Motherhouse, Mesa, Arizona. Found in the Dioceses of Cleveland and Tucson.

Holy Ghost, Sisters of the: H. G.—Founded in the United States in 1913. Motherhouse, Pittsburgh, Pa. Found in the Diocese of Pittsburgh.

Holy Humility of Mary, Sisters of the: H. H. M.—Founded in France in 1854. General Motherhouse, Villa Maria, Lawrence County, Pa. (This community is

attached by special agreement to the Diocese of Cleveland, Ohio.) Found in the Archdiocese of Du-buque and the Dioceses of Cleveland, Davenport, Des Moines, Great Falls and Youngstown.

Immaculate Conception, Sisters of the—Founded in the United States in 1874. General Motherhouse, New Orleans, La. Found in the Archdiocese of New Orleans and the Diocese of Lafayette, La.

Immaculate Conception of the Mother of God, Franciscan Missionary Sisters of the: S. M. I. C.—Founded in Brazil in 1910. First foundation in the United States in 1922. General Motherhouse, Paterson, N. J. Found in the Archdioceses of Baltimore, Washington and Newark and the Dioceses of Buffalo, Galveston and Paterson.

Incarnate Word and Blessed Sacrament of the Archdiocese of San Antonio, Congregation of the: S. I. W.—Founded in the United States in 1871. Motherhouse, Victoria, Texas. Found in the Archdiocese of San Antonio and the Diocese of Galveston.

Incarnate Word and the Blessed Sacrament, Sisters of the: S. I. W.—Founded in France in 1625. Motherhouse, Cleveland, Ohio. Found in the Dioceses of Cleveland, Corpus Christi, Galveston and Youngstown.

Infant Jesus, Sisters of the: (Nursing Sisters of the Sick Poor) N. S. S. P.—Founded in France in 1835. General Motherhouse, Brooklyn, N. Y. Found in the Diocese of Brooklyn.

Jesus, Society of the Sisters, Faithful Companions of: F. C. J.—Founded in France in 1820. General Motherhouse, Paris, France. Found in the Dioceses of Providence and Springfield, Mass.

Jesus Crucified and the Sorrowful Mother, Poor Sisters of: J. C.—Founded in the United States. General Motherhouse, Brockton, Mass. Found in Archdioceses of Boston and Philadelphia and Dioceses of Scranton and Wichita.

Joan of Arc, Sisters of St.—Founded in the United States in

1914. General Motherhouse, Bergerville, Quebec, Canada. Found in the Archdioceses of Boston and New York and the Dioceses of Albany, Fall River, Hartford, Manchester, Portland, Providence, Rochester and Springfield, Mass.

John the Baptist, Sisters of St. — Founded in Italy in 1878. General Motherhouse, Rome, Italy. Found in the Archdioceses of Newark and New York and the Dioceses of Brooklyn, Paterson and Pittsburgh.

Joseph, Sisters of St.: S. S. J. — Founded in 1650 in Le Puy, France. General Motherhouse, Le Puy, France. Found in the Diocese of Fall River.

Joseph, Sisters of St.: S. S. J. — General Motherhouse, Bourg, France. Found in the Archdioceses of Cincinnati, New Orleans and St. Paul and the Dioceses of Crookston, Fargo, Natchez and Superior.

Joseph, Sisters of St., of Carondelet — Founded in France in 1650. There are two groups.

(1) Provincial (C. S. J.) — Governed by provincials under a Mother General. General Motherhouse, St. Louis, Mo. Provinces: St. Louis, St. Paul, Troy, Augusta, and Los Angeles.

(2) Diocesan (S. S. J.) — 22 Independent Motherhouses. Boston, Chicago, Los Angeles, Philadelphia, Brooklyn, Buffalo, Burlington, Cleveland, Erie, Ft. Wayne, Hartford, Lansing, Ogdensburg, Pittsburgh, Portland, Rochester, St. Augustine, Salina, Springfield, Mass, Superior, Wheeling, Wichita.

Joseph, Sisters of St., of Newark: C. S. J. — Founded in England in 1888. General Motherhouse, Jersey City, N. J. Found in the Archdioceses of Newark, Philadelphia and Portland, Ore., and the Dioceses of Camden, Raleigh, Seattle and Trenton, and in Alaska.

Joseph of St. Mark, Sisters of St. — Founded in France in 1845. General Motherhouse, Alsace-Lorraine, France. Found in the Diocese of Cleveland and Youngstown.

Joseph of the Third Order of St. Francis, Sisters of St.: T. O. S. F.

— Founded in the United States in 1901. General Motherhouse, South Bend, Ind. Found in the Archdioceses of Chicago, Denver, Detroit and Milwaukee and the Dioceses of Cleveland, Duluth, Fort Wayne, Grand Island, Green Bay, Hartford, La Crosse, Lansing, Marquette, Natchez, Superior and Youngstown.

Loretto at the Foot of the Cross, Sisters of: S. L. — Founded in America in 1812. General Motherhouse, Loretto, Marion, Ky. Found in the Archdioceses of Chicago, Denver, Los Angeles, Louisville, St. Louis and Sante Fe and in the Dioceses of Belleville, El Paso, Gallup, Kansas City, Mo., Mobile, Pueblo, Rockford, St. Joseph, Steubenville and Tucson.

Marianites of Holy Cross, Congregation of the Sisters: M. de S.C. — Founded in France in 1841. General Motherhouse, France. Found in the Archdioceses of Chicago, New Orleans, New York and Dioceses of Lafayette, La., Natchez, Trenton.

Marthe, Sisters of Sainte (of St. Hyacinthe) — Founded in Canada in 1883. General Motherhouse, St. Joseph de Hyacinthe, Canada. Found in the Archdiocese of Chicago and the Dioceses of Burlington, Fall River and Manchester.

Mary, Missionary Sisters of the Society of: S. M. S. M. — Founded in 1845 at St. Brieuc, France. General Motherhouse, Lyons, France. American Novitiate, Bedford, Mass. Found in the Archdiocese of Boston.

Mary, Sisters of St.: S. S. M. — Founded in Oregon in 1886. General Motherhouse, Beaverton, Oregon. Found in the Archdiocese of Portland, Ore.

Mary of Namur, Sisters of St.: S. S. M. — Founded in Namur, Belgium, 1819. General Motherhouse, Namur, Belgium. Found in the Archdioceses of Baltimore, Boston, Denver and Washington and the Dioceses of Buffalo, Dallas, Galveston, Monterey-Fresno and Syracuse.

Mary Reparatrix, Society of: M. R. — Founded in France in 1857. General Motherhouse, Rome, Italy. Found in the Archdioceses of Detroit and New York.

Maryknoll Sisters — See: Dominican, Foreign Mission Sisters of St.

Medical Missionaries, Society of Catholic: S. C. M. M. — Founded in the United States in 1925. General Motherhouse, Fox Chase, Pa. Found in the Archdioceses of Philadelphia, Santa Fe and Washington and the Diocese of Savannah-Atlanta.

Mercy Sisters of: R. S. M. — Founded in Ireland in 1831. There are two groups:

(1) **Independent Motherhouses.** These number seventeen, each one constituting a separate unit of Pontifical Right. Found in the Abbey Nullius of Belmont (N. C.) in the Archdioceses of Dubuque, Philadelphia, San Francisco, and in the Dioceses of Albany, Brooklyn, Buffalo, Burlington, Erie, Hartford, Manchester, Pittsburgh, Portland, Rochester, Sacramento, Springfield, Mass., and Trenton.

(2) **Union in the United States of America.** Formed of thirty-nine Motherhouses in 1929 (eight more admitted since then). General Motherhouse, Washington, D. C. Provinces: Baltimore, Chicago, Cincinnati, Detroit, New York, Omaha, Providence, St. Louis and Scranton.

Mercy, Sisters of Our Lady of: O. L. M. — Founded in America in 1829. General Motherhouse, Charleston, S. C. Found in the Dioceses of Charleston and Trenton

Mercy of the Holy Cross, Sisters of — Founded in Switzerland in 1852. General Motherhouse, Ingenbühl, Switzerland. Found in the Archdioceses of Cincinnati, Milwaukee and St. Louis, and the Dioceses of Belleville, Bismarck and Superior.

Misericorde, Sisters of: S. M. — Founded in Canada in 1848. General Motherhouse, Montreal, Canada. Found in the Archdioceses of Chicago, Milwaukee and New York and in the Dioceses of Green Bay and Springfield, Ill.

Mothers of the Helpless — Founded in Spain, 1873. General Motherhouse, Valencia, Spain. Found in the Archdiocese of New York.

Names of Jesus and Mary, Sisters of the Holy: S. H. N. — Founded in Canada in 1843. General Motherhouse, Outrement, Canada. Found throughout the United States.

Nazareth, Poor Sisters of — Founded in the United States in 1924. Motherhouse, Hammersmith, England. Found in the Archdiocese of Los Angeles.

Notre Dame, School Sisters De — Founded in Czechoslovakia in 1853. General Motherhouse, Horadovice. Found in Archdioceses of Dubuque and Omaha and Dioceses of Lincoln and Rapid City

Notre Dame, School Sisters of: S. S. N. D. — Founded in Germany, 1833. General Motherhouse, Munich, Bavaria. Found throughout the U. S.

Notre Dame, Sisters of: S. N. D. — Founded in Germany in 1850. General Motherhouse, Rome, Italy. Found in the Archdioceses of Baltimore, Boston, Chicago, Cincinnati, Los Angeles, New York, Omaha and Washington and the Dioceses of Cleveland, Covington, Fort Wayne, Mobile, Nashville, Oklahoma City and Tulsa, Richmond, Rockford, Superior, Toledo and Youngstown

Notre Dame, Sisters of the Congregation of: C. N. D. — Founded in Canada in 1660. General Motherhouse, Montreal, P. Q., Canada. Found in the Archdioceses of Chicago and New York and the Dioceses of Burlington, Hartford, Portland, and Providence

Notre Dame De Namur, Sisters of: S. N. D. — Founded in France, 1803. General Motherhouse, Namur, Belgium. Found throughout the United States.

Notre Dame De Sion, Congregation of: de Sion — Founded in France in 1843. General Motherhouse, Paris, France. Found in the Diocese of Kansas City, Mo

Oblates of Divine Love — Founded in Sicily in 1923. General Motherhouse, Rome, Italy. Found in the Archdiocese of Boston.

Pallottine Missionary Sisters: C. M. P. — Founded in Italy in 1895. General Motherhouse, Limburg, Germany. Found in the Archdioceses

of Baltimore, Milwaukee, Omaha Washington and Dioceses of Peoria, Pittsburgh, Steubenville, Wheeling

Pallottine Sisters of Charity: C. M. P. — Founded in Italy, 1843 General Motherhouse, Rome, Italy Found in the Archdioceses of Newark, New York, Philadelphia and Washington and the Dioceses of Brooklyn and Providence

Parish Visitors of Mary Immaculate: P. V. M. I. — Founded in New York in 1920. Motherhouse, New York City. Found in the Archdioceses of Chicago, Milwaukee, New York and the Dioceses of Albany, Brooklyn, Hartford, Scranton, Syracuse, Trenton and Wilmington.

Passionist Sisters: C. P. — See: Cross and Passion, Sisters of the.

Pastor, Congregacion del Divino: D. P. — Founded in Mexico in 1900. General Motherhouse, Mexico City Found in the Archdiocese of San Antonio.

Peekskill Sisters — See: Francis, Missionary Sisters of the Third Order of St.

Peter Claver, Sodality of St., for African Missions: S. S. P. C. — Founded in 1894. General Motherhouse, Rome, Italy. Found in the Archdioceses of St. Louis and St. Paul and the Diocese of Trenton.

Poor, Little Sisters of the — Founded in France in 1839. General Motherhouse, St. Pern, France Found throughout United States

Presentation, Sisters of St. Mary of the — Founded in France. General Motherhouse, Broons, Cotes-du-Nord, France. Found in the Archdioceses of Baltimore, New Orleans and Washington and the Dioceses of Fargo and Peoria

Presentation of Mary, Sisters of the — Founded in France in 1796. General Motherhouse in France. Found in the Dioceses of Burlington, Manchester, Portland, Providence and Springfield, Mass

Presentation of the B. V. M., Sisters of the: P. B. V. M. — Founded in Ireland in 1777. Found throughout the United States.

Providence, Sisters of: S. P. Founded in Canada in 1861. General Motherhouse, Holyoke, Mass.

Found in the Diocese of Springfield, Mass.

Providence, Sisters of (of St. Mary-of-the-Woods): S. P. — Founded in France in 1806. General Motherhouse, St. Mary-of-the-Woods, Ind Found in the Archdioceses of Boston, Chicago, Indianapolis, Los Angeles and Washington and the Dioceses of Corpus Christi, Evansville, Fort Wayne, Lafayette, Ind., Manchester, Oklahoma City and Tulsa, Peoria, Raleigh, Rockford

Providence, Sisters of Divine: D. P. — Founded in France in 1762. General Motherhouse, San Antonio, Texas. Found in the Archdioceses of Baltimore, Los Angeles, San Antonio and Santa Fe and the Dioceses of Alexandria, Amarillo, Corpus Christi, Dallas, El Paso, Galveston, Lafayette, La., Little Rock, and Oklahoma City and Tulsa.

Providence, Sisters of Divine: D. P. — Founded in Germany. General Motherhouse, Mayence, Germany Found in the Archdioceses of Boston and St. Louis and the Dioceses of Altoona, Columbus, Erie, Kansas City, Mo., Pittsburgh, Springfield, Ill., and Wheeling.

Providence, Sisters of Divine (of Kentucky): D. P. — Founded in France in 1762. General Motherhouse, Moselle, France. Found in the Archdioceses of Cincinnati, New York, Omaha and Washington and the Dioceses of Columbus, Covington, Providence, Steubenville, Toledo and Wheeling

Providence, Oblate Sisters of (Colored): O. S. P. — Founded in the United States in 1829. General Motherhouse, Baltimore, Md. Found in the Archdioceses of Baltimore, Chicago, Detroit, St. Louis, St. Paul and Washington and the Dioceses of Charleston, Kansas City, Kans., Raleigh and Richmond.

Refuge, Sisters of Our Lady of Charity of (Good Shepherd Sisters) — Introduced into America in 1855. Motherhouse, Eggertsville, N Y Found in the Archdiocese of San Antonio and the Dioceses of Buffalo, Dallas, El Paso, Erie, Green Bay, Little Rock, Pittsburgh, Rochester and Wheeling.

Religious of Christian Education: R. C. E. — Founded in France in 1817. Motherhouse, Tournai, Belgium. Found in the Archdiocese of Boston and the Diocese of Raleigh.

Religious Hospitallers of St. Joseph — Founded in France in 1636. Found in the Archdiocese of Chicago and the Dioceses of Burlington and Helena.

Religious of Jesus-Mary—Founded at Lyons, France, 1818. General Motherhouse, Rome, Italy. Found in Archdiocese of New York and Dioceses of El Paso, Fall River, Manchester, Providence, San Diego

Religious of the Perpetual Adoration of the Blessed Sacrament — Founded in Belgium in 1857. Found in the Archdiocese of Washington

Religious of the Holy Union of the Sacred Hearts: S. U. S. C.—Motherhouse, Tournai, Belgium. Found in the Archdioceses of Baltimore, Boston, and New York and the Dioceses of Albany, Brooklyn, Camden, Fall River, Harrisburg, Mobile, Providence and Raleigh

Religious of the Sacred Heart of Mary: R. S. H. M.—Founded in France in 1848. General Motherhouse, Beziers, France. Found in the Archdioceses of Los Angeles and New York and the Dioceses of Brooklyn and Richmond.

Reparation, Sisters of — Founded in the United States in 1890. Motherhouse, New York City. Found in the Archdiocese of New York.

Resurrection, Sisters of the: C. R. — Founded in Italy in 1891. General Motherhouse, Rome, Italy. Found in the Archdioceses of Chicago, New York and Omaha and the Dioceses of Albany, Fargo, Fort Wayne, La Cross, Lincoln, Mobile, Oklahoma City and Tulsa, and Peoria.

Rita, Sisters of St.: O. S. A. — Founded in Wuerzburg, Germany, in 1912. General Motherhouse, Wuerzburg. Found in the Archdioceses of New York and Milwaukee and Diocese of Steubenville.

Rosary, Congregation of Our Lady of the Holy: R. S. R.—Founded in Canada in 1874. General Motherhouse in Rimouski, P. Q.,

Canada. Found in the Diocese of Portland.

Sacrament, Nuns of the Perpetual Adoration of the Blessed — Founded in Rome in 1807. Found in the Archdiocese of San Francisco and the Diocese of El Paso.

Sacrament, Servants of the Blessed: S. S.—Founded in France in 1858. General Motherhouse, Paris. Found in the Diocese of Portland.

Sacrament, Sisters of Perpetual Adoration of the Blessed: A. P. — Founded in Mexico in 1879. Motherhouse, Mexico City. Found in the Archdiocese of San Antonio and the Diocese of San Diego.

Sacrament, Sisters of the Blessed, for Indians and Colored People — Founded in the United States in 1891. General Motherhouse, Cornwells Heights, Pa. Found throughout the United States.

Sacrament, Sisters of the Most Holy: M. H. S.—Founded in France in 1851. General Motherhouse, Lafayette, La. Found in the Archdiocese of New Orleans and in the Dioceses of Alexandria, Lafayette, La., Mobile and Natchez

Sacramentine Nuns: R. S.—Founded in France in 1639. Motherhouse, Yonkers, N. Y. Found in the Archdiocese of New York.

Sacred Heart, Mission Helpers of the: M. H. S. H. — Founded in the United States in 1890. General Motherhouse, Towson, Md. Found in the Archdioceses of Baltimore, Boston, Detroit, New York, Philadelphia and Washington and the Dioceses of Brooklyn, Pittsburgh, Richmond, Trenton and Tucson

Sacred Heart, Missionary Sisters of the — Founded in Italy in 1880. Motherhouse, Rome, Italy. Found in the Archdioceses of Chicago, Denver, Los Angeles, Newark, New Orleans, New York and Philadelphia and the Dioceses of Brooklyn, Natchez, Scranton and Seattle.

Sacred Heart, Missionary Sisters of the Most: M. S. C. — Founded in Germany in 1899. General Motherhouse, Hilstrup, Germany. Found in the Archdioceses of Cincinnati, New York and Philadelphia and the Dioceses of Brooklyn, Columbus,

Peoria, Rockford, Savannah-Atlanta, Toledo and Wheeling.

Sacred Heart, Missionary of the Zelatrices of the: M. Z. S. H. — Founded in Italy in 1894. Motherhouse, Rome, Italy. Found in the Archdioceses of Chicago, New York and St. Louis and the Dioceses of Hartford, Kansas City, Mo., Pittsburgh and Providence

Sacred Heart, Society of the: R. S. C. J. — Founded in France in 1800. General Motherhouse, Rome. Found throughout United States.

Sacred Heart of Jesus, Handmaid of the: A. C. J. — Founded in Spain in 1877. General Motherhouse, Rome, Italy. Found in the Archdiocese of Philadelphia.

Sacred Heart of Jesus, Sisters of the (Daughters of the Charity of the): D. C. S. H. — Founded in France in 1816. General Motherhouse, Ottawa-Eat, Canada. Found in the Diocese of Burlington.

Sacred Heart of Jesus of St. Jacut, Sisters of the — Founded in France in 1816. General Motherhouse, St. Jacut, Brittany, France. Found in the Archdiocese of San Antonio and in the Dioceses of Burlington, Corpus Christi and Galveston.

Sacred Hearts and of Perpetual Adoration, Sisters of the: SS. CC. — Founded in France in 1797. General Motherhouse, Paris, France. Found in the Diocese of Fall River.

Saviour, Sisters of the Divine: Sor. D. S. — Founded in Italy in 1888. General Motherhouse, Rome, Italy. Found in the Archdioceses of Chicago, Milwaukee and St. Paul and the Dioceses of Green Bay, La Crosse, Madison, Sioux Falls and Superior.

Servants of Christ the Master and St. Anthony, Missionary: C. S. A. — Founded in the United States in 1929. General Motherhouse, San Antonio, Tex. Found in the Archdiocese of San Antonio

Servants of Mary: O. S. M. — Founded in Italy in the 13th century. Found in the Eastern and Midwestern States.

Servants of Mary, Sisters (Trainee Nurses): S. de M. — Founded

in Madrid, Spain, in 1851. General Motherhouse, Rome, Italy. Found in the Archdioceses of Los Angeles, New Orleans and New York and the Diocese of Kansas City, Kans.

Servants of Mary Immaculate, Sisters: S. S. M. I. — Founded in Austria in 1892. General Motherhouse, Rome, Italy. Found in the Ukrainian Greek Catholic Diocese of the United States

Servants of Mary, Mantellata Sisters: O. S. M. — Founded in Italy in 1285. General Motherhouse, Pistoia, Italy. Found in the Archdiocese of Chicago and Dioceses of Fort Wayne, Rockford

Servant Sisters of the Immaculate Conception, Little — Founded in Poland in 1850. General Motherhouse, Poland. Found in the Archdiocese of Newark and the Dioceses of Camden and Trenton.

Servants of the Holy Heart of Mary, Sisters: S. S. C. M. — Founded in France in 1860. General Motherhouse, Montgeron, France. Found in the Archdiocese of Chicago and the Dioceses of Little Rock and Peoria.

Servants of the Immaculate Heart of Mary, Sisters: I. H. M. — Founded in the United States in 1845. General Motherhouse, Monroe, Mich. Found throughout the United States.

Servants of the Immaculate Heart of Mary, Sisters (Good Shepherd Sisters): S. I. H. M. — Founded in Canada in 1850. General Motherhouse, Quebec, Canada. Found in the Archdiocese of Boston and the Diocese of Portland.

Servants of the Holy Ghost and Mary Immaculate, Sisters: S. H. G. — Founded in America in 1888. General Motherhouse, San Antonio, Tex. Found in the Diocese of Albany and the Southwestern States.

Servants of the Holy Ghost, Missionary Sisters: S. Sp. S. — Founded in Holland in 1889. General Motherhouse, Rome, Italy. Found in the Archdioceses of Chicago, Dubuque, Milwaukee, St. Louis and Washington and the Dioceses of Erie, La Crosse, Little Rock, Madison, Marquette and Natchez.

Servants of the Holy Ghost of Perpetual Adoration, Sister—Founded in Holland in 1896. General Motherhouse, Steyl, Holland Found in the Archdioceses of Philadelphia and St. Louis.

Servants of the Holy Infancy of Jesus—Founded in 1855 in Germany. General Motherhouse, Germany. Found in the Archdioceses of Baltimore, Indianapolis, New York and Washington and the Dioceses of Albany, Pittsburgh and Trenton

Servants of the Most Blessed Trinity, Missionary: M. S. B. T.—Motherhouse, Holmesburg, Pa Found throughout the East, Midwest and South.

Servants of the Most Holy Eucharist, Missionary: S. S. E.—Founded in Louisiana in 1927 General Motherhouse, New Orleans, La Found in the Archdiocese of New Orleans, and the Diocese of Gallup, Galveston, Lafayette, La, Natchez and Tucson

Servants of the Sacred Heart of Jesus and of the Poor (Mexican)—Founded in Mexico in 1885 General Motherhouse, Puebla, Mexico Found in the Dioceses of Corpus Christi and El Paso

Service, Sisters of—Founded in Canada in 1922 General Motherhouse, Toronto, Canada Found in the Diocese of Fargo

Service, Sisters of Social: S.O.S.—Founded in 1908 in Hungary General Motherhouse, Budapest, Hungary Found in the Archdioceses of Los Angeles and San Francisco and the Diocese of Kansas City, Mo, Sacramento and San Diego

Teresa of Jesus, Society of St.: S. T. J.—Founded in Spain in 1876 Motherhouse, Barcelona, Spain Found in the Archdioceses of New Orleans and San Antonio

Trinity, Sisters of the Most Holy: O. Ss. T.—General Motherhouse, Rome, Italy Found in the Archdiocese of Philadelphia and the Diocese of Cleveland

Ursula of the Blessed Virgin, Society of the Sisters of St.: U.T.S.V.—Founded in France in 1606 General Motherhouse, Tours, France

Found in the Archdiocese of New York.

Ursuline Nuns: O. S. U.—Founded in Italy in 1535. There are two groups.

(1) Roman Union—General Motherhouse, Rome Subdivided in the United States into the Eastern and Central Provinces, and into the Western, Southern, and Franco-American Vice-Provinces

(2) Independent Motherhouses—Located in Dioceses of Corpus Christi, Kansas City, Kans, Marquette, Owensboro, Steubenville with Sisters in the Archdioceses of St. Louis, Louisville and Santa Fe, and in the Dioceses of Columbus, Corpus Christi, Gallup, Kansas City, Kans, Lincoln, Marquette, Oklahoma City and Tulsa, Owensboro, and Steubenville

Ursuline Nuns of the Congregation of Paris: O. S. U.—Founded in Italy in 1535 Found in the Archdioceses of Baltimore, Cincinnati, Indianapolis, Louisville, Omaha and Washington and in the Dioceses of Altoona, Charleston, Cleveland, Columbus, Evansville, Grand Island, Pittsburgh, Toledo, Wheeling and Youngstown

Ursuline Sisters of Mount Calvary—Founded in Germany, 1838 General Motherhouse, Calvareinberg, Germany Central house, Belleville, Ill Found in the Archdiocese of St. Louis and in the Diocese of Belleville, Bismarck and Cheyenne

Venerini Sisters: M. P. V.—Founded in Italy in 1685 General Motherhouse, Rome, Italy Found in the Archdiocese of Boston and the Dioceses of Albany, Providence and Springfield, Mass

Vincent de Paul Sisters—See Charity of St. Vincent de Paul, Sisters of

Visitation Nuns—Founded in France in 1610 Found throughout the United States

White Sisters—See: Africa, Missionary Sisters of Our Lady of

Wisdom, Daughters of: F. d. l. s.—Founded in France in 1703 General Motherhouse, Vendee, France Found in the Dioceses of Brooklyn, Portland and Richmond

HABITS WORN BY SOME RELIGIOUS COMMUNITIES OF MEN

Atonement, Society of the — Grayish-brown woolen tunic, girt with a white woolen cord knotted three times signifying the vows of poverty, chastity and obedience. The capuche* worn by priests is pointed in the back while that worn by clerics and brothers is rounded. An emblem of the atonement appears on the front. A rosary hangs at the left side. Sandals are worn.

Augustine, Hermits of St. (Augustinians) — Black tunic, girt with a black leather belt. A soft full capuche completes the habit.

Benedict, Order of St. (Benedictines) — Black woolen tunic, girt with a black cloth cincture. A long black scapular and a capuche pointed both in front and back are worn. The cowl, a long, ample garment with wide sleeves, is worn in choir.

Carmel, Order of Our Lady of Mt. (White Friars) — Dark brown woolen tunic, girt with a brown leather belt. A full-length brown scapular and a soft, full capuche are worn. A white woolen mantle and capuche are worn over the habit on solemn occasions.

Carmelites, Order of Discalced — Dark brown woolen tunic, girt with a brown leather belt. A three-quarter-length brown scapular and stiff capuche are worn. The five-decade rosary hangs at the left side. A white woolen mantle and capuche are worn over the habit on solemn occasions. Sandals are worn.

Cistercians, Order of, Strict (Trappists) and Common Observance — White woolen tunic, black scapular and capuche, girt with a leather belt. A white cowl and capuche are worn in choir. The lay brothers' habit is brown.

Cross, Congregation of Holy — Black cassock with shoulder cape, girt with a black cloth cincture. A crucifix, suspended from the neck, is worn on the breast.

Francis, Third Order of St. —

Black woolen tunic, girt with a white woolen cord knotted three times signifying the vows of poverty, chastity and obedience. A soft capuche completes the habit.

Friars Minor, Order of (Franciscans) — Dark brown woolen tunic, girt with a white woolen cord knotted three times signifying the vows of poverty, chastity and obedience. A stiff capuche is worn. The seven-decade Franciscan Crown hangs at the left side. Sandals are worn. Priests, clerics and lay brothers wear the same type of habit.

Friars Minor Capuchin, Order of (Capuchins) — Dark brown woolen tunic, girt with a white woolen cord knotted three times signifying the three vows. The capuche is long and ribbed. The five-decade rosary hangs at the left side. Sandals are worn. Capuchins are bearded.

Friars Minor Conventual, Order of (Conventuals) — Black woolen habit, girt with a white woolen cord knotted three times signifying the three vows. The soft capuche reaches the cord in front and below it in back (in the form of a pyramid). The Franciscan Crown hangs at the left side.

Friars Preachers, Order of (Dominicans) — White woolen tunic, girt with a black leather belt. A long white scapular and capuche are worn. The fifteen-decade rosary hangs at the side. The black cappa with a black capuche is worn over the habit. Hence the name "Black Friars." The lay brothers' tunic is also white; but the scapular and capuche are black.

Jesus, Society of (Jesuits) — Dress closely approximates that of the secular clergy. A black serge soutane (cassock) girt with a black cloth cincture and the biretta are worn.

Mary Immaculate, Oblates of — Black cassock, girt with a black cloth cincture. A crucifix is worn suspended from the neck. The biretta is also worn.

Mary, Order of the Servants of (Servites) — Black tunic, girt with

*A capuche is a hood

a leather belt. A long black scapular and a soft capuche are worn. The rosary of the Seven Dolors hangs at the right side.

Passion, Congregation of the (Passionists)—Black woolen tunic with military collar; girt with a black leather belt. The rosary hangs at the left side. Upon the breast the badge of the Congregation is worn on which are inscribed the words, "Jesu Xpi Passio" (Passion of Jesus Christ). Sandals are worn.

Paul the Apostle, Congregation of St. (Paulists)—Black habit with linen collar; girt with a black cloth cincture. The habit is fastened by means of five buttons across the shoulder.

Premonstre, Order of the Canons Regular of (Premonstratensians or Norbertines)—White woolen tunic, girt with a white cloth cincture. A white choir cloak and white biretta complete the habit.

HABITS WORN BY SOME RELIGIOUS COMMUNITIES OF WOMEN

Benedict, Sisters of St. (Benedictines)—Black habit, girt with a black leather belt. A long black scapular, a black veil with a white linen coif and headband are worn. In choir, a mantle called the "circula" with seventy-two pleats and large sleeves is worn over the habit.

Carmelite Sisters—Dark brown habit, girt with a brown leather belt. A long brown scapular, a black veil with a white linen coif and headband are worn. Sisters of the Second Order wear a white woolen mantle. The Discalced Carmelites wear sandals.

Charity of St. Vincent de Paul, Daughters of—Blue-grey habit, girt with a pleated apron and cincture of like material. A white cornet and collar are worn. The six-decade rosary hangs at the right side.

Charity of St. Vincent de Paul, Sisters of—Black habit, girt with a black pleated apron and a black cincture. A black semi-cape, black cap tied under the chin and white collar are worn. A black bonnet is

Redeemer, Congregation of the Most Holy (Redemptorists)—Black cassock with linen collar; girt with a black cloth cincture. The fifteen-decade rosary hangs at the left side.

Sacred Hearts, Congregation of the (Picpus Fathers)—White woolen tunic, girt with a white cord knotted four times signifying the vows of poverty, chastity, obedience and charity. A long white scapular and a shoulder cape are worn. Upon the breast the emblem of the Sacred Hearts of Jesus and Mary is worn. The lay brothers' habit is similar but black.

Trinity, Order of the Most Holy (White Trinitarians)—White woolen tunic, girt with a black leather belt. A long white scapular and a soft capuche are worn. On the scapular there is a cross the upright of which is red and the cross-bar blue. The rosary hangs at the left side. Sandals are worn.

worn over the cap, outside the convent. The rosary hangs at the left side. Various branches wear a habit similar except for a long black veil with a white linen head-dress.

Cross, Sisters of the Holy—Black habit, girt with a blue plaited cincture. A black semi-cape, a black veil with a fluted white linen, fan-shaped headdress and a deep white collar are worn. The rosary of the Seven Dolors hangs at the right side. Professed Sisters wear a silver heart suspended from the collar.

Dominic, Foreign Mission Sisters of St. (Maryknoll Sisters)—Grey habit, girt with a cincture. A long grey scapular, a grey semi-cape, a black veil with a white linen, pointed headband, and a white collar are worn. The fifteen-decade rosary hangs at the left side. A large Miraculous Medal is suspended on a long chain from the neck. The mantle worn is black.

Dominic, Sisters of St. (Dominicans)—White habit, girt with a black leather belt. A long white

scapular, a white semi-cape attached to a visible collar and a black veil lined with white linen are worn. The fifteen-decade rosary hangs at the left side. The mantle worn is black.

Francis, Sisters of St. (Franciscans)—Brown, grey, black or white habit with or without a scapular. Franciscan Sisters can always readily be distinguished by the white woolen cord worn with three knots at the right side. Excepting those whose habit is completely white, all Franciscan Sisters wear a black veil. The rosary hangs at the left side. The mantle worn usually corresponds in color to that of the habit.

Good Shepherd, Sisters of Our Lady of Charity of the — White habit, girt with blue cords. A long white scapular, a black veil, a white linen headband and gümpe are worn. The white rosary hangs at the right side. A crucifix is supported inside the cincture. A silver heart is worn, with the image of our Blessed Mother holding the Divine Child, and on the reverse, the image of the Good Shepherd. The choir mantle is white.

Heart of Mary, Sisters, Servants of the Immaculate — Blue habit with long wide sleeves; girt with a cloth belt of darker blue. A long blue scapular, a black veil with a deep, white linen headband and a rounded gümpe are worn. The fifteen-decade rosary hangs at the left side. A crucifix, suspended from the neck, hangs below the gümpe. The mantle worn is black.

Joseph, Sisters of St. — Black pleated habit, girt with either a black cloth or a plaited cord cincture. A black silk, flowing veil with a white linen coif and headband and a white, rounded gümpe are worn. The five-decade rosary hangs at the left side. Professed Sisters wear a crucifix, suspended from the neck and hanging below the gümpe.

Mercy, Sisters of — Black pleated habit with long wide sleeves and close fitting undersleeves of the habit material; girt with a black

leather belt. A long black flowing veil with a white linen coif, headband and collar very deep in front and a white, rounded gümpe are worn. The rosary with an ebony cross hangs at the left side.

Notre Dame, School Sisters of — Black pleated habit, girt with a black cloth cincture. A black veil lined in white with a white linen, oblong wimple is worn. The seven-decade rosary hangs at the left side. On the street, a loose black veil is worn.

Poor, Little Sisters of the — Black habit, girt with a black apron and a black cincture. A black shawl is worn. The head-dress is a close-fitting cap of white linen. In church and on the street a long black mantle with a hood is worn.

Providence, Sisters of (of St. Mary-of-the-Woods) — Black habit without a cincture. A short black cape, a black veil reaching just below the waist, a small, stiff white muslin cap, a high, close-fitting headband and a white gümpe are worn. The five-decade rosary hangs at the right side. A bone crucifix is worn suspended, on a long black cord, from the neck.

Sacred Heart, Missionary Sisters of the Most — Black habit with a black cincture. A long black scapular, a black veil lined in white with a white linen headband and a rounded gümpe are worn. A five-decade rosary hangs at the right side. In addition to a silver ring, professed Sisters wear a silver cross suspended from the neck on a black cord. On the cross is the inscription: "May the Sacred Heart of Jesus be loved everywhere," in Latin. Instead of the usual all-white habit worn in foreign mission fields, the Sisters retain the black scapular and cord.

Sacred Heart, Society of the — Black habit with a short pelerine, buttoned down the front. A long black veil with a fluted white linen cap and a white fichu are worn. The five-decade rosary hangs at the left side. A silver cross is worn suspended, on a black cord, from the neck.

Ursuline Nuns—Black serge habit falling in folds, girt with a black leather belt which hangs down the front. A black veil lined in white with a white linen coil and headband and a white guimpe are worn. The five-decade rosary hangs at the left side. A crucifix is worn suspended from the neck

and supported in the belt on the left side.

Visitation Nuns—Black habit, girt with a broad black cincture which hangs down the front; black elbow-length veil, white guimpe. The five-decade rosary hangs at the right side. A silver cross is worn suspended from the neck.

THE THIRD ORDER OF ST. FRANCIS

The Third Order Secular of St Francis, a religious order in the strict sense of the word, was founded by St Francis of Assisi, in 1221. Its members include men and women, married and single, who, though living in the world and occupied in trades and professions, desire to lead a more perfect Catholic life. Like the Church, the Third Order is a purely spiritual society, having for its purpose the sanctification of its members.

The present Rule of the Third Order consists of three short, simple chapters, the first of which decrees the requisites for membership, for the reception, novitiate and profession, and prescribes wearing the scapular and cord. The way of life to be followed by all the Tertiaries is described in the

second chapter. It prescribes moderation in living; decency in the mode of life; cultivation of the virtues, observance of certain fast days; monthly reception of the sacraments of Penance and Holy Eucharist; the daily office; attendance at daily Mass, if possible, and at the monthly meetings; the maintenance of a common fund for members and good causes; exercise of the spiritual and corporal works of mercy. The third chapter provides for the administration of the fraternities. No violation of the Rule is sinful unless it is at the same time a violation of the commandments of God or of the Church.

Tertiaries may gain many plenary and partial indulgences and may receive general absolution on several feast days of the year.

THE GLENMARY MISSIONERS (Home Missioners of America)

(Courtesy of Very Rev. W. Howard Bishop, Superior)

The Glenmary Missioners, a society established in 1939 under the patronage of Most Rev. John T. McNicholas, Archbishop of Cincinnati, has for its purpose the carrying of the Faith to non-Catholic America with special reference to the rural sections. The Society concentrates on such sections for two reasons: because the Church is least known and most misunderstood in such regions, and because these districts are the population reservoirs of the nation, with a higher birth-rate than that of the urban areas.

The Glenmary Missioners aim to do for the United States what the foreign mission societies are doing for China. Established 9 years ago, they now have 63 members: 19 priests, 6 Brothers and 21 students. In addition, 12 Sisters and 5 aspirants are under training to render their part of the service in the apostolate to non-Catholic rural America. Their first full-time mission is at Russellville, Ky.

The Glenmary Missioners have 11 priests, 2 Brothers and 3 Sisters working in 5 states, in areas covering 20 counties, with mission centers at Sunfish and Russellville, Ky; Otway, O; Statesboro, Ga; Norton, Va; and Kingstree, S. C.

Information can be obtained by writing to the Superior of Glenmary, Glendale, Ohio. The quarterly publication is "The Challenge."

THE OUTDOOR APOSTOLATE

In many parts of the United States, especially the rural sections of the South, the majority of the people have had no contact with the Catholic Church. The Outdoor Apostolate is a home mission project devoted to the spread of Catholic truth in these areas. It is carried on out-of-doors, for this has proved the method best adapted to attract the non-Catholic audience. The missionaries are diocesan and religious priests and, at times, laymen who work with them.

Converts have been made; here and there a sufficient number of them to warrant the establishment of a new church. The work of the Paulists in Tennessee has resulted in the establishment of several such mission parishes. However, the number of converts is not the measure of success for the Outdoor Apostolate, its aim is rather to plant a seed of truth in non-Catholic minds by eradicating prejudices and misconceptions concerning the Catholic Church. Where there are possibilities for conversions it is expected that the parish priest will follow up the work the missionaries have begun.

The Outdoor Apostolate embraces the efforts of all those priests and laymen engaged in this work, whatever their means or methods of approach to the problem. Trailer chapels are used by many home missionaries. Others simply travel from place to place by auto, carrying their own portable public address facilities. These open-air religious meetings are conditioned by the weather; hence the missionary season generally runs from mid-May to mid-September.

The missionaries make advance preparations by sending announcements through the mail and by placing posters at vantage points throughout a town. A "stand" may last from four days to two weeks, depending on the population of the district. An appropriate site, such as a large field or park, is chosen for the nightly services. Recordings, varying from classical pieces to Protestant hymns, are played be-

fore the evening program begins in order to attract a crowd.

With slight variations, the programs of the various mission groups follow the same general pattern. Two talks on apologetic topics are given, religious movies are shown, often with a commentary by the priest; the question box period offers the priest an opportunity to resolve doubts in the minds of the listeners. After a closing prayer and hymn, the people are invited to inspect the trailer chapel, if one is used, or to speak with the priests, who will be at their disposal. They are always urged to help themselves to the religious pamphlets on display. Such invitations lead to the desired personal contact between priest and people.

The Outdoor Apostolate movement, which started twelve years ago in the Southeastern states, has now spread into the Southwestern and Midwestern rural districts. Some of the groups carrying on motor mission work are the following: Fathers of the Congregation of Mary, Missouri; Paulist Fathers, Tennessee; Redemptorist Fathers, North Carolina and Georgia; Diocesan Missionary Fathers, secular priests of the dioceses of Raleigh, Richmond, Mobile and Oklahoma City-Tulsa; Glendale Missioners, Georgia, Kentucky, Ohio and Virginia; Dominican Fathers, South Carolina; Missionary Servants of the Most Holy Trinity, Mississippi; Josephite Fathers, Texas.

In order to study and improve home mission techniques, Bishop Waters of Raleigh, in April, 1947, sponsored an organization of priests working in the Outdoor Apostolate. Another important Apostolate project is the work of the Catholic lay students who give several weeks of their summer vacation to teaching Christian Doctrine in the South. The Catholic Daughters of America have contributed several motor chapels. The National Catholic Rural Life Conference has supplied the missionaries with valuable information.

CATHOLIC NEGRO MISSIONS IN THE UNITED STATES

(Courtesy of the Rev. J. B. Tenny, S. S., D. D.)

The number of Catholic Negroes in the United States, according to the latest diocesan reports submitted to the Commission for Catholic Missions for the Colored People and the Indians, is approximately 345,000 out of a total Negro population of about 15,000,000.

Churches for the special use of Catholic Negroes number 395, to which are attached 566 priests Catholic elementary schools number 292, with a reported enrollment of 64,090 pupils their staff consists of more than 1,600 Sisters and 250 lay teachers.

There is one ecclesiastical college and seminary, one college, 12 boarding academies and vocational schools, and about 25 complete high schools under Catholic auspices.

In its work among the Negroes the Church has these two main objectives in view: first, the religious welfare of the Catholics; secondly, the propagation of the Faith among the non-Catholics. At the present time, adequate church facilities, priests dedicated to their service, and efficient schools have been provided for Negro Catholics where large groups of them make special churches and schools feasible and social circumstances render them advisable. In this manner more than two-thirds of them receive devoted and excellent pastoral care. However, in many places the number of Catholic Negroes is quite small or else they are widely scattered. This is the condition in many large cities of the North, whither Negroes have migrated from the South in recent years. Here efforts have been made to incorporate them into the white parishes where they happen to have settled. Not only may it be said that the Negro Catholics in this country have on the whole ample

opportunities for the practice of their religion and for the education of their children, but it may be said that most of them are availing themselves of these opportunities. They have proven themselves faithful Catholics and show their appreciation of Church and school by their generous contributions to their support.

The second objective of the Negro apostolate is the propagation of the Faith among the 14,500,000 non-Catholic Negroes in the United States. Whilst a majority of the adults are affiliated to the Negro branches of the Protestant sects, millions of others have very meagre religious beliefs. These spiritually ignorant multitudes offer unquestionably a vast field for missionary enterprise. Parts of it hold out tempting promises, and these opportunities are by no means neglected. The larger number of Catholic religious centers for Negroes in the Southern States, approximately three hundred of them, are predominantly missionary in character. That is to say, they are striving to build up congregations in places where there were few, if any, Catholics before. More than 87 Negro parishes in the North, although occupied chiefly in ministering to Catholic Negroes, are at the same time carrying on active and successful missionary work. The harvest of Negro converts is considerable. During the past decade it numbered over 60,000 souls, last year alone 7,963 converts were reported. The Negro Catholic population has doubled in this country within the last 25 years.

Despite the successful efforts already made, the field yet to be tilled is immense. Of the 15,000,000 Negroes in this country, 5,660,618 are reported to be members of various Protestant churches, accord-

ing to the latest statistics of the US Bureau of Census, which counts only adult members. Their children should of course be taken into account. Many others would also call themselves Christians. Yet there are multitudes with little knowledge of religion in any form.

Unquestionably many non-Catholic Negroes are sincere, upright men and women, who would gladly embrace the true Faith when it is presented to them. However, the making of converts is not usually an easy or a simple matter. The initial difficulty is the attitude of very many Negroes toward the Catholic Church. It is an attitude of unfriendliness, if not of violent antipathy, due both to ignorance of the Church and to deep prejudices, bred by the hostile public opinion of the communities in which they live. Besides this, most church members are attached to and satisfied with their own churches. In the case of others, indifference to any religion is found, or irregular marital relations, or deep-rooted sins.

The main avenue of approach to the non-Catholic Negro is the Catholic mission schools. The helpful interest in their children shown by the Sisters and their efficient teaching appeal to the parents. The friendly contacts thus made break down prejudice against the Church and often result in the conversion of parents and other relatives and prepare the more mature pupils for conversion.

The social welfare activities sponsored by the Negro parish or mission extend also to non-Catholic Negroes. The facilities of the community halls, hospitals, clinics, libraries, athletic and other social and recreational organizations, although intended chiefly for Catholic parishioners, are also available to their non-Catholic friends and acquaintances. The priest is thus enabled to establish friendly contacts with prospective converts, to show them his genuine interest in their welfare, and to explain Catholic beliefs and practices to them.

Interracial relations between the Negro and his white neighbors, which on the whole are far from satisfactory, not only constitute a sore in the body politic of the nation, but they also even impede to some extent the approach of the Church to the non-Catholic Negro. In the minds of some of them she is regarded as only another unfriendly white institution, an impression that Protestant bigotry is glad to confirm. But to say that Catholics have ignored the Negro and his wrongs is only a half truth. The other half of the truth is that the Negro is an unknown quantity to the vast majority of Catholics. The bulk of them live in the Northern States where until recently Negroes penetrated in only small numbers; in the Southern States, where the majority of the Negro population lives, Catholics are insignificant numerically.

As a matter of fact, Catholics are showing sincere interest in the welfare of the Negro, temporal as well as spiritual. Notable is the attitude of the Catholic Students Mission Crusade, the Catholic Interracial Council, and many local groups and Catholic organizations. Two Catholic monthlies, "The Colored Harvest" and "Our Colored Missions," which specialize in religious activities among the Negroes, are active in promoting better race relations. The Catholic press generally publishes frequent articles calculated to give a better understanding of the Negroes' problems and to show Catholics how they may aid in their solution.

This interest in the Negro is not strange to a Catholic, for the Church has always demanded respect for basic human rights irrespective of race or condition and has always manifested a deep sympathy for the downtrodden. Catholics in this country have demonstrated their interest in the Negro by deeds as well as by words. They have supported the growing religious and charitable work for the Colored people, which is actually carried on by their own sons

and daughters. This was in fact one of the first missionary activities of the Church in the United States.

All this has been inspired and encouraged by their pastors and bishops. The Sovereign Pontiff himself has frequently urged them to even greater efforts. In one of his first public pronouncements to the world the present Pope declared: "We confess that we feel a special

paternal affection, which is certainly inspired of heaven, for the Negro people dwelling among you; for in the field of religion and education we know that they need especial care and comfort and are very deserving of it. We therefore invoke an abundance of heavenly blessings and we pray fruitful success for those whose generous zeal is devoted to their welfare."

CATHOLIC INDIAN MISSIONS IN THE UNITED STATES

(Courtesy of the Rev. J. B. Tennyly, S. S., D. D.)

The following statistics are from the latest reports of the Bureau of Catholic Indian Missions (1948), Indians and Eskimos in

US and Alaska	360,000
Catholic Indians and Eskimos (est.)	100,000
Protestant Indians and Eskimos (est.)	100,000
Unchurched Indians and Eskimos (est.)	160,000

On the 81 Indian Reservations:

Catholic Indians	90,388
Catholic Mission Centers	110
Catholic Churches	393
Catholic Mission Schools	64
Enrollment in same	7,720
Priests in Mission Work	210
Sisters, lay brothers, Scholastics, lay teachers and Catechists in Mission work	727

Living among the Whites:

Catholic Indians (est.)	10,000
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The Catholic Church entered the New World immediately after its discovery to spread the Faith among the Indians and to act as their protector and civilizer. But later on, warfare among the colonial powers, Britain, France and Spain, as well as warfare among the Indian tribes, blighted or destroyed extensive and promising missions in the Southeastern and Southwestern parts of the United States, and along the Great Lakes and in the Mississippi Valley. After the War of Independence the infant American Church struggled with its feeble resources to revive and continue this work. Her orig-

inal inheritance of a few hundred Indians in a few scattered missions God has increased through the self-sacrificing labors of her missionaries into a multitude of a hundred thousand souls. Today Indian Missions flourish in twenty-one states and in the Territory of Alaska.

Converted tribes have clung tenaciously to their Faith, despite the lure of their tribal life and customs. With the white man's invasion of the land which the red man believed to be his own, came the greatest dangers to the religious and the temporal welfare of the Indians. The federal government assumed the direction of Indian Affairs, but its influence has been often feeble and often inimical to the interests and the rights of its wards. But the Church has never ceased to be their friend and advocate. Her chief instrumentality has been the Bureau of Catholic Indian Missions, created in 1874 to represent at Washington the interests both of the Missions and of the Indians, and to secure support of the religious, charitable and educational work of the Catholic Missions.

Pioneers and still leaders in the Indian Mission work are the Franciscans, Jesuits and Benedictines. The Franciscan Fathers of the Sacred Heart Province are laboring at present among the Ottawas in Michigan, and the Menominees, Chippewas and Stockbridges in Wisconsin. The Province of St. John the Baptist has missionaries among the Pueblos of New Mexico, the Navajos of New Mexico and

Arizona, the Hopis of Arizona and the Utes in Colorado. The Santa Barbara Province has charge of the Pima, Papago, Apache and Maricopa Reservations in Southern Arizona; the Mescalero Apache Reservation in New Mexico; the Yuma Reservation and several Mission Indian Rancheries in California. The Capuchin Fathers of the Province of St. Joseph are working among the Northern Cheyenne Indians of Montana, and the Fathers of the Irish Province among the Pomo Indians of California.

The Jesuit Fathers have Missions among the Eskimos and Tinnah Indians in Alaska; the Yakima, Colville and Spokanes in Washington; the Umatillas in Oregon; the Coeur d'Alenes and Nez Percés of Idaho; the Flatheads, Crows, Assinibolns, Gros Ventres and Blackfeet in Montana; the Sioux in South Dakota; the Pottawatomí in Kansas; and the Araphos and Shoshoni in Wyoming.

The Benedictines conduct Missions among the Chippewas of Minnesota, the Sioux in North and South Dakota; the Turtle Mountain Crees and Chippewas, the Mandans, Arickaree and Hidatsa of North Dakota; the Pottawatomí, Kiowa, Caddos and Comanches of Oklahoma. The Fathers of the Sacred Heart are represented among the South Dakota Sioux; the Society of the Divine Saviour are at Grande Ronde, Oregon; the Theatine Fathers attend the Southern Utes of Colorado. Diocesan priests carry on work among the Indians of Maine, New York, Michigan, Wisconsin, South Dakota, Oklahoma, Louisiana, Mississippi, New Mexico, Arizona, California, Oregon, Washington and Montana.

Missionary work has been confronted by serious difficulties. The people we call Indians belong to almost two hundred different tribes, with different customs and even languages. Few of them cultivated the land or lived in fixed settlements. Dependent upon hunting and the wild fruits of nature, they led a nomadic life. This has made it

hard for the missionary to reach them and to train them to regular practice of religious duties. Even today many Indians find it hard to settle down. They have not yet conceived a strong attachment to land or property. The missionary gains converts one by one, and much pastoral visitation is often necessary to keep his flock up to the observance of a Catholic standard of life.

Much effective work has been done and is still being done by the mission schools. The future and the hope of every race lie in its young people. The missionaries have accordingly made great efforts to reach and to train the children. Their purpose is, first of all, to teach the children their religion, then habits of industry and orderliness, the use of the English language, and the other elements of education. In the case of the older pupils, attention is given to training that will equip them to make a livelihood and to maintain better homes. In this way the rising generation is being fitted to lead useful, self-respecting and Christian lives on their own reservation. Poor as it may be, most Indians have neither the inclination nor the opportunity to make a livelihood elsewhere.

The larger number of mission schools, 41 of them, are now day schools. In places where the Indians are widely scattered or unsettled, or where there are broken or poor homes, boarding schools are rendering good service. There are 26 of these with 3,726 pupils.

Some of the Indian tribes are now entirely Catholic. In these cases the work of the priest and of the Sisters in the school is much the same as it would be in a poor rural parish. Many of the larger tribes, however, are either partly pagan or Protestant. Here the work is predominantly missionary in character, to win these to the true Faith. One-third of the Indians are now Catholics, and the work of the Missions may be said to be well begun but by no means finished.

AMERICAN MISSIONARIES IN FOREIGN FIELDS

According to the latest statistics available from the Catholic Students' Mission Crusade, published by them in the biennial, "A Missionary Index of Catholic Americans," there were in October, 1946, 3,093 Catholic Americans engaged in active service outside the United States. Of these, 1,761 were men and 1,332 women. These figures represent an increase of 814 in the number of missionaries since 1944, when the total was 2,279 — 1,316 men and 963 women.

The largest number of missionaries was reported by the Jesuits, who had 384 men in service outside the United States. Maryknoll Missioners numbered 264. The Redemptorists ranked third with 136.

Among the Sisterhoods the Maryknoll Sisters ranked first with 198. Next came the Marist Sisters with 73. The Franciscan Sisters of the Atonement ranked third with 71.

The distribution of priests, Sisters and Brothers in active service outside the United States in 1946 was as follows:

Place	Men	Women	Total
Africa	111	86	197
Alaska	34	26	60
Australia and New Zealand	9	29	38
Burma	11	—	11
Canada and Newfoundland	45	86	131
Central America	117	32	149
China	358	204	562
Cyprus	1	—	1
East Indies	30	—	30
England	1	5	6
Finland	—	5	5
Hawaii	160	188	348
Holland	—	1	1
India	146	34	180
Ireland	1	11	12
Italy	—	19	19
Japan	15	15	30
Korea	7	—	7
Malaya	1	—	1
Malta	—	1	1
Mexico	4	7	11
Near East	45	—	45
Oceania	40	58	98
Philippines	178	39	217
South America	221	156	377
Thailand	—	3	3
Wales	—	5	5
West Indies	226	322	548

In the following lists are given the names of religious orders and communities of men and women in America and the number of their members engaged in full-time missionary work outside the United States.

Religious Community of Men	Priests and Brothers
Atonement Friars (S. A.)	7
Augustinians (O. S. A.)	4
Benedictines (O. S. B.)	41
Capuchins (O. F. M. Cap.)	47
Carmelites (O. Carm.)	2

Christian Brothers (F. S. C.)	17
Christian Brothers of Ireland	27
Claretian Missionaries (C. M. F.)	11
Divine Word, Society of the (S. V. D.)	87
Dominicans (O. P.)	11
Franciscans (O. F. M.)	129
Franciscans (O. F. M. Conv.)	3
Franciscans (T. O. R.)	15
Holy Cross, Congregation of the (C. S. C.)	50
Holy Ghost Fathers (C. S. Sp.)	48
Jesuits (S. J.)	384
La Salette Missionaries (M. S.)	16
Marian Fathers (M. I. C.)	6
Marianhill Missionaries (C. M. M.)	2
Marianists (S. M.)	110
Marists (S. M.)	29
Maryknoll Missioners (M. M.)	264
Mercy Fathers (S. P. M.)	3
Oblates of Mary Immaculate (O. M. I.)	63
Oblates of St. Francis De Sales (O. S. F. S.)	5
Passionists (C. P.)	45
Paulist Fathers (C. S. P.)	3
Redemptorists (C. Ss. R.)	136
Sacred Heart Brothers (S. C.)	6
Sacred Heart Missionaries (M. S. C.)	8
Sacred Hearts, Congregation of the (SS. CC.)	67
St. Columban's Foreign Mission Society (S. S. C.)	25
St. Francis, Poor Brothers of (C. F. P.)	2
Salesians (S. C.)	1
Salvatorians (S. D. S.)	2
Servite Fathers (O. S. M.)	1
Stigmatine Fathers (C. P. S.)	3
Viatorian Fathers (C. S. V.)	4
Vincentians (C. M.)	51
White Fathers (W. F.)	23
Xaverian Brothers (C. F. X.)	3
Religious Community of Women	Sisters
Atonement, Franciscan Sisters of the (S. A.)	71
Benedictines, Pontifical Jurisdiction (O. S. B.)	6
Benedictines, Diocesan Jurisdiction (O. S. B.)	15
Bernardine Sisters (O. S. F. or C. S. B.)	40
Canonesses of St. Augustine (M. C. S. A.)	5
Carmelites (O. Carm.)	2
Charity, Sisters of (Cincinnati) (S. C.)	6
Charity, Sisters of (Grey Nuns) (S. G. M.)	24
Charity of Providence, Sisters of (F. C. S. P.)	6
Charity of St. Elizabeth, Sisters of	18
Charity of St. Vincent de Paul, Daughters of	27
Charity of St. Vincent de Paul, Sisters of (S. C.)	20
Christian Charity, Sisters of (S. C. C.)	6
Divine Providence, Sisters of (D. P.)	17
Dominican (Sisters of the Third Order of St. Dominic) (O. P.)	36
Dominicans (Congregation of St. Dominic) (O. P.)	4
Franciscan Missionaries of Mary (F. M. M.)	42
Franciscan Sisters of Penance and Charity (O. S. F.)	8
Franciscans (Hospital Sisters of the Third Order of St. Francis) (O. S. F.)	15

Franciscans (Missionary Sisters of the Immaculate Conception) (O. S. F.)	8
Franciscans (School Sisters of St. Francis, Milwaukee, Wis.) (O. S. F.)	5
Franciscans (Sisters of the Third Franciscan Order, Minor Conventuals, Syracuse, N. Y.) (O. S. F.)	48
Franciscans (Sisters of the Third Order of St. Francis, Glen Riddle, Penna.) (O. S. F.)	4
Franciscans (Sisters of the Third Order of St. Francis, Millvale, Penna.) (O. S. F.)	14
Franciscans (Sisters of the Third Order of St. Francis, Pittsburgh, Penna.) (O. S. F.) ..	8
Franciscans (Sisters of the Third Order of St. Francis of the Holy Family, Dubuque, Iowa) (O. S. F.) ...	9
Franciscans (Sisters of the Third Order Regular of St. Francis, Allegany, N. Y.) (O. S. F.) ...	49
Franciscans (Sisters of the Third Order Regular of St. Francis, Oldenburg, Ind.) (O. S. F.)	4
Franciscans (Sisters of St. Francis of Perpetual Adoration, La Crosse, Wis.) (F. S. P. A.) ..	11
Good Shepherd, Sisters of (R. G. S.) ..	8
Helpers of the Holy Souls (S. A.) ...	2
Holy Child Jesus, Society of the (S. H. C. J.) ..	10
Holy Cross, Congregation of the (C. S. C.) ..	10
Holy Family of Nazareth, Sisters of the (H. F. N. or C. S. F. N.)	23
Holy Ghost, Daughters of the ...	1
Holy Ghost, Missionary Sisters, Servants of the (S. Sp. S.)	39
Holy Names of Jesus and Mary, Sisters of the (S. H. N.) ..	7
Immaculate Conception, Missionary Sisters of the (I. C.) ..	2
Immaculate Heart of Mary, Sisters Servants of the (S. I. H. M.)	52
Loretto at the Foot of the Cross, Sisters of (S. L.) ..	14
Marist Sisters (S. M. S. M.) ..	73
Mary, Sisters Servants of (S. de M.) ..	3
Maryknoll Sisters (M. M.)	198
Medical Mission Sisters (S. C. M. M.) ..	11
Mercy of the Union, Sisters of (R. S. M.) ..	26
Mercy, Sisters of (R. S. M.) ..	13
Mission Helpers of the Sacred Heart (M. H. S. H.) ..	23
Most Blessed Trinity, Missionary Servants of the (M. S. B. T.)	17
Most Precious Blood, Sisters Adorers of the (Rel. ad P. B.) ..	9
Most Precious Blood, Sisters of the Adoration of the (Rel. ad P. B.)	5
Notre Dame, School Sisters of (S. S. N. D.) ..	59
Notre Dame, Sisters of (Cleveland) (S. N. D.) ..	5
Notre Dame de Namur, Sisters of (S. N. D.) ..	19
Precious Blood, Sisters Adorers of the (Rel. ad P. B.) ..	4
Providence, Sisters of (St. Mary-of-the-Woods, Ind.) (S. P.) ...	10
Sacred Heart, Society of the (R. S. C. J.)	12
Sacred Heart of Jesus of Hiltrup, Sisters of (M. S. C.) ..	11
Sacred Hearts, Religious of the (SS. CC.) ...	10
St. Agnes, Congregation of (C. S. A.) ...	4
St. Ann, Sisters of (S. S. A.) ..	29
St. Casimir, Sisters of (S. S. C.) ..	5
St. Joseph, Sisters of (S. S. J.) ..	24
St. Joseph of Carondelet, Sisters of (S. S. J.) ..	23
Salvatorians (Sor. D. S.)	1
Ursuline Nuns (O. S. V.) ..	19
White Sisters (M. S. or W. S.) ..	16
Wisdom, Daughters of (F. d. l. s.) ..	12

AMERICAN CATHOLIC FOREIGN MISSIONS

Catholicism first came to America with Columbus. The Spanish who settled in Florida and the Southwest were accompanied by missionaries who planted the Church in those regions; while French settlers of Canada and the English Catholic settlers of Maryland laid the foundation of the Church in the northern and eastern sections of the United States. From these four regions the Catholic Church spread throughout the whole country. The 10,000 Catholics living in the United States at the time of the Revolutionary War were added to by a constant stream of Catholic immigrants and by the work of the missionaries from Europe, aided by European mission funds, so that the Church in the United States has grown to number more than 26,000,000 souls.

In 1908 the United States was itself officially taken from the list of mission territories, but American Catholics had already begun foreign mission work. The appeal of the Second Provincial Council of Baltimore in 1833 for missionaries to the Liberian colonies of Africa was answered by the departure in 1841 of Fr. (later Bishop) Edward Barron of Philadelphia, Fr. John Kelly of New York, and Denis Pindar of Baltimore, a catechist. The first Catholic missionary from the United States entered Alaska in 1878. Three years later Frs. Athanasius and Remy Coette, O. F. M., arrived in China, the first Catholic missionaries to enter China from the United States. In 1888 they were joined by Fr. Francis X. Engbring, O. F. M., the first American-born missionary to China. Benedictines from the United States began to attend the missions in the Bahama Islands in 1891. In 1893 American Jesuits were entrusted with 8,000 square miles of mission territory in the British Honduras. With these scattered beginnings the foreign mission movement in our country was inaugurated.

In 1911 the Maryknoll Foreign Mission Society was established as the first American Institute engaged

solely in foreign mission activity. St. Columban's Foreign Mission Society opened its first American seminary in 1921, and since then has supplied a steady stream of American missionaries. Other religious orders in America, although pressed by the increased activities of the home missions, had managed before the First World War to send a small trickle of missionaries into the mission fields entrusted to the care of the European branches of their respective orders.

The end of the war in 1918 marks the real entrance of the Church in the United States into the foreign missions. Between 1918 and 1941 over thirty mission fields throughout the world were entrusted to the exclusive care of American missionaries, and their support was undertaken in great part by American mission funds. During this period, likewise, American religious Brotherhoods and Sisterhoods undertook to staff mission schools, catechetical institutes and dispensaries in greater numbers. Africa, India, Burma, China, Korea, Japan, the Solomons, the Philippines and the Hawaiian Islands received the benefits of the increased numbers of American missionaries. During this period also new fields were given over to the care of missionaries from the United States in the West Indies and Central and South America. Religious communities, both old and new, experienced a rapid expansion in American membership and soon were able to send additional recruits into their newly acquired mission fields.

This providential increase of American foreign missions took on a new aspect with the dawn of World War II. More and more of the mission burden was diverted to our missionaries as other warring nations became less able to provide men and supplies. Nor did the actual war by-pass the missions; it brought losses totaling fifty million dollars, killed 1,430 missionaries and permanently injured another 540. Amid the carnage and ruin,

American priests, Brothers and Sisters, because of their heroism and devotion to souls, especially in China, the Philippines and the South Pacific islands, gained unstinted acclaim from ecclesiastical, military and civil officials.

In 1945 began a concentrated return of missionaries to their deserted stations. Many of them found the labor of years reduced to rubble, but, having first administered spiritually to the natives, they immediately set to the task of reconstruction. All during 1946 the work continued. The outstanding mission event of that year was the creation of a native Chinese hierarchy. A new high of 3,093 American missionaries in the field was reached. The year 1947, too, was one of increase in every way Americans were still leading contributors to the growth. Numerous places formerly cared for by European missionaries were entrusted to our religious. Every missionary order in the United States dispatched new recruits to the vineyard: the Jesuit Fathers sent 107, bringing the total of American Jesuits in the missions to 768. The Catholic Medical Mission Board of New York City sent 100,000 pounds of pharmaceuticals to the missions, an increase of 12% over 1946 and 60% over 1945.

The year 1948 saw America emerge as the one nation able to give unrestricted help to missions throughout the world. In every city and town of America, the mission appeal was heard. The faithful responded with unrestrained generosity, supplying ever-increasing aid to mission stations everywhere.

The present major problem of the missions is lack of missionaries. Since European countries must keep their priests at home to offset grave local shortages, the missions suffer. Latest statistics reveal not more than 3,500 American men and women working in missions outside the United States. The terrible inadequacy of this

number is evident when the need in Latin America alone is placed at at least 25,000 **priests**. We now send an average of 100 new priests, Brothers and Sisters to mission lands every year; it is the considered opinion of a number of our Church leaders that we could send at least 1,000. American religious communities, keenly aware of the need, are making every sacrifice to recruit mission vocations, to send ever more missionaries to the harvest, and to sustain them there. Chief among these are American Jesuits, who sent 74 religious this past year, increasing their number in foreign work to 858; Maryknollers, who sent 43; the Society of the Divine Word, who sent 36.

In Japan, where the American occupation troops have earned so much good will for the Church, the hour for Catholicism has struck — either it will be in a position to expand its program by augmenting personnel and propaganda facilities at once or there is a definite chance that this golden opportunity will be lost, perhaps forever. The arrival of new missionaries week by week is speeding up the work. Schools, colleges, hospitals, an active Catholic press — all are being undertaken with energy. In the past year the Catholic population has increased 10%, the number of converts over the preceding year, 70%. Credit for this growth is largely due the 326 new Catholic missionaries admitted to Japan since the war's end.

China, too, is in critical need of Catholic missionaries. Chinese bishops beg specifically for American missionaries, confident that only a combination of Americanism and Catholicism can provide the practicality and stimulating ideology needed to stem the Red tide. One great danger is that the harsh three-year persecution of the Church in North China, where over half of all Catholics live, will annihilate it there; latest reports show that 123 churches have been converted to movie theatres, 166

looted, 183 used by Communists for profane purposes, 25 destroyed. Seventy-two priests and religious died in two years at the hands of the Communists.

The horizon is brighter in other mission fields. The White Fathers reported 200,000 baptisms in Africa last year. India, with its recent political upheavals, is a difficult field of labor, yet progress is reported by American communities; the Medical Mission Sisters of Philadelphia alone gave medical aid to 118,000

natives. In the Philippines, Americans are in the thick of a reconstruction program; the Columban Fathers are doing particularly noteworthy work. The South Pacific islands are seeing major rebuilding, led by the Franciscan families. Jesuits and Oblates of Mary Immaculate continue their magnificent work in Alaska and Canada. Thirty-eight American congregations, 14 of men and 24 of women, have found fields of labor in the Middle Americas.

THE ACADEMIA FOR MISSION STUDY

Realizing that the Church in the United States would face a vast missionary project after the war, the National Society for the Propagation of the Faith, under the direction of the then Rt. Rev. Thomas J. McDonnell, early in 1943 inaugurated a program of mission study which has been introduced into the major seminaries of the country. Known as the "Academia for Mission Study," it is designed to impart to the future clergy of America a thorough knowledge and love of the missions; to stimulate the interest of the future clergy at home in the work and life of the missionary in foreign lands; and to assure their personal cooperation in the task ahead.

The Advisory Committee for the Academia was assembled from priests of missionary communities who have been in the missions and who have made special studies of missiology. It was the work of this committee to formulate the courses of studies and to supply seminarians with literature on each subject. Besides Scripture, Dogmatic Theology and Canon Law pertaining to the missions, and a history of the mission program of the Church, the mission encyclicals of Popes Benedict XV and Pius XI and the history and works of the missionary societies of the Church were studied and enlarged upon. This committee

has formulated a syllabus of extra-curricular studies which will cover a six-year course in the major seminaries, with eight lectures a year supplemented by round-table discussions. The Rev. Aloysius F. Coogan of New York, editor of "Catholic Missions," has introduced the Academia to all seminaries.

The Academia consists of a period of one hour each month set aside for special mission study and discussion. A priest-moderator from the seminary faculty is present at each meeting and directs the mission research. The yearly topic announced by the Advisory Committee is then treated with the aid of lectures and notes supplied by the committee. A quarterly bulletin, the "Academia Mission Notes," is sent to each seminarian, establishing a link between seminaries, and also between the students and the missionary. The Academia will provide the future priests of America with a thorough knowledge of the missions and will arouse a sympathetic relationship between home-clergy and the missionary. A greater mission spirit will result from diffusion of this knowledge among the faithful by future parish priests. A mission-minded clergy and a zealous laity are an indispensable necessity if America is to fulfill her role as the hope of the Catholic missions of the world.

CATHOLIC MISSIONS THROUGHOUT THE WORLD

*Statistics are the latest available from the Society for the Propagation of the Faith (1943) **

	Asia	Africa	America	Europe	East Indies and Oceania	Australia and N. Zealand	Total
Catholics	10,380,000	10,931,017	2,936,293	950,100	1,261,101	1,409,921	27,868,432
Catechumens	841,250	2,260,250	6,350	120	116,320	1,450,000	3,224,290
Priests	5,371	5,010	969	301	890	842	13,383
Foreign	6,758	418	182	691	22	1,168	9,237
Native							
Brothers	1,178	2,721	381	373	631	215	6,043
Foreign	1,237	424	161	109	55	843	2,829
Native							
Sisters	7,658	11,315	1,551	1,997	2,095	2,165	26,781
Foreign	11,758	2,147	1,217	1,382	1,982	8,711	27,197
Native	26,356	59,500	1,950	25	5,750	101	93,682
Catechists	37,150	33,128	2,560	110	4,610	525	78,073
Teachers	320	114	4	5	14	.	457
Doctors	5,184	2,596	540	319	410	1,104	10,153
Churches	19,702	22,557	1,173	584	1,554	1,038	49,608
Chapels							
Major Seminaries	79	32	5	4	3	8	131
Seminaries	2,567	805	90	177	44	577	4,260
Seminarians	695	89	114	80	58	153	1,179
Scholastics							
Minor Seminaries	180	82	9	7	14	5	297
Seminaries	8,003	4,044	198	407	411	360	13,423
Seminarians							
Novitiates for Brothers	28	17	1	..	3	6	55
Novitiates	294	127	20	..	9	140	590
Candidates							
Novitiates for Sisters	182	58	13	12	12	43	320
Novitiates	2,043	546	157	112	97	732	3,687
Candidates							

	Asia	Africa	America	Europe	East Indies and Oceania	Australia and N. Zealand	Total
Catechetical Institutes	199	340	14	.	50	.	603
Institutes	4,988	9,882	198	.	5,472	.	20,540
Elementary Schools							
Schools	11,198	17,702	1,250	165	2,338	1,175	32,828
Students	644,257	957,026	110,341	25,205	133,865	156,780	2,027,744
Secondary Schools							
Schools	771	802	232	41	190	358	2,394
Students	105,891	57,713	23,687	5,650	21,124	25,502	239,567
Higher Education							
Institutions	267	114	36	10	37	171	635
Students	60,834	9,541	5,352	1,047	4,212	11,888	92,847
Professional Schools							
Schools	228	550	44	16	66	11	915
Students	10,119	17,469	1,097	875	1,672	449	31,681
Normal Schools							
Schools	86	105	14	3	27	7	242
Students	3,569	4,340	256	96	956	168	9,385
Hospitals	298	392	58	51	79	41	919
Beds	18,091	18,981	2,154	3,136	1,863	2,687	46,912
Dispensaries	1,312	1,192	135	9	253	5	2,906
Patients	17,732,873	22,734,824	120,494	35,700	1,415,000	2,526	42,041,417
Leper Asylums	35	194	5		18	2	254
Inmates	5,481	5,679	733		2,106	44	14,043
Orphan Asylums	1,110	654	105	59	82	56	2,066
Orphans	77,741	27,156	5,058	1,730	4,704	6,066	122,455
Homes for Aged	270	131	18	15	8	17	459
Inmates	11,353	3,386	1,237	263	350	1,547	18,136
Printing Presses	80	90	27	5	14	1	217
Subscribers							
to Dailies	354,282	119,003	67,722	42,660	54,584	48,000	686,251

*These statistics are for territories governed by the Sacred Congregation for the Propagation of the Faith. They do not indicate the total number of Catholics and institutions in these various parts of the world.

ABBREVIATIONS COMMON IN ECCLESIASTICAL USAGE

- A. A.**—Augustinians of the Assumption (Assumptionists).
Abp.—Archbishop
A. D.—Anno Domini (Year of Our Lord)
A. M. D. G.—Ad majorem Dei gloriam (For the greater glory of God).
Ap.—Apostle.
Bl.—Blessed.
B. C.—Before Christ
B. C. L.—Bachelor of Canon Law, or Bachelor of Civil Law.
Bp.—Bishop.
Bro.—Brother.
B. V. M.—Blessed Virgin Mary
Card.—Cardinal.
C. C. F.—Congregation of the Brothers of Charity
C. C. J.—Congregation of Charity of the Sacred Heart of Jesus
C. F. A.—Alexian Brothers
C. F. C.—Congregation of the Fathers of Charity
C. F. P.—Congregation of the Brothers of the Poor of St. Francis.
C. F. X.—Congregation of the Brothers of St. Francis Xavier
C. J. M.—Congregation of Jesus and Mary (Eudists)
C. M.—Congregation of the Mission (Vincentians, or Lazarists)
C. M. F.—Missionary Sons of the Immaculate Heart of Mary (Claretians)
C. M. M.—Missionaries of Mariannahill.
Conf.—Confessor.
Congr. Orat.—Congregation of the Oratory (Oratorians).
C. P.—Congregation of the Passion (Passionists).
C. Pp. S.—Congregation of the Precious Blood (Sanguinists).
C. P. S.—Stigmatine Fathers.
C. R.—Congregation of the Resurrection (Resurrectionist Fathers).
C. R.—Clerks Regular (Theatine Fathers).
C. S. B.—Congregation of St. Basil (Basilians).
C. S. C.—Congregation of the Holy Cross.
C. S. C. B.—Congregation of St. Charles Borromeo.
C. S. P.—Congregation of St. Paul (Paulists).
C. Ss. R.—Congregation of the Most Holy Redeemer (Redemptorists).
C. S. Sp.—Congregation of the Holy Ghost (Holy Ghost Fathers).
C. S. V.—Clerks of St. Viator (Viatorians).
D. C. L.—Doctor of Canon Law, or Doctor of Civil Law
D. D.—Doctor of Divinity
Doct.—Doctor.
D. O. M.—Deo Optimo Maximo (To God, the Best and Greatest).
D. V.—Deo volente (God willing)
F. D. P.—Sons of Divine Providence.
F. M. M.—Brothers of Mercy.
F. M. S.—Marist Brothers.
Fr.—Father, or Friar
F. S. C.—Brothers of the Christian Schools (Christian Brothers)
F. S. C.—Sons of the Sacred Heart for American Missions.
I. C.—Institute of Charity (Rosminians).
I. C.—Brothers of Christian Instruction (La Mennais Brothers)
I. C.—Missionary Sisters of the Immaculate Conception
I. H. M.—Congregation of the Immaculate Heart of Mary (Scheut Fathers).
I. H. S.—First three letters of the name Jesus in Greek.
I. N. R. I.—Jesus Nazarenus Rex Judearum (Jesus of Nazareth, King of the Jews).
K. H. S.—Knight of the Holy Sepulchre
K. P.—Knight of Pius IX.
K. S. G.—Knight of St. Gregory.
K. S. S.—Knight of St. Sylvester.
M. I. C.—Marian Fathers.
MM.—Martyrs.
M. M.—Catholic Foreign Mission Society of America (Maryknoll Missioners).
M. M.—Foreign Mission Brothers of St. Michael.
M. S.—Missionary Fathers of La Salette.

- M. S. C.** — Missionaries of the Sacred Heart.
- M. S. F.** — Missionaries of the Holy Family.
- Msgr.** — Monsignor.
- M. S. Ss. T.** — Missionary Servants of the Most Holy Trinity.
- N. C. W. C.** — National Catholic Welfare Conference.
- N. T.** — New Testament.
- O. C.** — Order of Charity.
- O. Camald.** — Camaldolese Order
- O. Carm.** — Order of Calced Carmelites (Carmelites).
- O. Cart.** — Carthusian Order.
- O. Cist.** — Cistercian Order
- O. C. S. O.** — Order of Cistercians of the Strict Observance (Trappists).
- O. C. D.** — Order of Discalced Carmelites
- O. D. M.** — Order of Mercy (Mercedarians).
- O. F. M.** — Order of Friars Minor (Franciscans).
- O. F. M. Cap.** — Order of Friars Minor Capuchin (Capuchins)
- O. F. M. Conv.** — Order of Friars Minor Conventual (Conventuals).
- O. M.** — Order of Minims
- O. M. I.** — Oblates of Mary Immaculate.
- O. P.** — Order of Preachers (Dominicans).
- O. Praem.** — Order of Premonstratensians (Norbertines).
- O. R. S. A.** — Order of Recollects of St. Augustine.
- O. S. A.** — Order of Hermits of St. Augustine (Augustinians).
- O. S. B.** — Order of St. Benedict (Benedictines).
- O. S. B. M.** — Order of St. Basil the Great; Order of St. Basil Martyr.
- O. S. C.** — Oblates of St. Charles.
- O. S. C.** — Canons Regular of the Holy Cross (Crosier Fathers).
- O. S. Cam.** — Order of St. Camillus (Camillians).
- O. S. F.** — Missionary Brothers of St. Francis.
- O. S. F. S.** — Oblates of St. Francis de Sales.
- O. S. H.** — Order of St. Jerome (Hieronymites).
- O. S. J.** — Oblates of St. Joseph.
- O. S. J. D.** — Order of St. John of God.
- O. S. M.** — Order of Servants of Mary (Servites).
- O. Ss. T.** — Order of the Most Holy Trinity (Trinitarians).
- O. S. U.** — Order of St. Ursula (Ursulines).
- O. T.** — Old Testament.
- Pont. Max.** — Pontifex Maximus (Supreme Pontiff).
- P. S. S. C.** — Pious Society of Missionaries of St. Charles
- Rev.** — Reverend.
- R. I. P.** — Requiescat in Pace (May he [she] rest in peace).
- R. P.** — Reverendus Pater (Reverend Father).
- R. S. C. J.** — Religious of the Sacred Heart
- Rt. Rev.** — Right Reverend
- S. A.** — Franciscan Friars of the Atonement
- S. C.** — Brothers of the Sacred Heart
- S. C. A.** — Society of the Catholic Apostolate (Pallottines).
- S. C. J.** — Society of Priests of the Sacred Heart of Jesus.
- S. D. B.** — Salesians of Don Bosco.
- S. D. S.** — Society of the Divine Saviour (Salvatorians).
- S. F.** — Sons of the Holy Family.
- S. J.** — Society of Jesus (Jesuits).
- S. M.** — Society of Mary (Marists).
- S. M.** — Society of Mary of Paris (Marianists).
- S. M. A.** — Society of African Missions.
- S. M. M.** — Company of Mary.
- S. O. Cist.** — Cistercian Order of the Common Observance.
- S. O. S. B.** — Sylvestrine Benedictines
- S. P. M.** — Society of the Fathers of Mercy
- Sr.** — Sister.
- S. S.** — Society of St. Sulpice (Sulpicians).
- S. S. C.** — St. Columban's Foreign Mission Society.

SS. CC.—Fathers of the Sacred Hearts.
S. S. E.—Society of St Edmund.
S. S. J.—St. Joseph's Society of the Sacred Heart (Josephites).
S. S. P.—Pious Society of St Paul
S. S. S.—Society of the Blessed Sacrament
S., St.; SS., Sts.—Saint; Saints
S. T. D.—Doctor of Sacred Theology.
S. T. M.—Master of Sacred Theology

S. V. D.—Society of the Divine Word.
S. X.—Xaverian Missionary Fathers.
T. O. R.—Third Order Regular of St Francis.
Ven.—Venerable
V. F.—Vicar Forane
V. G.—Vicar General.
Virg.—Virgin
V. Rev.—Very Reverend.
V. T.—Old Testament
W. F.—White Fathers.

ECCLESIASTICAL TITLES AND FORMS OF ADDRESS IN LETTERS

The Pope

Name His Holiness, Pope N——
 Salutation Your Holiness
 Conclusion Your Holiness' most humble servant, ——

Cardinals

Name His Eminence (Christian name) Cardinal (surname) If he is Archbishop or Bishop, include this title with name of the See
 Salutation Your Eminence
 Conclusion Asking your Eminence's blessing, I am, yours respectfully, ——

Patriarchs, Apostolic Delegates, Nuncios

Name His Excellency, The Patriarch Archbishop of ——, Apostolic Delegate or Papal Nuncio to ——
 Salutation Your Excellency
 Conclusion Asking your Excellency's blessing, I am, yours respectfully, ——

Archbishops and Bishops

Name The Most Reverend John, N ——, D D., Archbishop or Bishop of ——
 Salutation Your Excellency
 Conclusion Asking Your Excellency's blessing, I am, yours respectfully, ——

Abbots

Name The Right Reverend John N ——, Abbot of ——
 Salutation Right Reverend and dear Father:
 Conclusion Sincerely and respectfully, ——

Prothonotaries Apostolic, Domestic Prelates (Monsignors) and Vicars General

Name The Rt Reverend Monsignor John N ——
 Salutation Right Reverend and dear Monsignor
 Conclusion Sincerely and respectfully, ——

Provosts and Canons

Name The Very Reverend Provost or Canon N ——
 Salutation Very Reverend and dear Provost or Canon
 Conclusion Respectfully yours in Christ, ——

Papal Chamberlains (Monsignors)

Name The Very Reverend Monsignor John N ——
 Salutation Very Reverend and dear Monsignor
 Conclusion Respectfully yours in Christ, ——

Rectors of Seminaries and Heads of Colleges

Name The Very Reverend John N ——
 Salutation Very Reverend and dear Father
 Conclusion Respectfully yours in Christ, ——

Provincials of Religious Orders

Name The Very Reverend Father Provincial, N —— (Title of Order).
 Salutation Very Reverend and dear Father Provincial:
 Conclusion Your obedient servant in Christ, ——

Conventual Priors and their Equivalents

Name: The Very Reverend John
N———,
Prior or Guardian of ——
Salutation Very Reverend and dear
Father
Conclusion: Respectfully yours in
Christ, ——

Rural Deans

Name: The Very Reverend John
N———
Salutation Very Reverend and dear
Father
Conclusion Respectfully yours in
Christ, ——

Secular Priests

Name Reverend John N- --
Salutation Reverend and dear Fa-
ther
Conclusion Respectfully yours in
Christ, — -

The form The Reverend Jones is never permissible

FORMS OF ADDRESS IN LETTERS TO LAY DIGNITARIES

President

Name: The President
Salutation Dear Mr President
Conclusion: Yours very truly, ——

Vice-President

Name The Vice-President
Salutation Dear Mr. Vice-Presi-
dent
Conclusion Yours very truly, ——

Member of Cabinet

Name: The Secretary of ——.
Salutation: Dear Mr. Secretary
Conclusion: Yours very truly, ——

Senator

Name. The Hon N———, United
States Senate.
Salutation: My dear Senator:
Conclusion. Yours very truly, ——

Congressman

Name: The Hon. N———, United
States House of Representatives
Salutation: Dear Sir
Conclusion: Yours very truly, — -

Member of Supreme Court

Name: Mr. Justice N———
Salutation Dear Mr Justice
Conclusion: Yours very truly, ——

Religious Priests

Name: Reverend John N———.
Salutation: Dear Father N———
(religious name):
Conclusion: Respectfully yours in
Christ, ——
(Although called "Father," Bene-
dictine and Cistercian Monks and
Canons Regular are addressed as
The Reverend Dom N———)

Clerics in Major Orders below the Priesthood

Name The Reverend John, or Rev-
erend Mr N———
Salutation: Reverend Sir; or, Dear
Mr N———
Conclusion: Respectfully yours in
Christ, ——

Brothers and Sisters

Name Brother or Sister N———
Salutation Dear Brother or Sister
——— (religious name)
Conclusion Respectfully yours in
Christ, ——

Governor

Name The Hon. N———, Gover-
nor of ——
Salutation Dear Sir
Conclusion Yours very truly, ——

Mayor

Name The Hon N———, Mayor.
Salutation Dear Sir
Conclusion Yours very truly, ——

Judge

Name The Hon. N———, (Name
of Court).
Salutation Dear Sir
Conclusion: Yours very truly, ——

Ambassador

Name. His Excellency the ——
Ambassador
Salutation: Dear Mr. Ambassador.
Conclusion. Yours very truly, ——

Ministers from Foreign Countries

Name: The Hon N———, Minister
of ——
Salutation: Dear Mr. Minister:
Conclusion: Yours very truly, ——

Consul

Name. The --- Consul.
Salutation: Dear Mr. Consul
Conclusion. Yours very truly, ——

Catholic Charities

The Catholic Church from its very beginning has carried on works of charity. Love of God necessarily demands love of neighbor. Our Lord made this very clear in His teachings in the parables, and by His example. Charity and faith can never be separated.

The Apostles and the early Christians gave us shining examples of charity. They were forgetful of self, because they realized that the human possessor of goods is only a distributor and steward for the Supreme Owner, who is God. In Jerusalem and elsewhere the Apostles in person ministered both spiritually and materially to the needy. By offerings made at the Eucharistic banquets, by contributions to a common fund, by direct succor to the unfortunate, the early Christians gave of their goods in the spirit of Christ to relieve the needs of the poor. Although from an early date this work was delegated to specialized units, at no time did the spirit of personal charity cease. The charity of the early Christians even received praise from a Roman governor who said, "See these Christians, how they love one another."

In the Middle Ages the monasteries were centers of charity. The people went to the monasteries for relief during the times of famine and distress, because they knew that in the monasteries the religious practised charity for love of God. The religious saw in every poor person the image of Christ Himself. This was particularly so with Sts. Francis and Dominic and their Friars, and also with the many other religious orders.

After the Protestant Revolt, the Council of Trent promulgated regulations concerning the duties of bishops in fostering and regulating all efforts of relief for the needy of their dioceses. These prescriptions of the Council, encouraged

particularly by St. Charles Borromeo, brought about much good throughout the Catholic world, especially in the form of parish relief.

The years immediately following the Council of Trent witnessed an extension of specialized charitable efforts in the form of numerous religious organizations and lay associations dedicated to relieving various types of distress. The year 1534 saw the founding of the Brothers of Charity by St. John of the Cross; in Mexico, in 1585, St. Hippolytus founded a community of Hospital Brothers. In 1597, St. Joseph Calasanctius organized a group, the Piarists, to care for poor children. Mary Ward, in 1619, established the English Ladies to teach and care for orphans. St. Vincent de Paul founded the Daughters of Charity in 1633. In 1641, St. John Eudes established the Sisters of Our Lady of Charity of the Good Shepherd for the rehabilitation of delinquent girls. Finally, the Little Sisters of the Poor, approved in 1854, stemmed from Jeanne Jargan, a French servant girl of the sixteenth century.

The Society of St. Vincent de Paul may be classified as the greatest lay-organization for the relief of the poor and the unfortunate. This society is specially treated on pp. 448-9.

Ever mindful of Christ's tender love for little ones the Catholic Church has always been solicitous for their welfare. The first institution formally dedicated to this work was established in Mexico City in 1548. From this humble beginning the care of dependent, neglected and handicapped children has been given first place in all Catholic welfare work. Most recent figures show that institutions for dependent children now number 365 and care for over 44,000 children. For physically handicapped children there are 24

institutions; for the mentally handicapped, there are 9. There are 129 protective institutions with a population of 14,500. In addition to children being taken care of in Catholic institutions, there are some 20,000 children being cared for under Catholic auspices in foster homes. The ideal sought is not to care for children in institutions, but to preserve their home life, by providing relief for the parents to enable them to care for the children in their own homes, or by placing the children in foster homes. Catholic Charities is constantly working toward this ideal and each succeeding year sees a reduction in institutional care and an increase in home care for children.

Catholic homes for the aged total 248 and care for over 23,500 aged persons. Care for the aged is an ever-growing concern for Catholic Charities. Restricted immigration, declining birthrates and other factors have seriously increased the number of the aged in relation to the total population.

Hospitals were also founded at a very early date in America, the first one being the Immaculate Conception Hospital built by the Spanish explorer Cortez in Mexico City in 1524. The first Catholic hospital in the United States was established at New Orleans in 1720 by private benefice. At the present time in the United States, there are nearly 1,100 Catholic hospitals and allied agencies, including hospitals for tubercular patients, convalescent homes, homes for incurables, for mental and nervous diseases, and visiting nurse services, served by over 22,000 Sisters and Brothers and 225,000 doctors, nurses, professional and non-professional workers. The most recent figures show that in the course of the year 1947 some 4,210,000 patients were treated. There are some 60 Catholic hospitals with medical social service departments. In 1920 the Catholic Hospital Association was formed for the purpose of improving the care of the sick in hospitals

and to enable the members to profit by the experience and methods of other hospitals throughout the country.

There are many other Catholic organizations established in this country for carrying on particular phases of Catholic charity other than those mentioned above. Numerous Fresh Air Homes are maintained for the care of poor women and children. There are approximately 50 settlements and 115 day nurseries conducted under Catholic auspices throughout the country.

The most significant feature of the Catholic Charities program in recent years has been the development of central diocesan agencies. The first of these was established in 1903. There are now some 230 diocesan and branch agencies in the United States. Operating under the direction of the bishops, Catholic Charities has endeavored to unite the various Catholic charitable institutions and organizations of a diocese in a central coordinated program.

The National Conference of Catholic Charities, organized in 1910, represents the first effort to bring together all the groups engaged in Catholic charitable work. Since its organization, the Conference has held the leadership in this type of work in the United States. It provides a national service to the various diocesan agencies; it interprets their work on a national scale; it represents the whole of Catholic Charities on local and national issues. The Conference, whose headquarters is located at 1346 Connecticut Ave., N. W., Washington 6, D. C., has also contributed a valuable body of literature on Catholic Charities, including the "Proceedings" of its annual meetings, its official organ, and the "Catholic Charities Review," and recently has published a series of bulletins entitled "Information Service" which deal with child legislation, socialized medicine, international relief, juvenile delinquency and housing problems.

Education

Education consists essentially in preparing man for what he must do and what he must be here below in order to attain the Sublime End for which he was created. Education includes all those experiences by which the intelligence is developed, knowledge acquired and character formed. The foundations are laid in the home, and agencies and institutions for that express purpose train a child so as to fit him for the activities and duties of life. The purposes and ideals of life as understood by the educator are therefore important. The content of education is mankind's previous acquisition in various fields, the elements of which vary considerably in value, and the selection of that which is desirable as mental possessions and as means of culture must be subordinated directly, or at least indirectly, to the attainment of man's last end. There can be no ideally perfect education which is not Christian education.

CANON LAW ON EDUCATION

The following excerpts from Section XXII of the Code of Canon Law issued in 1918 state the official position of the Catholic Church regarding education:

Canon 1113: "Parents are bound by a most grave obligation to provide to the best of their ability for the religious and moral as well as for the physical and civil education of their children, and for their temporal well-being."

Canon 1372: "From childhood all the faithful must be so educated that not only are they taught nothing contrary to faith and morals, but that religious and moral training takes the chief place."

Canon 1373: "In every elemen-

tary school religious instruction, adapted to the age of the children, must be given."

Canon 1374: "Catholic children must not attend non-Catholic, neutral or mixed schools, that is, such as are also open to non-Catholics. It is for the bishop of the place alone to decide, according to the instructions of the Apostolic See, in what circumstances and with what precautions attendance at such schools may be tolerated, without danger of perversion to the pupils."

Canon 1375: "The Church has the right to establish schools of every grade, not only elementary schools, but also high schools and colleges."

THE CHURCH'S STAND ON EDUCATION

- 1 — Parents are responsible for the training of their children.
- 2 — Parents may be assisted by the Church, the State, private societies or individuals in fulfilling this duty.
- 3 — Teachers have their authority to teach by delegation from the parents.
- 4 — The Church has the right to demand of the parents that their children be trained in religion and morality.
- 5 — Since such training is not given in non-Catholic schools, parents who send their children to such schools are bound under pain of mortal sin to supply such training fully and adequately.
- 6 — Since most parents are unable to supply full and adequate religious training to their children, it becomes in most cases their obligation to send the children to Catholic schools.
- 7 — Parents may send their children to non-Catholic schools only when such practice is tolerated by the bishop of the diocese.
- 8 — The State has the right to demand that the child be prepared for his duties as a citizen. Such training is given in parochial as well as public schools.

CATHOLIC EDUCATION IN THE UNITED STATES

Law Promulgated by Third Plenary Council of Baltimore

In 1884 the following law was promulgated by the Third Plenary Council of Baltimore:

"Near every church where there is no parochial school one shall be established within two years after the promulgation of this Council, and shall be perpetually maintained, unless the bishop for serious reasons sees fit to allow delay.

"All parents shall be bound to

send their children to a parochial school, unless it is evident that such children obtain a sufficient Christian education at home, or unless they attend some other Catholic school, or unless, for sufficient cause approved by the Bishop, with proper cautions and remedies duly applied, they attend another school. It is left to the Ordinary to decide what constitutes a Catholic school."

Pronouncements of Pastoral Letter of the Hierarchy in 1919

The following are some of the pronouncements of the Pastoral Letter issued by the Hierarchy of the United States in 1919:

"The Church in our country is obliged, for the sake of principle, to maintain a system of education distinct and separate from other systems. It is supported by the voluntary contributions of Catholics who, at the same time, contribute as required by law to the maintenance of the public schools. It engages in the service of education a body of teachers who consecrate their lives to this high calling; and it prepares, without expense to the state, a considerable number of Americans to live worthily as citizens of the republic.

"Our system is based on certain convictions that grow stronger as we observe the testing of all education, not simply by calm theoretic discussion, but by the crucial experience of recent events. It should not have required the pitiless searching of war to determine the value of any theory or system, but since that rude test has been so drastically applied and with such unmistakable results, we judge it opportune to restate the principles which serve as the basis of Catholic education.

"First: The right of the child to receive education and the correlative duty of providing it are established on the fact that man has a soul created by God and endowed with capacities which need to be developed, for the good of the in-

dividual and the good of society. In its highest meaning, therefore, education is a cooperation by human agencies with the Creator for the attainment of His purpose in regard to the individual who is to be educated, and in regard to the social order of which he is a member. Neither self-realization alone nor social service alone is the end of education, but rather these two in accordance with God's design, which gives to each of them its proportionate value. Hence it follows that education is essentially and inevitably a moral activity in the sense that it undertakes to satisfy certain claims through the fulfillment of certain obligations. This is true independently of the manner and means which constitute the actual process; and it remains true, whether recognized or disregarded in educational practice, whether this practice include the teaching of morality, or exclude it, or try to maintain a neutral position.

"Second: Since the child is endowed with physical, intellectual and moral capacities, all these must be developed harmoniously. An education that quickens the intelligence and enriches the mind with knowledge, but fails to develop the will and direct it to the practice of virtue, may produce scholars, but it cannot produce good men. The exclusion of moral training from the educative process is more dangerous in proportion to the thoroughness with which the intellectual powers are developed, because

it gives the impression that morality is of little importance, and thus sends the pupil into life with a false idea which is not easily corrected.

"Third: Since the duties we owe our Creator take precedence of all other duties, moral training must accord the first place to religion, that is, to the knowledge of God and His law, and must cultivate a spirit of obedience to His commands. The performance, sincere and complete, of religious duties, ensures the fulfilment of other obligations.

"Fourth: Moral and religious training is most efficacious when it is joined with instruction in other kinds of knowledge. It should so permeate these that its influence will be felt in every circumstance of life, and be strengthened as the mind advances to a fuller acquaintance with nature and a ripper experience with the realities of human existence.

"Fifth: An education that unites intellectual, moral and religious elements is the best training for citizenship. It inculcates a sense of responsibility, a respect for authority and a considerateness for the rights of others which are the necessary foundations of civic virtue — more necessary where, as in a democracy, the citizen, enjoying a larger freedom, has a greater obligation to govern himself. We are convinced that, as religion and mor-

ality are essential to right living and to the public welfare, both should be included in the work of education. . . .

"With great wisdom our American Constitution provides that every citizen shall be free to follow the dictates of his conscience in the matter of religious belief and observance. . . . And since education is so powerful an agency for the preservation of religion, equal freedom should be secured to both. This is the more needful where the State refuses religious instruction any place in its schools. To compel the attendance of all children at these schools would be practically equivalent to an invasion of the rights of conscience, in respect of those parents who believe that religion forms a necessary part of education.

"Our Catholic schools are not established and maintained with any idea of holding our children apart from the general body and spirit of American citizenship. They are simply the concrete form in which we exercise our rights as free citizens, in conformity with the dictates of conscience. Their very existence is a great moral fact in American life. For while they aim, openly and avowedly, to preserve our Catholic faith, they offer to all people an example of the use of freedom for the advancement of morality and religion."

History of Catholic Education in the United States

The Catholic faith and Catholic education were first brought to America by Spanish and French settlers and by English colonists in Maryland. By the end of the sixteenth century Franciscan missionaries had begun educational work in Florida; in 1606 a classical school was established at St. Augustine. Soon after Franciscan schools for Indians and Spanish were founded in the Southwest, in Arizona, New Mexico and Texas. In Maine French Capuchins were teaching the Indians before 1640. In Maryland the Jesuits established a grammar school in 1640, a col-

lege at Newton in 1677, antedated only by Harvard, and a classical school at Bohemia Manor in 1744. About this time they extended their labors into Pennsylvania and the "mother of all the parochial schools in the English-speaking colonies," St. Mary's, was founded by the Jesuits at Philadelphia in 1782. Among those who zealously promoted education in Maryland and Pennsylvania were Archbishop Carroll, Archbishop Neale, the Jesuits, Frs. White, Wapeler, Schneider, Farmer, Ritter and Molyneux, and the Sulpician, Fr. Gallitzin.

The first missionaries on the

California peninsula (Lower California) were Franciscans; forced to leave because of adverse circumstances, they were succeeded by the Jesuits. Likewise the Franciscans were the first to teach in what is now California proper. Notable among the Franciscans in California were Frs. Junipero Serra and Francis Lazuen. In Detroit, soon after its founding in 1703, the Franciscans and Jesuits taught successively. There were schools in Mackinaw, Mich., and Kaskaskia, Ill., before 1720, and by the end of the eighteenth century a complete system of Catholic schools was developing in Detroit. The Sulpician, Fr. Gabriel Richard, was particularly zealous in his labors in the cause of education and he was one of the founders in 1817 of the University of Michigan, of which he and the Rev. John Monteith were the entire faculty.

About 1780 there were French schools further west, at Vincennes and St. Louis. In the Middle West Fr. Gibault labored earnestly. Catholics established the first school in Kentucky, where Frs. Nerinckx and Badin were notable for their zeal. The first free school in the District of Columbia was founded by Catholics. The first parish school in New York City was St. Peter's Free School established in 1800.

The first convent of nuns in the United States was founded in New Orleans in 1727 by Ursulines from France. There they established a school, orphan asylum and hospital. Georgetown Convent, in the District of Columbia, was founded in 1799 by the Visitation Nuns, who had schools as far away as Illinois and Alabama by 1833. The Sisters of Charity of Emmitsburg, Md., were founded in 1808 and spread rapidly in all directions, operating 58 schools and asylums in 1850. In Kentucky the Sisters of Loretto were founded in 1812, the Sisters of Charity of Nazareth in 1813, and soon after a community of Dominicans was established there. The Religious of the Sacred Heart under Blessed Philippine-Rose Duchesne

came to New Orleans in 1818 and later settled at St. Charles, Mo. The Sisters of Mercy opened a school in Chicago in 1846.

The Franciscan Sisters labored particularly in the Middle West, the Sisters of the Holy Cross in Indiana, the School Sisters of Notre Dame in the East, and the Sisters of the Holy Names in the Northwest. Other teaching orders are various branches of the Sisters of Charity, the Sisters of St. Joseph of Carondelet who labored early in Missouri, the Sisters of Providence, of Notre Dame de Namur, of the Immaculate Heart of Mary, of St. Joseph, of Loretto, of the Precious Blood, of the Divine Compassion, of the Incarnate Word, of the Sacred Heart of Mary, of the Holy Child Jesus, of Notre Dame, Benedictine Sisters, and Sisters of the Blessed Sacrament caring exclusively for the Indians and Negroes.

Today Catholic education in the United States is a monument to these holy women. Notable names are many, among them Mothers Seton, Spalding, Angela, Guerin, Fournier, Clarke, Warde, Drexel, Duchesne.

Secondary schools for boys were founded by the Brothers of the Christian Schools, Xaverian Brothers, Brothers of the Holy Cross, and Brothers of Mary (Marianists), as well as by the Jesuits, Dominicans, Franciscans, Benedictines and other teaching orders. The nuns conducted academies for girls. And in the late nineteenth century secondary education flourished.

The oldest Catholic university in the United States is Georgetown, founded in 1789. St. Louis was founded in 1828 and the Catholic University at Washington in 1889. St. Mary's Seminary, founded in 1791, is the oldest seminary for priests. Now there are about 400 universities, colleges and seminaries for men.

College education for women came later. The College of the Sacred Heart, Grand Coteau, La., founded 1821, is the oldest Catholic college for women. There are now 126 such colleges in the United States.

Legal Status of Catholic Education

Schools established and administered by private corporations or individuals are legally separate from the public school system though subject to regulation by civil authority. Their right to exist, free from unreasonable interference, is generally recognized and expressly confirmed in several important law cases. Public funds cannot be used to support denominational schools, but such schools are not taxed.

Education is compulsory in all states and the period of attendance is the same for private as for public schools. In some states inspection and supervision of private schools and their approval for compulsory education purposes is required. The general curriculum is regulated by law in most states, as are the teaching of civics and the Constitution and the use of the English language.

Bible Reading and Religious Instruction in Public Schools

In public schools in 13 states, Bible reading is required; 25 states permit it; 8 states prohibit it, and 2 states have no legislation about it. In 35 states, pupils are excused "for attendance at week-day church schools." In many of these states, religious instruction was generally given "without comment" by public school teachers, on public school premises, a practice now generally discontinued because of a US Supreme Court decision which ruled that the use of a public school building for such classes was "aid to religion" in violation of the First Amendment. This decision has been widely criticized by Catholics and

non-Catholics alike. A New York Court has ruled that released time religious instruction classes conducted off public school premises, but during public school time, are not *per se* unconstitutional, and that the US Supreme Court did not intend to outlaw all forms of religious education. Catholic weekly school-year religious instruction classes and religious vacation schools for public school pupils are conducted annually in almost every diocese. For data write to the Confraternity of Christian Doctrine, 1312 Massachusetts Ave., N W, Washington 5, D C

Federal Aid and State Aid to Education

For more than a decade agitation has been rife in the United States both in favor of and in opposition to a Federal Department of Education. Proponents of the proposed plan make a point of standardization and look to an increase of appropriations for general and specific purposes through the medium of a special organization. Opponents of such an establishment point out the inherent unconstitutionality of such a step which, they argue, would encroach upon the administration of the several states and would gradually assume to itself powers which even its proponents are unwilling now to concede to it. Catholic educators everywhere have opposed the erection of the department.

Lately, this question has arisen again in the broader perspective of a move to establish a new Cab-

inet post to be known as the Department of Health, Education and Security, or the Department of Human Resources. This new department would supervise the federal government's welfare activities.

For many years federal aid to education has been a hotly debated issue in the Congress. The original proposal was the Smith-Towner bill introduced in 1918. Like many other bills proposed in every Congress until 1929, this measure was vigorously opposed by persons who charged that federal aid to education would inevitably lead to federal control of the nation's schools.

In 1929, President Hoover appointed an Advisory Committee on Education to make a comprehensive study of the relationship of the federal government to education in the various states. In 1932,

this committee recommended the establishment of the Department of Education with the right to administer a program of federal aid. Drs. Pace and Johnson, the two Catholic members of the committee, filed a minority report opposing the establishment of the federal department.

In 1936, President Roosevelt appointed another advisory committee to study the need of increased appropriations for education. After two years of intensive study, the committee recommended federal aid for six purposes: (1) general aid fund for the current operating and maintenance expenses of elementary and secondary schools, (2) preparation of teachers and other educational personnel, (3) construction of school buildings; (4) improved administration of state departments of education; (5) civic, general and vocational part-time adult educational activities, (6) rural library service.

The committee's report pointed out that there are many states which lack sufficient local and state resources to finance an adequate system of schools. It advocated federal aid to these states on the basis of their needs and without any interference with local control of schools. The committee's findings also made history by observing: "In view of the fact that non-public schools are saving the nation such great sums of money, the committee recommends that where federal aid is used for such incidental services as the provision of reading materials, the transportation of pupils, the care of health, and scholarships, it shall be made available to all the children of the nation whether they are in public schools or not."

This recommendation was the subject of sharp debate during the 80th Congress's consideration of federal aid proposals. As finally reported by a Senate committee, the Taft bill, S. 472, authorized states to use federal funds for any educational purpose for which state funds may be legally and constitutionally expended. This provision would permit, though it does not compel, states to use federal funds to furnish welfare services like bus rides and textbooks to non-public school pupils. During the Senate debate, an amendment proposed by Senator McMahon to provide five million dollars for these services was rejected by a vote of sixty-six to fourteen. The bill passed the Senate in the form reported by the Senate Committee on Education. On the House side, a bill corresponding to the Taft measure died in committee.

In the important *Everson* decision, the US Supreme Court ruled that New Jersey does not violate the First and Fourteenth Amendments of the Constitution when it permits private school children to ride on public school buses. By virtue of this decision and a similar verdict in a Louisiana textbook case, it is now regarded as perfectly legal for states to supply welfare services to parochial school pupils.

In California, Connecticut, Illinois, Indiana, Kentucky, Louisiana, Massachusetts, Michigan, Missouri, New Hampshire, New Jersey, New Mexico, New York, Oregon, Rhode Island, and some counties of Maryland bus service is provided for nonpublic school pupils; in Kansas, Louisiana, Mississippi, New Mexico, Oregon and West Virginia textbooks are furnished.

Organization of the Catholic School System

The Catholic school system includes five classes of institutions: parochial or elementary, secondary, normal, seminary and university.

Institutions in the seminary division are of two classes, preparatory and major. A national summary follows:

CATHOLIC EDUCATIONAL INSTITUTIONS IN UNITED STATES IN 1946
(Compiled in 1947 by the Department of Education of the NCWC)

	No. of Schools	Instructors		Total	Students		
		Religious	Lay		Men	Women	Unclassified Total
Seminaries:							
Major Seminaries . . .	110	1,233	26	1,259	8,841	—	8,841
Minor Seminaries . . .	126	1,554	51	1,605	14,599	—	14,599
Universities and Colleges:							
For Men . . .	72	2,890	5,368	8,540	76,289	18,134	166,896
For Women . . .	126	4,056	1,322	5,378	840	36,120	65,027
Diocesan Teachers' Colleges and Normal Schools	32	645	42	838	372	4,882	6,814
Secondary Schools . . .	2,111	23,464	3,752	27,216	197,192	262,704	467,039
Elementary Schools . . .	8,077	56,961	2,768	59,729	997,183	988,480	2,140,840
Total	10,654	90,803	13,329	104,565	1,295,316	1,310,320	2,870,056

THE CATHOLIC UNIVERSITY OF AMERICA

This institution is maintained by the Hierarchy of the Catholic Church in the United States and located at Washington, D. C. Its establishment was resolved at the Third Plenary Council of Baltimore in 1884, and Pope Leo XIII approved the project (1887) and granted it a pontifical charter by the Apostolic Letter, *Magni nobis gaudii*, on March 7, 1889. In November of that year, academic work was inaugurated in the School of the Sacred Sciences; the Schools of Philosophy and Social Science were opened in 1895. There have been several reorganizations of the University with steady expansion of activities until the present scheme was established in 1937. The University now consists of the Schools of Sacred Theology, Canon Law, Philosophy, Law; the College and Graduate School of Arts and Sciences; Schools of Engineering and Architecture, the National Catholic School of Social Service; Nursing Education, and Social Science.

The "organic law" of the University is embodied in the statutes which were approved by the Holy See in 1937. It provides that the bishops of the United States shall have plenary authority in all matters pertaining to organization, instruction, and discipline. This authority is exercised by a board of trustees composed of bishops, priests and laymen who may elect new members to fill vacancies in the board. The Chancellor, as the representative of the Holy See, presides at the meetings of the trustees, and subject to the authority of the trustees the immediate government of the University is placed in the hands of the Rector, assisted by the Academic Senate.

The revenues of the University are derived from endowments, donations for special purposes, tuition fees, and annual collections taken up in each diocese of the United States. There are now 21 endowed chairs, 16 fellowships, 19 graduate and 15 undergraduate scholarships.

The courses offered in the various schools of the University are for graduates only, except in the Schools of Philosophy, Engineering and Architecture, and Nursing Education, which give both undergraduate and graduate courses, and the College of Arts and Sciences, devoted entirely to undergraduate work. The student body includes men and women, religious and lay.

The houses of study of many Religious Orders, grouped about the University, either offer work independently to the members of the respective orders or serve as residences for those members studying at the University. The Catholic Sisters College, established in 1911, receives chiefly members of religious communities of women who desire to prepare for the work of teaching.

Since 1911, a summer session has been offered in Washington, and branches of this session (restricted to work for the Master's degree in four or five fields only) in San Rafael, Calif., Dubuque, Ia., San Antonio, Tex., River Forest, Ill. A course is planned for graduate and undergraduate work in Science at Fort Belvoir, Va.

In 1912 the University adopted a plan for the affiliation of colleges and high schools. This has now been extended to include junior colleges, teacher-training institutions, and nursing schools. The aim is to furnish guidance to those institutions and to assist them in meeting their individual problems.

The teaching staff for 1948 numbered approximately 465, including 46 full professors. The enrollment for the first semester of 1947-1948 amounted to over 4,300, an increase over that of the preceding year. The School of Engineering and Architecture increased from 154 to 825 and the College of Arts and Sciences from 258 to 629. The enrollment included 1,491 veterans of World War II. In 1946, the University received approximately \$950,000, the greater part of this sum from Diocesan collections.

MINOR SEMINARIES IN THE UNITED STATES

(Courtesy of the NCWC, Department of Education)

Alabama

St. Bernard's Seminary, St. Bernard. Benedictine Fathers.

St. Joseph's Preparatory Seminary, Holy Trinity. Missionary Servants of the Most Holy Trinity. Spring Hill Scholasticate, Spring Hill. Jesuit Fathers.

California

Claretian Junior Seminary, Compton, Los Angeles. Claretian Fathers. Holy Redeemer College, Oakland. Redemptorist Fathers.

Los Angeles College, Los Angeles. Vincentian Fathers.

Maryknoll Junior Seminary, Mountain View. Maryknoll Fathers. Sacred Heart Novitiate, Los Gatos. Jesuit Fathers.

St. Anthony's Seraphic Seminary, Santa Barbara. Franciscan Fathers.

St. Joseph's College, Mountain View. Sulpician Fathers.

Salesian House of Studies, Richmond. Salesian Fathers.

San Luis Rey Seminary, San Luis Rey. Franciscan Fathers.

Connecticut

La Salette Missionary College, Hartford. La Salette Fathers.

St. Thomas Preparatory Seminary, Bloomfield. Secular Clergy.

Ukrainian Catholic Seminary, Stamford. Secular Clergy.

Georgia

Abbey of Our Lady of the Holy Ghost, Conyers. Trappists or Cistercians.

Illinois

La Salette Seminary, Olivet. La Salette Fathers.

Maryknoll Seminary, Chicago. Maryknoll Fathers.

Mater Dolorosa Seminary, Hillside. Servite Fathers.

Quigley Preparatory Seminary, Chicago. Secular Clergy.

Sacred Heart Mission Seminary, Geneva. Missionaries of the Sacred Heart.

St. Henry's Preparatory Seminary, Belleville. Oblates of Mary Immaculate.

St. Joseph's Seraphic Seminary, Westmont. Franciscan Fathers.

St. Jude Seminary, Momence. Claretian Fathers.

Indiana

Divine Heart College, Donaldson. Sacred Heart Fathers.

Holy Cross Seminary, Notre Dame. Holy Cross Fathers.

Mt. St. Francis Pro-Seminary, Mt. St. Francis. Conventual Franciscan Fathers.

Our Lady of the Lake, Wawasee. Secular clergy under the instruction of the Crosier Fathers.

Sacred Heart Seminary, Fort Wayne. Crosier Fathers.

St. Joseph's College, Collegeville. Precious Blood Fathers.

St. Meinrad's Seminary, St. Meinrad. Benedictine Fathers.

Iowa

Our Lady of New Melleray Seminary, Peosta. Trappists or Cistercians.

St. Paul's Mission House, Epworth. Society of the Divine Word.

Kansas

St. Benedict's Seminary, Atchison. Benedictine Fathers.

St. Fidelis Monastery, Victoria. Capuchin Fathers.

Kentucky

St. Mary's College, St. Mary. Resurrectionist Fathers.

Louisiana

Immaculata Seminary, Lafayette. Secular Clergy.

St. Joseph's Seminary, St. Benedict. Benedictine Fathers.

Maine

Oblate Seminary, Bucksport. Oblates of Mary Immaculate.

St. Francis Preparatory College, Biddeford. Franciscan Fathers.

Maryland

Our Lady of the Mount, Paulist Juniorate, Baltimore. Paulist Fathers.

St. Charles College, Catonsville. Sulpician Fathers.

St. John of Matha Monastery, Hyattsville. Trinitarian Fathers.

Massachusetts

Carmelite Junior Seminary of Our Lady of the Brown Scapular, Hamilton. Calced Carmelite Frs.

Holy Cross Novitiate, North Dartmouth. Holy Cross Fathers.

Queen of the Apostles Seminary, Dedham. White Fathers

Maryknoll Junior Seminary, Brookline Maryknoll Fathers.

Maryvale Seminary, Bedford Marist Fathers.

Our Lady of Fatima Seminary, Holliston. Xaverian Miss Fathers

Our Lady of Holy Cross Seminary, North Easton Holy Cross Fathers.

Our Lady of Mercy Preparatory School, Lenox Mercy Fathers.

Sacred Hearts Seminary, Wareham. Sacred Hearts Fathers.

St Clement's Hall of St. John's Seminary, Brighton Secular Clergy

St. Columban's Seminary, Milton Columban Fathers

St Francis Seraphic Seminary, Lowell Franciscan Fathers

St Francis Xavier Mission House, Island Creek Society of the Divine Word

St. Philip Neri School for Delayed Vocations, Boston. For all dioceses, Orders and Congregations. Conducted by Jesuit Fathers.

Shadowbrook Seminary, Lenox. Jesuit Fathers.

Stigmatine Juniorate, Waltham. Stigmatine Fathers

Michigan

Duns Scotus College, Detroit. Franciscan Fathers.

Sacred Heart Seminary, Detroit. Secular Clergy.

St. Bernard's Seminary, Brighton. Marianhill Fathers.

St. Joseph's Seminary, Grand Rapids. Secular Clergy.

St. Mary's College, Orchard Lake. Secular Clergy.

St. Paul of the Cross Monastery, Detroit. Passionist Fathers.

Minnesota

Crosier Seminary, Onamia. Crosier Fathers.

Immaculate Heart of Mary Seminary, Winona. Secular Clergy.

Nazareth Hall, St. Paul. Secular Clergy.

St. John's Seminary, Collegeville. Benedictine Fathers.

Mississippi

St. Augustine's Seminary, Bay St. Louis. Society of the Divine Word

Missouri

Cathedral Latin School, St. Louis. Secular Clergy.

Conception Minor Seminary, Conception. Benedictine Fathers.

Holy Family Seminary, St. Louis. Congregation of the Holy Family.

Maryhurst Normal, Kirkwood. Marianist Fathers.

Passionist Preparatory Seminary, Normandy. Passionist Fathers.

St John's Catholic Seminary, Kansas City. Vincentian Fathers.

St Joseph's College, Kirkwood. Redemptorist Fathers.

St. Louis Preparatory Seminary, Webster Groves. Secular Clergy, under instruction of Vincentian Frs.

St. Stanislaus Seminary, Florissant Jesuit Fathers.

St. Vincent's Preparatory Seminary, Cape Girardeau Vincentian Fathers.

New Hampshire

La Salette Seminary, Enfield. La Salette Fathers

New Jersey

Benedictine Mission Seminary, Newton. Benedictine Fathers.

Don Bosco Seminary, Newton. Salesian Fathers.

Mother of the Saviour Minor Seminary, Blackwood. Salvatorian Fathers.

St Anthony's Monastery, Butler. Franciscan Fathers

St. Joseph's College, Princeton. Vincentian Fathers.

St. Joseph's Mission House, Bordentown. Society of the Divine Word.

St. Mary's Monastery, Morristown. Benedictine Fathers.

Seton Hall Divinity School, South Orange. Secular Clergy.

New Mexico

Immaculate Heart of Mary Seminary, Santa Fe. Secular Clergy.

Lourdes Junior Seminary, Albuquerque. Jesuit Fathers.

St. Bernardine's College, Las Cruces (for Mexicans only). Franciscan Fathers.

New York

Augustinian Preparatory Seminary, Staten Island. Augustinian Fathers.

Cathedral College of the Immaculate Conception, Brooklyn. Secular Clergy.

Cathedral College (St. Joseph's Seminary and College), New York. Secular Clergy.

Epiphany Apostolic College, Newburgh. Josephite Fathers.

Eymard Seminary, Suffern. Blessed Sacrament Fathers.

Glenclyffe High School, Garrison Capuchin Fathers.

Holy Angels Apostolic School, Buffalo. Oblates of Mary Immaculate.

Holy Cross Seminary, Dunkirk. Passionist Fathers.

Little Seminary of St. Joseph and The Little Flower, The, Buffalo. Secular Clergy.

Mary Immaculate, Seminary of, Garrison (Glenclyffe). Capuchin Fathers.

Montfort Preparatory Seminary, Bay Shore. Montfort Fathers.

North Haven Preparatory Seminary, Sag Harbor. Pallotine Fathers.

St. Albert's Junior Seminary, Middletown. Calced Carmelite Frs
St. Andrew on Hudson, Poughkeepsie. Jesuit Fathers.

St. Andrew's Seminary, Rochester. Secular Clergy.

St. Anthony's Seraphic Seminary, Catskill. Franciscan Fathers.

St. Columban's Seminary, Silver Creek. Columban Fathers.

St. Francis' Seminary, Staten Island. Conventual Franciscan Frs.

St. Francis High School and Mission Seminary, Athol Springs. Conventual Franciscan Fathers.

St. John's Atonement Seminary, Garrison. Atonement Fathers.

St. Joseph of Holy Cross, Valatie. Holy Cross Fathers.

St. Joseph's Apostolic School, Watertown. Missionaries of the Sacred Heart.

St. Joseph's Seraphic Seminary, Callicoon. Franciscan Fathers.

St. Lawrence of Brindisi Seminary, Beacon. Capuchin Fathers.

St. Michael's Mission House, Conesus. Society of the Divine Word.
St. Paul's Seminary, Staten Island. Paulist Fathers.

St. Stephen's Monastery, Croghan. Franciscan Fathers.

Wadham's Hall Preparatory Seminary, Ogdensburg. Secular Clergy.

White Fathers' Seminary, Alexandria Bay. White Fathers.

North Dakota

Assumption Abbey, Richardton. Benedictine Fathers.

Ohio

Brunnerdale Seminary, Canton. Precious Blood Fathers.

Maryknoll Junior Seminary, Akron. Maryknoll Fathers.

Maryknoll Preparatory Seminary, Cincinnati. Maryknoll Fathers.

Our Lady of Angels Seminary, Cleveland. Franciscan Fathers.

Pontifical College Josephinum, The, Worthington. Secular Clergy
Milford Novitiate, Milford. Jesuit Fathers.

Sacred Heart Seminary, Forestville. Society of the Sons of the Sacred Heart.

St. Charles Borromeo Seminary, Columbus. Secular Clergy.

St. Francis Seraphic Seminary, Cincinnati. Franciscan Fathers.

St. Gregory's Seminary, Cincinnati. Secular Clergy.

St. Joseph's Priory, Somerset. Dominican Fathers.

Oklahoma

Marland Carmel Priory, Ponca City. Discalced Carmelite Fathers.

St. Francis Preparatory Seminary, Oklahoma City. Secular clergy under instruction of the Vincentian Fathers.

Oregon

Mt. Angel College and Seminary, St. Benedict. Benedictine Fathers.

Novitiate of St. Francis Xavier, Sheridan. Jesuit Fathers.

Pennsylvania

Carmelite Monastery, The, New Baltimore. Calced Carmelite Fathers.

Franciscan Preparatory Seminary, Hollidaysburg. Third Order Regular of St. Francis.

Holy Ghost Missionary College, Cornwell Heights. Holy Ghost Frs.

Maryknoll Preparatory College, Clarks Summit. Maryknoll Fathers. Novitiate of St. Isaac Jogues, Wernersville. Jesuit Fathers.

Sacred Heart Mission House, Girard. Society of the Divine Word.

St. Charles Seminary, Philadelphia. Secular Clergy.

St. Fidelis Seminary, Herman. Capuchin Fathers.

St. Francis Seminary, Loretto. Secular Clergy and Franciscans of the Third Order Regular under instruction of the Franciscans of the Third Order Regular.

St. Mary's College, North East. Redemptorist Fathers.

St. Mary's Hall, Augustinian Scholasticate, Villanova. Augustinian Fathers.

St. Mary's Manor, South Langhorne. Marist Fathers.

St. Vincent's Seminary, Philadelphia. Vincentian Fathers.

Rhode Island

Providence College, Providence. Dominican Fathers.

Seminary of Our Lady of Providence, Warwick Neck. Secular Clergy.

Texas

St. Anthony's Seminary, San Antonio. Oblates of Mary Immaculate.

St. John's Seminary, San Antonio. Secular Clergy under instruction of Vincentian Fathers.

St. Mary's Seminary, La Porte. Secular Clergy.

Vermont

St. Edmund's Juniorate, Swanton. Fathers of St. Edmund.

Washington

Mt. St. Michael's Scholasticate, Hillyard. Jesuit Fathers.

St. Edward's Minor Seminary, Kenmore. Secular Clergy under instruction of Sulpician Fathers.

Wisconsin

Holy Cross Seminary, La Crosse. Secular Clergy.

Holy Ghost Mission House, East Troy. Society of the Divine Word.

Minor Seminary of Our Lady, Holy Hill. Discalced Carmelite Fathers.

Mt. Saint Philip Seminary, Milwaukee. Servite Fathers.

Pallotine College, Milwaukee. Pallotine Fathers.

St. Bonaventure Minor Seminary, Sturtevant. Franciscan Fathers.

St. Francis Minor Seminary, Milwaukee. Secular Clergy.

St. Lawrence College, Mt. Calvary. Capuchin Fathers.

Salvatorian Seminary, St. Nazianz. Salvatorian Fathers.

MAJOR SEMINARIES IN THE UNITED STATES

(Courtesy of the NCWC, Department of Education)

Alabama

St. Bernard's Seminary, St. Bernard. Benedictine Fathers.

Arkansas

New Subiaco Abbey and Seminary, Subiaco. Benedictine Fathers.

St. John's Home Missions Seminary, Little Rock. Secular Clergy.

California

Alma College, Alma. Jesuit Fathers.

College of St. Albert the Great, Oakland. Dominican Fathers.

Claretian Major Seminary (Domínguez Memorial), Compton. Claretian Fathers.

Franciscan Theological Seminary, Santa Barbara. Franciscan Fathers.

Salesian Seminary, Aptos. Salesian Fathers.

St. John's Seminary, Camarillo. Vincentian Fathers.

St. Patrick's Seminary, Menlo Park. Secular Clergy under instruction of Sulpician Fathers.

Colorado

Holy Cross Seminary, Canon City. Benedictine Fathers.

St. Thomas Theological Seminary, Denver. Secular Clergy and Vincentians under instruction of Vincentian Fathers.

Connecticut

Holy Ghost Novitiate, Ridgefield. Holy Ghost Fathers.

St. Mary's Seminary, Norwalk. Holy Ghost Fathers.

Delaware

St. Patrick's Monastery, Wilmington. Capuchin Fathers.

District of Columbia

Atonement Seminary of the Holy Ghost, Brookland. Atonement Fathers.

Augustinian College, Brookland Augustinian Fathers

Claretian College, Brookland. Claretian Fathers

College of Our Lady of Mount Carmel. Discalced Carmelite Fathers

Dominican College of the Immaculate Conception, Brookland Dominican Fathers

Foreign Mission Seminary of Holy Cross, Brookland Holy Cross Fathers

Holy Cross College, Brookland Holy Cross Fathers

Holy Name College, Brookland. Franciscan Fathers

Immaculate Conception Seminary, Brookland Fathers of Mercy

Marist College, Brookland. Marist Fathers

Oblate Scholasticate, Brookland Oblates of Mary Immaculate

Pallotine House of Studies, The Pallotine Fathers

Resurrection Scholasticate, Brookland. Resurrectionist Fathers

Sacred Hearts Seminary, Brookland Fathers of the Sacred Hearts

St. Francis Capuchin College, Brookland Capuchin Fathers

St. Joseph's Seminary, Brookland Josephite Fathers

St. Josaphat's Seminary Ukrainian Catholic Secular Clergy.

St. Paul's College, Brookland Paulist Fathers

Theological College of the Catholic University of America, Brookland. Secular Clergy under instruction of Sulpician Fathers.

Viatorian Seminary, Brookland Viatorian Fathers

White Friars Hall (St. Theresa's College), Brookland. Calced Carmelite Fathers.

Florida

St. Leo Abbey Scholasticate, St. Leo. Benedictine Fathers.

Georgia

Abbey of Our Lady of the Holy Ghost, Conyers. Trappists or Cistercians.

Illinois

College of St. Thomas Aquinas, River Forest. Dominican Fathers.

La Salette Seminary, Olivet. La Salette Fathers.

Marian Hills Seminary, Hinsdale Marian Fathers.

Immaculate Conception Monastery, Chicago Passionist Fathers

St. Bede's Seminary, Peru. Benedictine Fathers

St. Joseph's Seminary, R. R. 4, Elgin. Servite Fathers.

St. Joseph's Seminary, Teutopolis Franciscan Fathers

St. Mary of the Lake Seminary, Mundelein. Secular Clergy and Jesuits under instruction of Jesuit Fathers

St. Mary's Mission House, Technology Society of the Divine Word

St. Procopius Seminary, Lisle Benedictine Fathers

Indiana

Holy Family Theological Seminary. Oldenburg Franciscan Fathers.

Immaculate Conception Seminary, Cedar Lake Franciscan Fathers

Moreau Seminary, Notre Dame Holy Cross Fathers

St. Meinrad's Seminary, St. Meinrad. Secular Clergy and Benedictines under instruction of Benedictine Fathers

West Baden College, West Baden Springs. Jesuit Fathers

Iowa

New Melleray Abbey, Peosta Trappists or Cistercians.

Kansas

St. Augustine's Mission Seminary, Kansas City. Recollect Augustinian Fathers

St. Benedict's Seminary, Atchison. Benedictine Fathers.

St. Fidelis Seminary, Victoria. Capuchin Fathers.

St. Mary's College, St. Mary's. Jesuit Fathers.

Kentucky

Sacred Heart Retreat, Louisville.
Passionist Fathers.

Louisiana

Notre Dame Seminary, New Orleans. Secular Clergy under instruction of Marist Fathers.

St. Charles College, Grand Coiteau. Jesuit Fathers.

Maryland

Divine Savior Seminary, Lanham Society of the Divine Word Holy Trinity Missionary Cenacle, Silver Springs. Missionary Servants of the Most Holy Trinity

Mt. St. Mary's Seminary, Emmitsburg. Secular Clergy.

St. Joseph's Passionist Monastery, Baltimore. Passionist Frs

St. Mary's Seminary, Baltimore. Secular Clergy under instruction of Sulpician Fathers.

Woodstock College of Baltimore County, Woodstock. Jesuit Fathers

Massachusetts

Capuchin Franciscan Friary, Milton. Capuchin Fathers.

Cherry Meadows (Marist Seminary), Framingham. Marist Frs

Elm Bank (Stigmatine Seminary), Wellesley. Stigmatine Fathers.

Oblate Fathers College, South Natick. Oblates of Mary Immaculate

Our Lady of Fatima Seminary, Holliston. Xaverian Miss Fathers
St. Francis' Seminary, Lowell. Franciscan Fathers.

St. Gabriel's Monastery, Brighton. Passionist Fathers.

St. Hyacinth's Seminary, Granby. Conventual Franciscan Fathers.

St. John's Boston Ecclesiastical Seminary, Brighton. Secular Clergy.

Seminary of Our Lady of La Salette, Ipswich. La Salette Fathers.

Weston College, Weston. Jesuit Fathers.

Michigan

St. John's Theological Seminary, Plymouth. Secular Clergy under the instruction of the Sulpician Fathers.

St. Paul's Monastery, Detroit. Passionist Fathers.

SS. Cyril & Methodius Seminary, Orchard Lake. Secular Clergy.

Minnesota

St. Paul Seminary, St. Paul. Secular Clergy.

St. John's Seminary, Collegeville. Secular Clergy and Benedictines under instruction of Benedictine Fathers.

Mississippi

St. Augustine's Seminary, Bay St. Louis. Society of the Divine Word

Missouri

Conception Seminary, Conception. Benedictine Fathers

St. John Cantius Seminary, St. Louis. Resurrectionist Fathers.

St. Louis Roman Catholic Theological Seminary (Kendrick Seminary), St. Louis. Secular Clergy and Vincentians under instruction of Vincentian Fathers

St. Mary's Seminary, Perryville. Vincentian Fathers

Nebraska

Immaculate Conception Monastery, Hastings. Crosier Fathers.

St. Columban's Seminary, St. Columbus. Columban Fathers

New Jersey

Don Bosco Seminary, Newton. Salesian Fathers

Immaculate Conception Seminary, Darlington, Ramsey P. O. Secular Clergy.

St. Mary's Monastery, Morristown. Benedictine Fathers.

St. Michael's Monastery, Union City. Passionist Fathers.

New Mexico

Seminario Pontificio Central Mexicano de Nuestra Señora de Guadalupe, Montezuma (for Mexicans only). Secular Clergy under instruction of Jesuit Fathers.

New York

Christ the King Seminary (St. Bonaventure College), St. Bonaventure. Secular Clergy under instruction of Franciscan Fathers.

Immaculate Conception Seminary, Huntington. Secular Clergy.

Immaculate Conception Seminary, Jamaica. Passionist Fathers.

Maryknoll Seminary, Maryknoll P. O. Maryknoll Fathers.

Mount Alvernia Seminary, Wappingers Falls. Franciscan Fathers.

Mount St. Alphonsus Seminary, Esopus. Redemptorist Fathers.

St. Anthony-on-Hudson, Rensselaer. Conventual Franciscan Fathers.

St. Bernard's Seminary, Rochester. Secular Clergy.

St. Joseph's Seminary, Yonkers. Secular Clergy.

St. Mary's Monastery, Dunkirk. Passionist Fathers.

Seminary of Our Lady of Angels, Niagara University P. O. Secular Clergy under instruction of Vincentian Fathers.

Seminary of Our Lady of La Salette, Altamont. La Salette Fathers.

North Carolina

Belmont Abbey Seminary, Belmont. Benedictine Fathers.

North Dakota

Assumption Abbey Seminary, Richardton. Benedictine Fathers

Ohio

Mount Saint Mary of the West, Norwood. Secular Clergy.

Our Lady of Carey Seminary, Carey. Conventual Franciscan Fathers.

Our Lady of the Lake Seminary, Cleveland. Secular Clergy.

Pontifical College Josephinum, Worthington. Secular Clergy.

Sacred Heart Seminary, Shelby. Missionaries of the Sacred Heart.

St. Charles Seminary, Carthage. Precious Blood Fathers

St. Joseph's Seminary, Cleveland. Blessed Sacrament Fathers.

Oregon

Mt. Angel Seminary, St. Benedict. Benedictine Fathers.

Pennsylvania

Mary Immaculate Seminary, Northampton. Vincentian Fathers

St. Ann's Monastery, Scranton. Passionist Fathers.

St. Charles Seminary (Overbrook Seminary), Philadelphia. Secular Clergy.

St. Francis Seminary, Loretto. Third Order Regular of St. Francis.

St. Vincent's Seminary, Philadelphia. Vincentian Fathers.

St. Vincent's Seminary, Latrobe. Secular Clergy and Benedictines under instruction of Benedictine Fathers.

Rhode Island

St. Columban's Seminary, Bristol. Columban Fathers.

Abbey of Our Lady of the Valley, Valley Falls. Cistercian (Trappist) Fathers.

Texas

De Mazenod Scholasticate, San Antonio. Oblates of Mary Immaculate.

Roger Bacon College, El Paso (for Mexicans only). Franciscan Fathers

St. Anthony's Seminary, El Paso (for Mexicans only) Franciscan Fathers.

St. John's Seminary, San Antonio. Secular Clergy.

St. Mary's Seminary, La Porte. Secular Clergy.

Scotus College, Hebbronville (for Mexicans only). Franciscan Fathers.

Ysleta College, El Paso. Jesuit Fathers.

Vermont

St. Mary's Seminary, Randolph. Fathers of St. Edmund.

Washington

Mt. St. Michael's Scholasticate, Hillyard. Jesuit Fathers.

St. Edward's Seminary, Kenmore. Secular Clergy under instruction of Sulpician Fathers.

Wisconsin

Immaculate Conception Seminary, Oconomowoc. Redemptorist Fathers.

Sacred Heart Monastery, Hales Corners. Sacred Heart Fathers.

St. Anthony's Monastery, Marathon. Capuchin Fathers.

St. Francis College, Burlington. Franciscan Fathers.

St. Francis Seminary, Milwaukee. Secular Clergy.

St. Mary of the Angels Theological Seminary, Green Bay. Franciscan Fathers.

St. Norbert Abbey, West De Pere. Premonstratensian Fathers.

CATHOLIC INSTITUTIONS OF HIGHER LEARNING IN THE UNITED STATES

(Courtesy of the NCWC, Department of Education)

CATHOLIC UNIVERSITIES

California

Loyola University of Los Angeles — Jesuit Fathers. Founded 1865. Arts and Sciences, Law, Commerce, Radio. Pres., Very Rev. Edward J. Whelan, S. J.

San Francisco, University of — San Francisco. Jesuit Fathers. Founded 1855. Accredited and Affiliated Arts and Sciences, Law, Business Administration, Summer School. Pres., Very Rev. William J. Dunne, S. J.

Santa Clara, University of — Santa Clara. Jesuit Fathers. Founded 1851. Accredited. Liberal Arts, Business Administration, Engineering, Law, School of Dentistry, Summer School. Pres., Very Rev. William Gianera, S. J.

Connecticut

Fairfield University — Fairfield. Jesuit Fathers. Founded 1945. Accredited. Liberal Arts and Sciences, Mathematics, Schools of Business Administration and Social Science. Pres., Rev. James H. Dolan, S. J.

District of Columbia

Catholic University of America — Washington. Hierarchy of the United States. Founded 1889. Accredited. College of Arts and Sciences, Engineering and Architecture, Law, Canon Law, Sacred Sciences, Scholastic Philosophy, Social Work, Theatre Arts, National Catholic School of Social Service, Summer School. Rector, Rt. Rev. Msgr. Patrick J. McCormick.

Georgetown University — Washington. Jesuit Fathers. Founded 1789. Accredited. Arts and Sciences, Medicine, Law, Dentistry, Nursing, Foreign Service, Summer School. Pres., Very Rev. Lawrence C. Gorman, S. J.

Illinois

De Paul University — Chicago. Vincentian Fathers. Founded 1898

Accredited. Arts and Sciences, Law, Commerce, Music, Drama, Nursing, Summer School, Extension, Home Study, Graduate School. Pres., Very Rev. Confeord J. O'Malley, C. M.

Loyola University — Chicago. Jesuit Fathers. Founded 1870. Accredited. Arts and Sciences, Commerce, Dentistry, Graduate School, Home Study, Law, Medicine, Nursing, Social Work, Summer School. Pres., Very Rev. James T. Hussey, S. J.

Indiana

Notre Dame, University of — Notre Dame. Holy Cross Fathers. Founded 1842. Accredited. Arts and Letters, Science, Law, Engineering, Commerce, Graduate School, Medical Institute, Aeronautics, Architecture, Geology, Medieval Institute, Summer School. Pres., Rev. John J. Cavanaugh, C. S. C.

Louisiana

Loyola University of the South — New Orleans. Jesuit Fathers. Founded 1912. Accredited. Arts and Sciences, Dentistry, Law, Pharmacy, Music, Education, Sociology, Institute of Industrial Relations, Summer School. Pres., Very Rev. Thomas J. Shields, S. J.

Xavier University — New Orleans. Sisters of the Blessed Sacrament. Founded 1925. Accredited. Liberal Arts, Science, Education, Pharmacy, Pre-medical, Music, Fine Arts, Physical Education, Graduate School, Summer School. Co-educational for the Colored. Pres., Mother M. Agatha.

Massachusetts

Boston College — Boston. Jesuit Fathers. Founded 1863. Accredited. Arts and Sciences, Law, Social Work, Junior College, Graduate School, Extension, Schools of Theology and Business Administration, Summer School. Pres., Very Rev. William L. Keleher, S. J.

Michigan

Detroit, University of — Detroit. Jesuit Fathers. Founded 1877. Accredited. Arts and Science, Law, Commerce, Finance, Engineering, Dentistry, Summer School, Graduate School Pres, Very Rev. William J. Millor, S. J.

Missouri

St. Louis University — St. Louis Jesuit Fathers. Founded 1818. Accredited and Affiliated. Arts and Sciences, Philosophy and Science, Medicine, Law, Commerce and Finance, Dentistry, Divinity, Education, Social Service, Nursing, Graduate School, Institute of Geophysical Technology, Aviation Engineering, Summer School Pres, Very Rev. Patrick J. Holloran, S. J.

Nebraska

Creighton University — Omaha Jesuit Fathers Founded 1878 Accredited Arts and Sciences, Commerce and Finance, Dentistry, Journalism, Law, Medicine, Nursing, Pharmacy, Institute of Industrial Relations, Graduate School, Summer School Pres, Very Rev William H McCabe, S. J.

New York

Fordham University — New York Jesuit Fathers Founded 1841 Accredited and Affiliated. Arts and Sciences, Graduate School, Law, Education, Pharmacy, Business Administration, Social Service, Theater Arts, Summer School Pres, Very Rev Robert I Gan-non, S. J.

Niagara University — Niagara Falls Vincentian Fathers Founded 1856. Accredited Arts and Sciences, Business, Education, Theology, Graduate School, Summer School. Pres, Very Rev. Francis L. Meade, C. M.

St. John's University — Brooklyn Vincentian Fathers. Founded 1870. Accredited and Affiliated Arts and Sciences, Law, Pharmacy, Commerce, Social Action, Teachers' College, Graduate School, Nursing, Summer School Pres, Very Rev. John A. Flynn, C. M.

Ohio

Dayton, University of — Dayton. Society of Mary. Founded 1850 Accredited. Arts and Sciences, Normal, Engineering, Reserve of Officers Training Corps, Business Administration, Summer School. Pres, Rev. George J. Renneker, S. M.

John Carroll University — Cleveland Jesuit Fathers Founded 1886 Accredited and Affiliated Arts and Sciences, Philosophy, Business Administration, Industrial Relations, Summer School Pres, Rev Frederick E Welfie, S. J.

Xavier University — Cincinnati Jesuit Fathers Founded 1831 Accredited Liberal Arts and Sciences, Commerce and Finance, Summer School Pres, Very Rev Celestin J. Steiner, S. J.

Oregon

Portland, University of — Portland Holy Cross Fathers Founded 1901 Accredited and Affiliated Arts and Letters, Philosophy, Science, History and Economics, Business Administration, Pre-medical, Pre-engineering, Pre-law, Nursing, Summer School Pres, Rev Theodore J Mehling, C. S. C.

Pennsylvania

Duquesne University — Pittsburgh Holy Ghost Fathers Founded 1878 Accredited Arts and Letters, Science, Law, Theatre Arts and Dramatic Literature, Business Administration, Pharmacy, Music, Education, Graduate School, Summer School Pres, Very Rev Francis P. Smith, C. S. Sp.

Texas

St. Mary's University — San Antonio Fathers of the Society of Mary Founded 1852. Accredited and Affiliated. Arts and Sciences, Law, Business Administration, Education, Pre-Legal, Pre-engineering, Summer School. Pres., Very Rev. Louis J. Blume, S. M.

University of St. Thomas — Houston. Basilian Fathers. Founded 1946 Accredited. Liberal Arts, Pre-medical, Pre-dental, Pre-

legal. Pres., Very Rev. V. J. Guinan, C. S. B.

Washington

Gonzaga University—Spokane. Jesuit Fathers. Founded 1887 Accredited and Affiliated. Arts and Sciences, Law, Commerce and Finance, Engineering, Pre-medical, Nursing, Summer School. Pres., Very Rev. Francis E. Corkery, S. J.

Seattle University—Seattle. Jesuit Fathers. Founded 1891. Ac-

credited. Arts and Sciences, Education, Summer School. Pres., Very Rev. Harold O. Small, S. J.

Wisconsin

Marquette University—Milwaukee Jesuit Fathers. Founded 1864 Accredited. Liberal Arts, Business Administration, Dentistry, Engineering, Journalism, Law, Medicine, Nursing, Speech, Graduate School, Summer School. Pres., Very Rev. Edward J. O'Donnell, S. J.

CATHOLIC SENIOR COLLEGES FOR MEN

Alabama

Spring Hill College—Spring Hill, Jesuit Fathers Founded 1830 Accredited Arts and Sciences, Education, Engineering, Pre-medical, Summer School. Pres., Very Rev. Wm P Donnelly, S. J.

Arkansas

Subiaco College—Subiaco, Benedictine Fathers Arts and Sciences. Pres., Rt. Rev. Paul M. Nahlen, O. S. B.

California

St. Mary's College of California—St. Mary's P. O. Christian Brothers. Founded 1863 Accredited Arts and Letters, Science, Business Administration. Pres., Bro. O. Austin, F. S. C.

Colorado

Regis College—Denver Jesuit Fathers. Founded 1888. Accredited Arts and Sciences, Pre-medical, Pre-engineering, Pre-legal, Pre-dental, Summer School. Pres., Very Rev. Raphael C. McCarthy, S. J.

Connecticut

St. Basil's College—Stamford Ukrainian Catholic Diocese. Founded 1939. Courses leading to Bachelor of Arts degree. Pres., Very Rev. J. de Boer.

Illinois

Quincy College—Quincy. Franciscan Fathers. Founded 1860. Accredited and Affiliated. Classical, Pre-medical, Pre-dental, Pre-legal,

Journalism, Commerce, Business Administration, Teacher Training, Engineering, Music, Summer School. Pres., Very Rev. Seraphin Tibesar, O. F. M.

St. Procopius College—Lisle Benedictine Fathers Founded 1887. Accredited Arts and Sciences. Pres., Rt. Rev. Ambrose Ondrak, O. S. B.

Indiana

St. Joseph's College—Collegeville Society of the Precious Blood Founded 1889 Accredited. Liberal Arts and Sciences Summer School. Pres., Very Rev. Alfred J. Zanolari, C. Pp. S.

Iowa

Loras College (formerly Columbia College)—Dubuque. Secular Clergy Founded 1873. Accredited Arts and Sciences, Music, Pre-commerce, Pre-legal, Pre-medical, Engineering, Summer School. Pres., Very Rev. Sylvester D. Luby.

St. Ambrose College—Davenport Secular Clergy Founded 1882 Accredited and Affiliated Languages, Philosophy, Sciences, Commerce, Education, Summer School. Pres., Rt. Rev. Ambrose J. Burke.

Kansas

St. Benedict's College—Atchison. Benedictine Fathers. Founded 1858 Accredited and Affiliated. Liberal Arts. Theology, Music, Journalism. Pres., Rt. Rev. Cuthbert McDonald, O. S. B.

Maine

St. Francis College — Biddeford. Franciscan Fathers. Founded 1939. Arts. Pres., Very Rev. Guillaume Lavallee, O. F. M.

Maryland

Loyola College — Baltimore. Jesuit Fathers. Founded 1852. Accredited. Arts and Sciences, Pre-medical, Pre-dental, Pre-legal. Pres., Very Rev. Francis X. Talbot, S. J.

Mt. St. Mary's College — Emmitsburg. Secular Clergy. Founded 1808. Accredited. Arts and Sciences. Pres., Rt. Rev. John L. Sheridan.

Massachusetts

Assumption College — Worcester. Assumptionist Fathers. Founded 1915. Liberal Arts. Pres., Very Rev. Henry J. McQuin, A. A.

Holy Cross, College of — Worcester. Jesuit Fathers. Founded 1843. Accredited and Affiliated. Arts and Sciences, Pre-medical. Pres., Very Rev. John A. O'Brien, S. J.

Merrimack College — Andover. Augustinian Fathers. Founded 1947. Accredited. Liberal Arts, Pre-medical, Pre-dental, Business Administration. Pres., Very Rev. Vincent A. McQuade, O. S. A.

Stonehill College — North Easton. Holy Cross Fathers. Founded 1948. Accredited. Arts and Sciences, Pre-medical, Pre-dental. Pres., Very Rev. George P. Benaglia, C. S. C.

Michigan

St. Mary's College — Orchard Lake. Secular Clergy. Founded 1885. Affiliated. Arts and Sciences, Philosophy, Industrial Relations and Problems, Summer School. Pres., Rt. Rev. Msgr. Edward Szumal.

Minnesota

St. Mary's College — Winona. Brothers of the Christian Schools. Founded 1912. Accredited and Affiliated. Arts and Sciences, Pre-medical, Pre-dental, Pre-legal, Commerce, Engineering, Summer School. Pres., Bro. Joel Stanislaus, F. S. C.

St. John's University — Collegeville. Benedictine Fathers. Founded 1857. Accredited. Arts and Sciences, Social Study, Theology, College Preparatory School, Summer School. Pres., Rt. Rev. Alcuin Deutsch, O. S. B.

St. Thomas, College of — St. Paul. Secular Clergy. Founded 1885. Accredited. Science, Literature, Arts, Physical Education, Summer School. Pres., Very Rev. Vincent J. Flynn.

Missouri

Rockhurst College — Kansas City. Jesuit Fathers. Founded 1910. Accredited. Arts and Sciences, Pre-medical, Pre-legal, Summer School. Pres., Very Rev. Thomas M. Knapp, S. J.

Montana

Carroll College — Helena. Secular Clergy. Founded 1910. Accredited and Affiliated. Liberal Arts. Pres., Very Rev. Emmet J. Riley.

New Hampshire

St. Anselm's College — Manchester. Benedictine Fathers. Founded 1889. Accredited and Affiliated. Arts and Sciences, Summer School. Pres., Rt. Rev. Bertrand C. Dolan, O. S. B.

New Jersey

Seton Hall College — South Orange. Secular Clergy. Founded 1856. Accredited. Arts and Sciences, Physical Education, Summer School. Pres., Rt. Rev. James F. Kelley.

St. Peter's College — Jersey City. Jesuit Fathers. Founded 1872. Re-founded 1930. Accredited. Arts and Sciences, Commerce and Finance, Summer School. Pres., Very Rev. Vincent J. Hart, S. J.

New Mexico

St. Michael's College — Santa Fe. Brothers of the Christian Schools. Founded 1947. Affiliated. Liberal Arts and Science. Business Administration. Inter-American Affairs and Relations. Summer School. Pres., Bro. Benildus, F. S. C.

New York

Canisius College — Buffalo. Jesuit Fathers. Founded 1870. Accredited and Affiliated. Arts and Sci-

ences, General Sciences, Pre-medical, Pre-legal, Extension, Business Administration, Summer School. Pres., Very Rev. Raymond Schouten, S. J.

Iona College—New Rochelle. Christian Brothers of Ireland. Founded 1940. Accredited. Arts and Sciences, Business Administration, Education, Summer School. Pres., Bro. Arthur A. Loftus, F. S. C. H

Le Moyne College—Syracuse. Jesuit Fathers. Founded 1946. Accredited and Affiliated. Arts, Sciences, Business Administration, Industrial Relations. Pres., Very Rev. William J. Schlaerth, S. J.

Manhattan College—New York. Christian Brothers. Founded 1853. Accredited and Affiliated. Arts, Engineering, Business Administration, Sciences, Physical Education, Labor Management and Relations. Summer School. Pres., Bro. Bonaventure Thomas, F. S. C.

St. Bernardine of Siena College—Loudonville. Franciscan Fathers. Founded 1937. Accredited and Affiliated. Arts and Sciences, Business Administration, Pre-dental, Pre-medical, Pre-legal, Summer School. Pres., Very Rev. Mark Kennedy, O. F. M.

St. Bonaventure College—St. Bonaventure. Franciscan Fathers. Founded 1859. Accredited and Affiliated. Arts and Sciences, Education, Commerce and Finance, Pre-medical, Pre-dental, Music, Languages, Philosophy, Sociology, Business Administration, Commercial Law, Radio, Petroleum Chemistry, Extension, Summer School. Pres., Very Rev. Thomas Plassmann, O. F. M.

St. Francis College—Brooklyn. Franciscan Brothers. Founded 1884. Accredited and Affiliated. Arts and Sciences. Pre-legal, Pre-medical. Summer School. Pres., Ven. Bro. Columba, O. S. F.

Ohio

Steubenville, College of—Steubenville. Franciscan Fathers, Third

Order Regular. Founded 1946. Affiliated with Catholic University. Arts and Sciences, Pre-professional courses, Commerce, Finance. Pres., Very Rev. Daniel W. Egan, T. O. R.

Pennsylvania

Gannon School of Arts and Sciences—Erie. Secular Clergy. Founded 1933. Accredited. Arts and Sciences, Summer School. Pres., Very Rev. Joseph J. Wehrle.

King's College—Wilkes-Barre. Holy Cross Fathers. Founded 1946. Accredited. Liberal Arts, Science, Journalism, Accounting, Education, Pre-medical. Pres., Very Rev. James W. Connerton, C. S. C.

La Salle College—Philadelphia. Christian Brothers. Founded 1863. Accredited and Affiliated. Arts and Sciences, Business Administration, Summer School. Pres., Bro. G. Paul, F. S. C.

St. Francis College—Loretto. Fathers of the Third Order of St. Francis. Founded 1847. Accredited and Affiliated. Liberal Arts, Science, Education, Nursing, Philosophy, Divinity, Graduate School, Summer School. Pres., Very Rev. Adrian J. M. Veigle, T. O. R.

St. Joseph's College—Philadelphia. Jesuit Fathers. Founded 1851. Accredited and Affiliated. Arts and Sciences, Journalism, Business Administration, Social Sciences, Summer School. Pres., Very Rev. John J. Long, S. J.

St. Vincent College—Latrobe. Benedictine Fathers. Founded 1846. Accredited. Arts and Sciences, Pre-medical, Pre-legal, Pre-dental, Teacher Training, Fine Arts, Summer School. Pres., Rt. Rev. Alfred Koch, O. S. B.

Scranton University—Scranton. Jesuit Fathers. Founded 1888. Accredited. Arts and Sciences, Pre-medical, Pre-dental, Pre-legal, Education, Business and Finance, Summer School. Pres., Very Rev. J. Eugene Gallery, S. J.

Villanova College — Villanova. Augustinian Fathers. Founded 1842. Accredited Arts and Philosophy, Technology, Science, Commerce and Finance, Summer School. Pres., Very Rev. Francis X. N. McGuire, O. S. A.

Rhode Island

Providence College — Providence Dominican Fathers. Founded 1919. Accredited and Affiliated Arts and Sciences, Pre-medical, Summer School. Pres., Very Rev Robert J. Slavin, O. S. F.

Texas

St. Edward's University — Austin. Holy Cross Fathers. Founded 1876. Accredited and Affiliated. Arts and Letters, Commerce, Engineering, Science. Pres., Very Rev. William Robinson, C. S. C.

Vermont

St. Michael's College — Winooski Park. Fathers of the Society of St. Edmund. Founded 1904. Accredited and Affiliated Arts and Sciences, Pre-medical, Pre-dental, Pre-legal, Philosophy and English, Summer School. Pres., Very Rev. Daniel P. Lyons, S. S. E.

Washington

St. Martin's College — Olympia. Benedictine Fathers. Founded 1895. Accredited and Affiliated. Liberal Arts and Science. Summer School. Pres., Rt. Rev. Raphael Helder, O. S. B.

Wisconsin

St. Norbert College — West de Pere. Premonstratensian Fathers. Founded 1898. Accredited. Arts and Sciences Summer School. Pres., Rt. Rev. Bernard H. Pennings, O. Praem.

CATHOLIC SENIOR COLLEGES FOR WOMEN

California

Dominican College of San Rafael — San Rafael. Dominican Sisters. Founded 1889. Accredited Liberal Arts, Music, Education, Social Service, Summer School. Pres., Sr. Mary Patrick, O. P.

Holy Names, College of the — Oakland. Sisters of the Holy Names of Jesus and Mary. Founded 1868. Accredited and Affiliated. Letters, Fine Arts, Science, Music, Summer School. Pres., Sr. M. Rose Emmanuella, S. H. N.

Immaculate Heart College — Los Angeles. Sisters of the Immaculate Heart of Mary. Founded 1916. Accredited and Affiliated. Religion, Arts and Sciences, Music, Summer School. Pres., Mother M. Eucharistia.

Mt. St. Mary's College — Los Angeles. Sisters of St. Joseph of Carondelet. Founded 1925. Accredited. Arts and Sciences, Music. Pres., Mother Marie De Lourdes.

San Francisco College for Women — San Francisco. Religious of the Sacred Heart. Founded 1930. Accredited and Affiliated. Arts

and Sciences, Summer School. Pres., Mother Leonor Mejia, R. S. C. J.

Colorado

Loretto Heights College — Loretto. Sisters of Loretto. Founded 1918. Accredited and Affiliated. Arts and Sciences, Dramatic Art, Music, Nursing, Extension, Summer School. Pres., Sr. Francis Marie.

Connecticut

Albertus Magnus College — New Haven. Dominican Sisters. Founded 1925. Accredited Arts and Sciences, Summer School. Pres., Sister M. Irmina, O. P.

Annhurst College — South Woodstock. Daughters of the Holy Ghost. Founded 1941. Accredited. Arts, Secretarial, Music, Painting, Summer School. Pres., Mother Francois des Anges.

St. Joseph College — West Hartford. Sisters of Mercy. Founded 1932. Accredited and Affiliated. Religion, English, History, Foreign Languages, Sciences, Philosophy, Economics, Home Economics, Summer School. Pres., Sr. M. Rosa.

District of Columbia

Catholic Sisters College — Catholic University, Washington. Hierarchy of the U. S. Founded 1912. Affiliated with Catholic University. Primarily for Catholic Sisterhoods, laywomen admitted. Arts and Sciences, Education, Music, Correspondence. Pres., Very Rev. Gerald A. Ryan.

Dunbarton College of Holy Cross — Washington. Sisters of the Holy Cross. Founded 1935. Accredited and Affiliated. English, Social Studies, Education, Languages, Commerce, Science, Music, Summer School. Pres., Sr. Mary Frederick, C S C.

Trinity College — Washington. Sisters of Notre Dame of Namur. Founded 1897. Accredited. Liberal Arts, Pre-Medical, Pre-social, Summer School. Pres., Sr. Catherine Dorothea.

Florida

Barry College — Miami Shores. Dominican Sisters. Founded 1940. Accredited and Affiliated. Arts and Sciences, Summer School. Pres., Rev. Mother Mary Gerald Barry, O P.

Illinois

Barat College of the Sacred Heart — Lake Forest. Religious of the Sacred Heart. Founded 1917. Accredited Arts and Sciences. Pres., Mother Margaret Reilly, R.S.C.J.

Le Clerc College — Belleville. Sisters of Notre Dame. Founded 1938. Arts and Sciences. Pres., Rt. Rev. John J. Fallon.

Mundelein College — Chicago. Sisters of Charity of the Blessed Virgin Mary. Founded 1930. Accredited and Affiliated. Arts and Sciences, Home Economics and Social Service, Education, Art, Drama, Music, Summer School. Pres., Sr. Mary Josephine, B.V.M.

Rosary College — River Forest. Dominican Sisters. Founded 1922. Accredited. Arts and Sciences, Music, Art, Speech, Library Science, Home Economics. Summer School. European branch of col-

lege Institute de Hautes Etudes, Fribourg, Switzerland, for students wishing to take junior year abroad. Pres., Sr. Mary Peter, O. P.

St. Francis, College of — Joliet. Sisters of St. Francis of Mary Immaculate. Founded 1920, as Assisi Junior College. Accredited. Arts and Sciences, Education, Music, Commerce, Journalism, Summer School. Pres., Sr. M. Aniceta, O. S. F.

St. Francis Xavier College for Women — Chicago. Sisters of Mercy. Founded 1846. Accredited. Arts and Sciences, Normal School, Summer School. Pres., Sr. M. Huberta, R. S. M.

Indiana

St. Francis College — Fort Wayne. Poor Sisters of St. Francis Seraph of the Perpetual Adoration. Founded 1890. Accredited and Affiliated. Liberal Arts, Science, Education, Music, Nursing, Medical Technology, Summer School. Pres., Mother M. Benigna, O. S. F.

Marian College — Indianapolis. Sisters of St. Francis (Motherhouse, Oldenburg). Founded 1936. Arts and Sciences, Education, Art, Music, Commerce. Pres., Sr. Mary Kevin, O. S. F.

St. Mary-of-the-Woods College — St. Mary-of-the-Woods. Sisters of Providence. Founded 1840. Accredited and Affiliated. Arts and Sciences, Expression, Music, Home Economics, Library Science, Journalism, Commerce and Finance, Pre-medical, Summer School.

St. Mary's College — Holy Cross. Sisters of the Holy Cross. Founded 1844. Accredited. Arts and Sciences, Education, Home Economics, Music, Fine Arts, Journalism, Secretarial Training, Speech, Nursing, Summer School. Pres., Sr. M. Madeleva, C. S. C.

Iowa

Briar Cliff College — Sioux City. Sisters of St. Francis of the Holy Family. Founded 1930. Accredited. Liberal Arts and Sciences, Social Sciences, Speech, Drama-

tics, Music, Commerce and Education, Nursing, Pre-legal, Pre-medical, Summer School. Pres., Sr. Jean Marie, O. S. F.

Clarke College — Dubuque. Sisters of Charity, B. V. M. Founded 1843. Accredited. Arts and Sciences, Music, Home Economics, Teacher Training, Pre-medics, Pre-nursing, Social Service, Library Science, Journalism, Commerce, Speech, Physical Education, Summer School. Pres., Sr. M. Anne Leone, B. V. M.

Marycrest College — Davenport. Sisters of the Humility of Mary. Founded 1939. Accredited. Liberal Arts, Teacher Training, Secretarial, Library Science, Dietetics, Home Economics, Fine Arts. Pres., Mother Mary Geraldine.

Kansas

Marymount College — Salina. Sisters of St. Joseph of Concordia, Kansas. Founded 1922. Accredited and Affiliated. English, Education, Mathematics, Classics, Foreign Languages, Science, Home Economics, Music, Summer School. Pres., Mother M. Chrysostom

Mt. St. Scholastica College — Atchison. Benedictine Sisters. Founded 1863. Accredited. Arts and Sciences, Education, Home Economics, Music, Journalism, Art, Speech, Summer School. Pres., Mother Lucy Dooley, O. S. B.

St. Mary College — Xavier. Sisters of Charity. Founded 1923. Accredited. Arts and Sciences, Music, Art, Nursing, Summer School. Pres., Arthur M. Murphy.

Kentucky

Nazareth College — Louisville. Sisters of Charity of Nazareth. Founded 1920. Accredited and Affiliated. Arts and Sciences, Library Science, Summer School. Pres., Sr. Mary Anastasia Coady.

Nazareth College — Nazareth. Sisters of Charity of Nazareth. Founded 1822. Accredited. Arts and Sciences, Music, Art, Education, Physical Education, Econom-

ics, Summer School. Pres., Mother Ann Sebastian.

Ursuline College — Louisville. Ursuline Nuns. Founded 1938. Accredited. Arts and Sciences, Education, Summer School. Pres., Mother M. Rosalin Schaeffer, O. S. U.

Villa Madonna College — Covington. Diocesan Institute. Founded 1921. Accredited. Arts and Sciences, Teacher Training, Summer School. Pres., Most Rev. William T. Mulloy, D. D.

Louisiana

College of the Sacred Heart — Grand Coteau. Religious of the Sacred Heart. Founded 1821. Accredited. Academic and Teacher Training. Pres., Rev. Mother Marjorie Erskine, R. S. C. J.

St. Mary's Dominican College — New Orleans. Sisters of St. Dominic. Founded 1861. Accredited and Affiliated. Liberal Arts and Sciences, Education, Music, Summer School. Pres., Sr. Mary John Kennedy, O. P.

St. Vincent's College — Shreveport. Daughters of the Cross. Founded 1868. Liberal Arts, Sciences, Music. Pres., Mother M. Eugenia.

Ursuline College (formerly Brescia College) — New Orleans. Ursuline Nuns. Founded 1927. Accredited. Arts and Sciences, Philosophy, Teacher Training, Summer School. Pres., Mother Margaret M. Clark, O. S. U.

Maine

St. Joseph's College — Portland. Sisters of Mercy. Founded 1915. Liberal Arts, Education, Social Welfare, Secretarial, Nursing, Summer School. Pres., Dr. Daniel J. O'Neill; Dean, Sr. Mary Honoratus.

Maryland

Notre Dame of Maryland, College of — Baltimore. School Sisters of Notre Dame. Founded 1895. Accredited. Arts and Sciences, Summer School. Pres., Sr. Mary Frances.

St. Joseph's College — Emmitsburg. Sisters of Charity of St. Vincent de Paul. Founded 1809. Accredited.

ed and Affiliated. Liberal Arts and Sciences, Summer School. Pres., Very Rev. Francis J. Dodd, C. M.

Massachusetts

Anna Maria College—Marlboro. Sisters of St. Ann. Founded 1946. Accredited and Affiliated. Liberal Arts, Music and Education. Summer School. Pres., Sr. Mary Anne Eva.

Emmanuel College—Boston. Sisters of Notre Dame de Namur. Founded 1919. Accredited and Affiliated. Arts and Sciences. Summer School. Pres., Sr. Margaret Patricia.

Newton College of the Sacred Heart—Newton Center. Religious of the Sacred Heart. Founded 1946. Accredited and Affiliated. Religion, Philosophy, English, Modern Languages, History, Social Sciences, Gregorian Chant, Mathematics, Science and Hygiene. Pres., Mother Eleanor S. Kenny, R. S. C. J.

Our Lady of the Elms, College of—Chicopee. Sisters of St. Joseph. Founded 1928. Accredited and Affiliated. Liberal Arts, Sciences. Pre-medical, Summer School. Pres., Most Rev. Thomas M. O'Leary, D. D.

Regis College—Weston. Sisters of St. Joseph. Founded 1927. Accredited. Arts and Sciences, Music, Art, Expression, Home Economics, Secretarial Science, Social Service, Summer School. Pres., Sr. M. St. Ignatius.

Michigan

Aquinas College (formerly Catholic Junior College)—Grand Rapids. Dominican Sisters. Founded 1923. Accredited and Affiliated. Arts and Sciences, Pre-medical, Pre-dental, Pre-legal, Music, Secretarial, Summer School. Pres., Rev. Arthur F. Bukowski.

Marygrove College—Detroit. Sisters, Servants of the Immaculate Heart of Mary. Founded 1910. Accredited and Affiliated. Arts and Sciences, Summer School. Pres., Sr. M. Honora.

Mercy College—Detroit. Sisters of Mercy. Founded 1941. Accredited

and Affiliated. Arts and Sciences, Education, Nursing, and Summer School. Pres., Sister Mary Patricia Garvey, R. S. M.

Nazareth College—Nazareth. Sisters of St. Joseph. Founded 1897. Accredited and Affiliated. Arts and Sciences, Music, Education, Nursing, Business, Sociology, Food and Nutrition, Chemistry, Biology, History and Political Science, Art, English, Language, Speech, Summer School. Pres., Sr. M. Kevin, S. S. J.

Sienna Heights College (formerly St. Joseph's College)—Adrian. Sisters of St. Dominic. Founded 1919. Accredited. Arts and Sciences, Teacher Training, Secretarial Science, Summer School. Pres., Mother M. Gerald, O. P.

Minnesota

St. Benedict, College of—St. Joseph. Benedictine Sisters. Founded 1913. Accredited and Affiliated. Arts and Sciences, Summer School. Pres., Mother M. Rosamond Pratschner, O. S. B.

St. Catherine, College of—St. Paul. Sisters of St. Joseph of Carondelet. Founded 1911. Accredited. Arts and Sciences, Music, Library Service, Social Service, Philosophy, Theology, Art, Physical Education, Summer School. Pres., Sr. Antonius.

St. Scholastica, College of—Duluth. Benedictine Sisters. Founded 1912. Accredited and Affiliated. Arts and Sciences, Summer School. Pres., Mother Athanasius, O. S. B.

St. Teresa, College of—Winona. Sisters of St. Francis of the Congregation of Our Lady of Lourdes. Founded 1907. Accredited. Arts and Sciences, Education, Nursing, Music, Home Economics, Summer School. Pres., Sr. Mary Rachel Dady.

Missouri

Fontbonne College—St. Louis. Sisters of St. Joseph of Carondelet. Founded 1923. Accredited and Affiliated. Arts and Sciences, Edu-

cation, Home Economics, Secretarial Courses, Summer School. Pres., Mother Mary Bernice O'Neill, C S J

Maryville College — St. Louis Religious of the Sacred Heart Founded 1872. Accredited. Arts and Sciences, Art and Music, Dramatics, Summer School. Pres., Mother Marie Odeide Mouton, R. S. C. J.

St. Teresa, College of — Kansas City. Sisters of St. Joseph of Carondelet. Founded 1867. Accredited and Affiliated. Junior College: Arts and Sciences, Summer School. Pres., Sr. Marietta Jennings, C S J

Webster College — Webster Groves. Sisters of Loretto. Founded 1915 Accredited Arts and Sciences, Dramatic Art, Music, Summer School Pres, Dr George F. Donovan.

Montana

College of Great Falls—Great Falls Sisters of Charity of Providence Founded 1932 Accredited. Education, Liberal Arts, Sciences, Nursing, Summer School Pres, Rev. James J. Donovan

Nebraska

Duchesne College — Omaha Religious of the Sacred Heart Founded 1880 Accredited and Affiliated. Arts and Sciences, Pre-legal, Pre-medical, Education, Journalism, Secretarial, Home Economics Pres., Mother Helen Casey, R S C J.

New Hampshire

Mt. St. Mary College — Hooksett Sisters of Mercy. Founded 1934. Arts and Sciences, Summer School. Pres., Sr. M. De La Salle.

Rivier College — Nashua. Sisters of the Presentation of Mary. Founded 1933. Accredited and Affiliated. Arts and Sciences, Education, Music, Summer School Pres., Sr. Marie Madeleine of Jesus.

New Jersey

Caldwell College—Caldwell. Sisters of St. Dominic. Founded 1939.

Arts and Sciences, Summer School. Pres., Mother M. Joseph, O. P.

Georgian Court College — Lakewood. Sisters of Mercy. Founded 1908. Accredited. Arts and Sciences, Secretarial Studies, Home Economics, Music, and Summer School. Pres., Mother Mary John.

St. Elizabeth, College of — Convent Station. Sisters of Charity. Founded 1899. Accredited and Affiliated. Arts and Sciences, Music, Home Economics, Education, Secretarial, Summer School Pres., Sr. Marie Jose Byrne.

New York

D'Youville College — Buffalo Grey Nuns of the Sacred Heart Founded 1908. Accredited Arts and Sciences, Summer School. Pres, Sr Jane Frances, G N S H.

Good Counsel College — White Plains. Sisters of the Divine Compassion. Founded 1923. Accredited and Affiliated Arts and Sciences, Pedagogical Courses Pres, Mother M. Dolores, R. D. C

Ladycliff College — Highland Falls Sisters of St. Francis. Founded 1933. Accredited and Affiliated. Arts and Sciences, Summer School. Pres, Mother M. Charles Borromeo.

Manhattanville College of the Sacred Heart — New York Religious of the Sacred Heart. Founded 1841 Accredited. Arts and Sciences, Music, Nursing, Summer School. Pres., Mother Eleanor O'Byrne, R. S. C. J.

Marymount College — Tarrytown. Religious of the Sacred Heart of Mary. Accredited. Arts and Sciences. Pres, Mother Therese Dalton, R. S. H. M.

Mt. St. Vincent, College of — New York. Sisters of Charity of St. Vincent de Paul. Founded 1847. Accredited and Affiliated. Arts and Sciences, Education, Journalism, Commerce, Nursing, Summer School. Pres, Francis Cardinal Spellman; Dean, Sr. Catherine Marie.

Nazareth College of Rochester. Sisters of St. Joseph. Founded 1924. Accredited and Affiliated. Arts and Sciences, Music, Art, Commerce, Social Work, Summer School. Pres., Mother Rose Miriam.

New Rochelle, College of — New Rochelle. Ursuline Nuns. Founded 1904. Accredited. Arts and Sciences, Pre-medical, Secretarial Science Pres, Rt. Rev. Francis W. Walsh.

Notre Dame College of Staten Island — St. George. Sisters of Notre Dame. Founded 1933. Arts and Sciences, Education, Sociology, Philosophy Pres, Mother St Agnes.

Rosary Hill College — Buffalo Sisters of St. Francis of Stella Niagara. Founded 1948 Accredited. Liberal Arts and Sciences. Dean, Sr M Gonzaga, O S. F.

St. Joseph's College for Women — Brooklyn Sisters of St Joseph Founded 1916 Accredited and Affiliated Arts and Sciences Pres, Rt Rev Msgr. William T Dillon

St. Rose, College of — Albany Sisters of St Joseph of Carondelet Founded 1920. Accredited and Affiliated. Arts and Sciences, Music, Summer School. Pres, Most Rev Edmund Gibbons.

Ohio

Mary Manse College — Toledo. Ursuline Nuns. Founded 1922. Accredited Arts and Sciences. Pres, Mother Vincent de Paul.

Mt St. Joseph-on-the-Ohio, College of — Mt St. Joseph. Sisters of Charity of St. Vincent de Paul. Founded 1856. Accredited. Arts and Sciences, Journalism, Home Economics, Business Administration, Secretarial, Social Service, Education, Music, Nursing, Summer School Pres, Mother Mary Regina

Notre Dame College — South Euclid. Sisters of Notre Dame. Founded 1922. Accredited and Affiliated. Arts and Sciences, Liberal Arts and Sciences, Summer School. Pres., Mother Mary Agnes, S. N. D.

Our Lady of Cincinnati College — Cincinnati. Sisters of Mercy. Founded 1935. Accredited and Affiliated. Arts and Sciences, Nursing, Mission Science, Summer School Pres, Sr Marie Pierre.

St. Mary of the Springs College — East Columbus Dominican Sisters Founded 1925. Accredited and Affiliated Arts and Sciences, Summer School. Pres., Sr. M Anacletus, O. P.

Ursuline College for Women — Cleveland. Ursuline Nuns. Founded 1871 Accredited. Arts and Sciences, Music, Social Sciences, Household Administration. Pres, Mother Marie.

Oklahoma

Benedictine Heights College — Guthrie. Benedictine Sisters. Founded 1892. Accredited. Liberal Arts and Sciences, Music, Home Economics, Education, Summer School Pres, Mother M. Rita, O S B

Oregon

Marylhurst College — Marylhurst. Sisters of the Holy Names. Founded 1930 Accredited and Affiliated. Arts and Sciences, Fine Arts, Education, Summer School. Pres., Mother Rose Augusta.

Pennsylvania

Chestnut Hill, College of — Chestnut Hill. Sisters of St. Joseph. Founded 1871. Accredited. Arts and Sciences, Education, Music, Home Economics, Summer School. Pres, Sr. Maria Kostka.

College Misericordia — Dallas. Sisters of Mercy. Founded 1923. Accredited and Affiliated. Arts and Sciences, Summer School. Pres, Sr. Mary Annunciata, R. S. M.

Immaculata College — Immaculata. Sisters, Servants of the Immaculate Heart of Mary. Founded 1914. Accredited and Affiliated. Arts and Sciences, Summer School. Pres., Rt. Rev. Vincent L. Burns.

Manor College — Philadelphia. Sisters of St. Basil the Great. Founded 1947. Affiliated. Liberal Arts and Home Economics. Pres., Mother Marie Helen, O. S. B. M.

Marywood College — Scranton. Sisters, Servants of the Immaculate Heart of Mary. Founded 1915. Accredited and Affiliated. Arts and Sciences, Education, Home Economics, Music, Summer School President, Sr. M. Sylvia Morgan.

Mercyhurst College — Erie. Sisters of Mercy. Founded 1926. Accredited and Affiliated. Arts and Sciences, Music, Home Economics, Secretarial, Education, Summer School. Pres., Mother M. Agnes Marie Sweeney.

Mt. Mercy College — Pittsburgh. Sisters of Mercy. Founded 1929. Accredited and Affiliated. Liberal Arts, Home Economics, Secretarial, Teacher Training, Summer School. Pres., Mother M. Irenaeus

Rosemont College — Rosemont. Society of the Holy Child Jesus. Founded 1921. Accredited. Arts and Sciences. Pres., Mother Mary Boniface.

Seton Hill College — Greensburg. Sisters of Charity of Mother Seton. Founded 1883. Accredited and Affiliated. Arts and Sciences, Home Economics, Music, Summer School. Pres., Very Rev. William Granger Ryan.

Villa Maria College — Erie. Sisters of St. Joseph of Erie, Pa. Founded 1925. Accredited and Affiliated. Arts and Sciences, Music, Home Economics, Commercial Science, Fine Arts, Summer School. Pres., Mother Aurelia.

Rhode Island

Salve Regina College — Newport. Sisters of Mercy. Founded 1934. Accredited and Affiliated. Liberal Arts, Commerce, Home Economics, Summer School. Pres., Mother Mary Matthew Doyle, R. S. M.

Tennessee

Siena College (formerly St. Agnes College) — Memphis. Dominican Sisters. Founded 1921. Accredited and Affiliated. Arts and Sciences, Summer School. Pres., Sr. Raymunda, O. P.

Texas

Incarnate Word College — San Antonio. Sisters of Charity of the Incarnate Word. Founded 1900. Accredited and Affiliated. Arts and Sciences, Music, Art, Expression, Home Economics, Nursing, Summer School. Pres., Sr. M. Columkille.

Our Lady of the Lake College — San Antonio. Sisters of Divine Providence. Founded 1912. Accredited and Affiliated. Arts and Sciences, Music, Summer School. Pres., John LaSalle McMahon.

Our Lady of Victory College — Fort Worth. Sisters of St. Mary of Namur. Founded 1930. Accredited and Affiliated. Arts and Sciences, Summer School. Pres., Mother Rosario.

Utah

St. Mary-of-the-Wasatch, College of — Salt Lake City. Sisters of the Holy Cross. Founded 1926. Accredited and Affiliated. Arts and Sciences, Normal, Nursing, Music, Commerce, Summer School. Pres., Sr. Mary Benedictus, C.S.C.

Vermont

Trinity College — Burlington. Sisters of Mercy. Founded 1925. Accredited and Affiliated. Arts and Sciences, Summer School. Pres., Mother Mary Emmanuel.

Wisconsin

Alverno College — Milwaukee. School Sisters of St. Francis. Founded 1936. Accredited. Arts and Sciences, Music, Art, Education and Nursing. Pres., Sr. M. Augustine, O. S. F.

Cardinal Stritch College — Milwaukee. Sisters of St. Francis of Assisi. Founded 1932. Accredited and Affiliated. Arts, Science, Philosophy, Music, Home Economics, Social Service, Library Science, Summer School. Pres., Sister Mary Ignatia, O. S. F.

Edgewood College — Madison. Sisters of Penance of the Third Order of St. Dominic. Founded 1927. Accredited. Arts and Sciences. Pres., Sr. Mary Hope, O.P.

Mt. Mary College — Milwaukee. School Sisters of Notre Dame. Founded 1913. Accredited. Arts and Sciences, Music, Speech, Art, Home Economics, Summer School. Pres., Very Rev. Edward A. Fitzpatrick.

Viterbo College — La Crosse. Sis-

ters of the Third Order of St. Francis of Perpetual Adoration. Founded 1931. Accredited and Affiliated. Liberal Arts, Science, Education, Philosophy, Social Science, Theology and Physical Education, Summer School Pres., M. Josina Roth, F. S. P. A.

CATHOLIC JUNIOR COLLEGES FOR MEN

Alabama

St. Bernard College — St. Bernard. Benedictine Fathers. Founded 1892. Accredited. Junior College, High School, Philosophy, Theology, Summer School, for Benedictines only. Pres., Rt. Rev. Boniface Seng, O. S. B.

Illinois

St. Bede College — Peru. Benedictine Fathers. Founded 1890 Accredited. Arts and Sciences. Pres., Rt. Rev. Lawrence Vohs, O. S. B.

Kansas

St. Joseph's College Military Academy — Hays. Capuchin Fathers. Founded 1908 Junior College, Military Junior and Senior High School. Pres., Very Rev Terence Moffat, O. F. M. Cap.

CATHOLIC JUNIOR COLLEGES FOR WOMEN

Alabama

Sacred Heart Junior College — Cullman. Benedictine Sisters. Founded 1940. Accredited. Junior College and Academy. Liberal Arts in College. Academic and Commercial in Academy. Degree of Associate of Arts. Summer School in College. Pres., Mother M. Annunziata, O. S. B.

California

Marymount College — Los Angeles Religious of the Sacred Heart of Mary. Founded 1933. Accredited. Liberal Arts, Secretarial, Home Making, Music, Dramatics. Pres., Mother M. St. Clare, R. S. H. M.
Notre Dame, College of — Belmont. Sisters of Notre Dame of Namur. Founded 1851. Arts and Sciences, Literature, Music, Summer

North Carolina

Belmont Abbey College — Belmont Benedictine Fathers. Founded 1878. Accredited and Affiliated. Arts and Sciences, Pre-medical, Pre-law, Business Administration. Pres., Rt. Rev. Vincent G. Taylor, O. S. B.

Oklahoma

St. Gregory's College — Shawnee. Benedictine Fathers. Founded 1915. Accredited. Junior College: Arts and Sciences, Music. Pres., Rt Rev Mark Braun, O S B.

Tennessee

Christian Brothers College — Memphis. Christian Brothers. Founded 1871. Collegiate work, suspended because of World War I, resumed in 1940. Arts and Sciences, Business, Secretarial, Pre-professional. Pres., Bro. H. Richard, F. S. C.

School. Pres., Sr. Mary Helen Bernardine.

District of Columbia

Georgetown Visitation Junior College — Washington. Sisters of the Visitation. Founded 1919. Accredited and Affiliated. Arts and Sciences, Music, Secretarial. Pres., Sr. M. Stephanie Shea.

Immaculata Junior College — Washington. Sisters of Providence of St. Mary-of-the-Woods. Founded 1922. Accredited and Affiliated. Junior College. Arts and Sciences, Secretarial, Domestic Science. Pres., Sr. St. Philomene.

Illinois

Springfield Junior College — Springfield. Ursuline Nuns. Founded 1929. Accredited. Liberal Arts and Sciences, Pre-legal, Pre-medical,

Journalism, Commerce and Business Administration, Teacher Training, Music, Engineering, Chemistry, Chemical Engineering, Summer School Pres., Mother Mary De Pazzi, O. S. U

Iowa

Mt. Mercy Junior College — Cedar Rapids Sisters of Mercy Founded 1928. Liberal Arts, Secretarial, Two-year Normal, Music, Nursing, Home Economics, Summer School. Pres., Sr. Mary Ildephonse Holland

Mt. St. Clare College — Clinton Sisters of the Third Order of St. Francis. Founded 1918 Accredited. Liberal Arts, Two-year Teacher's Training Course, Pre-nursing, Summer School Pres., Rev. Mother Mary John McKeever.

Ottumwa Heights College — Ottumwa. Sisters of the Humility of Mary. Founded 1925. Accredited. Junior College. Arts and Sciences, Pre-nursing, Music, Education, Teacher Training, Summer School Pres., Mother Mary Geraldine.

Kansas

Paola, College of — Paola Ursuline Sisters. Founded 1924 Accredited. Arts and Sciences, Music, Vocational Training, Summer School. Pres., Mother M Cecilia Koehler, O. S. U.

Sacred Heart Junior College — Wichita. Sisters-Adorers of the Most Precious Blood. Founded 1933. Accredited and Affiliated. Arts and Sciences, Education, Pre-legal, Pre-medical, Commerce, Summer School. Pres., Very Rev. Charles A. Smith.

Kentucky

Mt. St. Joseph Junior College — Maple Mount. Ursuline Sisters Founded 1925. Accredited Arts and Sciences, Education, Philosophy, Art, Music, Secretarial Science, Medical, Technology, Pre-nursing, Summer School. Pres., Mother Laurine Sheeran, O. S. U.

St. Catherine Junior College — St. Catherine. Sisters of St. Dominic. Founded 1931 Accredited Arts and Sciences, Teacher Training, Medical, Technology, Commerce and Business, Music. Pres., Sr Margaret Elizabeth, O. P.

Maryland

Mt. St. Agnes Junior College — Mount Washington, Baltimore Sisters of Mercy. Founded 1867 Accredited and Affiliated. Liberal Arts, Music, Secretarial, Pre-professional, Summer School Pres., Sr. Mary Placide Thomas.

Missouri

St. Mary's Junior College — O'Fallon. Sisters of the Most Precious Blood. Founded 1926 Accredited and Affiliated. Arts and Sciences, Summer School Pres., Mother M. Borgia, C P P S.

Nebraska

St. Mary, College of — Omaha Sisters of Mercy. Founded 1923. Accredited and Affiliated. School of Arts, Teacher Training, Fine Arts, Pre-nursing, Pre-legal, Pre-medical, Pre-dental, Summer School Pres., Sr Mary Alice, R S. M.

North Carolina

Sacred Heart Junior College — Belmont Sisters of Mercy. Founded 1935 Arts, Secretarial, Pre-medical, Pre-nursing, Social Sciences, Summer School Pres., Rev. Mother M. Maura.

St. Genevieve-of-the-Pines Junior College — Asheville. Religious of Christian Education. Founded 1930. Accredited and Affiliated Arts and Sciences, Home Economics, Secretarial. Pres., Mother Agnes Sharry, R C. E.

Oklahoma

Monte Cassino Junior College — Tulsa. Benedictine Sisters. Founded 1930. Accredited Arts and Science, Secretarial Science, Music, Dramatics, Art Pres., Sister M. Ursula, O. S. B.

Pennsylvania

Mt. Aloysius Junior College—Cres-
son. Sisters of Mercy of the
Union. Founded 1939. Accredited
and Affiliated. Secretarial Ser-
vice, Pre-laboratory Technician,
Pre-nursing, Home Economics,
Music, Commercial Art, Lower
Division College, Medical Secre-
tarial, Summer School. Pres., Sr.
M. Magdalene.

South Dakota

Mount Marty Junior College—Yank-
ton Sisters of St. Benedict

Founded 1936. Accredited. Lib-
eral Arts, Education, Pre-nursing,
Summer School. Pres., Mother
M. Jerome.

Notre Dame Junior College—Mitch-
ell. Sisters of the Presentation.
Founded 1922. Accredited. Arts
and Sciences, Education, Summer
School. Pres., Sr. M. Martha.

Washington

Tacoma Catholic College—Tacoma
Dominican Sisters. Founded 1942.
Accredited and Affiliated. Liberal
Arts, Science, Speech, Drama.
Pres., Sr. M. Ambrosia, O. P.

CATHOLIC NORMAL TRAINING SCHOOLS AND DIOCESAN TEACHERS COLLEGES

Indiana

St. Benedict's Normal School —
Ferdinand. Conducted by Benedic-
tine Sisters. Founded 1914. Af-
filiated and Accredited. Grants
degrees. Pres., Mother M. Sera-
phine, O. S. B.

New Mexico

**Catholic Teachers College of New
Mexico** — Albuquerque. Conduc-
ted by Archdiocese of Santa Fe.
Founded 1940. Affiliated and Ac-
credited. Grants degrees. Pres.,
Rev. Edward T. McCarthy.

Ohio

**Teachers College, Athenaeum of
Ohio** — Cincinnati. Conducted by
Diocese of Cincinnati. Founded
1928. Affiliated and Accredited.
Grants degrees and certificates.
Pres., Very Rev. Msgr. Carl J.
Ryan.

St. John College — Cleveland. Con-
ducted by Diocese of Cleveland.
Founded 1828. Affiliated and Ac-
credited. Grants degrees and cer-
tificates. Pres., Most Rev. Ed-
ward F. Hoban.

Oregon

Mt. Angel Normal School — Mt.
Angel. Conducted by Benedictine
Sisters. Founded 1887. Affiliated
and Accredited. Grants certifi-

cates. Pres., Mother Mary Ursula,
O. S. B.

Teachers College—Marylhurst. Con-
ducted by Sisters of Holy Names
of Jesus and Mary. Founded 1911.
Accredited. Grants certificates.
Pres., Sr. M. Dorothy Ann, S.H.N.

Washington

Holy Names College — Spokane.
Conducted by Sisters of Holy
Names of Jesus and Mary. Found-
ed 1907. Affiliated and Accredited.
Grants degrees and certificates.
Pres., Sr. M. Elizabeth Clare,
S. H. N.

Wisconsin

Marian College — Fond du Lac.
Conducted by Sisters of the Con-
gregation of St. Agnes. Founded
1936. Affiliated and Accredited.
Grants certificates. Pres., Mother
M. Angeline, C. S. A.

Dominican College — Racine. Con-
ducted by Sisters of St. Dominic.
Founded 1935. Affiliated and Ac-
credited. Grants degrees. Pres.,
Sr. M. Gerald, O. P.

Holy Family College — Manitowoc.
Conducted by Franciscan Sisters
of Christian Charity. Founded
1930. Affiliated and Accredited.
Grants degrees. Pres., Mother M.
Edna.

CATHOLIC HOSPITALS IN THE UNITED STATES

Alabama — Birmingham, St. Vincent's (Daughters of Charity); Gadsen, Holy Name of Jesus (Miss. Srs. of the Bl. Trinity); Mobile, Allen Memorial (Daughters of Charity), Bl. Martin de Porres (Srs. of Mercy), City (managed by Daughters of Charity), Providence (Daughters of Charity); Montgomery, St. Margaret's (Daughters of Charity); Selma, Good Samaritan (Srs. of St. Joseph).

Arizona — Nogales, St. Joseph's (Minim. Srs. of Mary Immaculate); Phoenix, St. Joseph's (Srs. of Mercy); Tucson, St. Mary's (Srs. of St. Joseph).

Arkansas — Clarksville, St. Hildegard's (Benedictine Srs.); Dermott, St. Mary's (Benedictine Srs.); El Dorado, Warner Brown (Srs. of Mercy); Fort Smith, St. Edward's Mercy (Srs. of Mercy); Hot Springs, St. Joseph's (Srs. of Mercy); Jonesboro, St. Bernard's (Olivetian Benedictine Srs.); Little Rock, St. Vincent's (Srs. of Charity of Nazareth); Morrilton, St. Anthony's (Benedictine Srs.); Texarkana, Michael Meagher (Srs. of Charity of the Incarnate Word).

California — Arcata, Trinity (Srs. of St. Joseph); Bakersfield, Mercy (Srs. of Mercy); Burbank, St. Joseph's (Srs. of Charity of Providence); Eureka, St. Joseph's (Srs. of St. Joseph); Fresno, St. Agnes (Srs. of the Holy Cross); Fullerton, Fullerton (Srs. of St. Joseph); Hanford, Sacred Heart (Dominican Srs.); Long Beach, St. Mary's (Srs. of Charity of the Incarnate Word); Los Angeles, Queen of Angels (Franciscan Srs.), St. Anne's Maternity (Franciscan Srs.), St. Vincent's (Daughters of Charity); Lynwood, St. Francis (Franciscan Srs.); Modesto, St. Mary's (Srs. of Mercy); Oakland, Providence (Srs. of Charity of Providence); Orange, St. Joseph's (Srs. of St. Joseph); Oxnard, St. John's (Srs. of Mercy); Pasadena, St. Luke's (Srs. of St. Joseph); Red Bluff, St. Elizabeth's (Srs. of Mercy); Redding, Mercy (Srs. of Mercy); Sacramento, Mercy (Srs. of Mercy); San Bernardino, St. Bernardine's (Srs. of Charity of the Incarnate Word); San Diego, Mercy (Srs. of Mercy); San Francisco, Mary's Help (Daughters of Charity), Notre Dame (Srs. of Mercy), St. Elizabeth's Infant (Daughters of Charity), St. Joseph's (Franciscan Srs.), St. Mary's (Srs. of Mercy); San Jose, O'Connor Sanatorium (Daughters of Charity); Santa Barbara, St. Francis (Franciscan Srs.); Santa Cruz, Sisters' (Dominican Srs.); Santa Maria, Our Lady of Perpetual Help (Franciscan Srs.); Santa Monica, St. John's (Srs. of Charity of Leavenworth); Stockton, St. Joseph's (Dominican Srs.).

Colorado — Canon City, St. Thomas More (Benedictine Srs.); Cheyenne Wells, Cheyenne County (managed by Franciscan Srs. of St. Joseph); Colorado Springs, Glockner (Srs. of Charity), St. Francis (Franciscan Srs.); Del Norte, St. Joseph's (Srs. of St. Joseph); Denver, Mercy (Srs. of Mercy), St. Anthony's (Franciscan Srs.), St. Joseph's (Srs. of Charity of Leavenworth); Durango, Mercy (Srs. of Mercy); Florence, St. Joseph's (Benedictine Srs.); Grand Junction, St. Mary's (Srs. of Charity of Leavenworth); Henderson, St. Rose of Lima (Dominican Srs.); Lamar, Sacred Heart (Dominican Srs.); Leadville, St. Vincent's (Srs. of Charity of Leavenworth); Pueblo, St. Mary's (Srs. of Charity); Reno, St. Mary's (Dominican Srs.); Sterling, St. Benedict's (Benedictine Srs.); Trinidad, Mt. St. Rafael (Srs. of Charity).

Connecticut — Bridgeport, St. Vincent's (Daughters of Charity); Hartford, St. Francis (Srs. of St. Joseph); New Haven, St. Raphael's (Srs. of Charity); Stamford, St. Joseph's (Srs. of St. Joseph); Waterbury, St. Mary's (Srs. of St. Joseph).

Delaware — Wilmington, St. Francis (Franciscan Srs.).

District of Columbia — Georgetown (Srs. of Charity of Nazareth), Providence (Daughters of Charity).

Florida — Jacksonville, St. Vincent's (Daughters of Charity); Miami, Mercy (Srs. of St. Joseph); Miami Beach, St. Francis (Franciscan Srs.); Pensacola, Pensacola (Daughters of Charity); St. Petersburg, St. Anthony's (Franciscan Srs.); Tampa, St. Joseph's (Franciscan Srs.); West Palm Beach, St. Mary's (Franciscan Srs.).

Georgia — Athens, St. Mary's (Mission Srs. of the Sacred Heart); Atlanta, Catholic Colored Clinic (Medical Mission Srs.), St. Joseph's (Srs. of Mercy); Macon, Mercy (Srs. of Mercy); Savannah, St. Joseph's (Srs. of Mercy).

Idaho — Boise, St. Alphonsus (Srs. of the Holy Cross); Cottonwood, Our Lady of Consolation (Benedictine Srs.); Idaho Falls, Sacred Heart (Franciscan Srs.); Lewiston, St. Joseph's (Srs. of St. Joseph); Nampa, Mercy (Srs. of Mercy); Pocatello, St. Anthony's Mercy (Srs. of Mercy); Wallace, Providence (Srs. of Charity of Providence); Wendell, St. Valentine's (Benedictine Srs.).

Illinois — Alton, St. Anthony's (Franciscan Srs.), St. Joseph's (Daughters of Charity), Aurora, Mercyville (Srs. of Mercy), St. Charles (Franciscan Srs.), St. Joseph's Mercy (Srs. of Mercy); Belleville, St. Elizabeth's (Franciscan Srs.); Belvidere, St. Joseph's (Srs. of St. Joseph); Bloomington, St. Joseph's (Franciscan Srs.); Blue Island, St. Francis (Franciscan Srs.); Breese, St. Joseph's (Srs. of Mercy); Cairo, St. Mary's (Srs. of the Holy Cross); Centralia, St. Mary's (Felician Srs.); Chicago, Alexian Brothers' (Alexian Brothers), Columbus (Missionary Srs. of the Sacred Heart), Frank Cuneo (Missionary Srs. of the Sacred Heart), Holy Cross (Srs. of St. Casimir), Lewis Memorial (Srs. of Charity of Providence), Loretto (Srs. of St. Casimir), Mercy (Srs. of Mercy), Misericordia (Srs. of Mercy), Mother Cabrini Memorial (Missionary Srs. of the Sacred Heart), Municipal Isolation Hospital (managed by Poor Handmaids of Jesus Christ), St. Anne's (Poor Handmaids of Jesus Christ), St. Anthony of Padua (Franciscan Srs.), St. Bernard's (Hospitallers of St. Joseph), St. Elizabeth's (Poor Handmaids of Jesus Christ), St. George's (Hospitallers of St. Joseph), St. Joseph's (Daughters of Charity), St. Mary of Nazareth (Srs. of the Holy Family of Nazareth), St. Vincent's Maternity (Daughters of Charity); Chicago Heights, St. James (Franciscan Srs.); Danville, St. Elizabeth's (Franciscan Srs.); Decatur, St. Mary's (Franciscan Srs.), De Kalb, St. Mary's (Srs. of Mercy); East St. Louis, St. Mary's (Poor Handmaids of Jesus Christ); Effingham, St. Anthony's (Franciscan Srs.); Elgin, St. Joseph's (Franciscan Srs.); Evanston, St. Francis (Franciscan Srs.); Evergreen Park, Little Company of Mary (Srs. of the Little Company of Mary); Freeport, St. Francis (Franciscan Srs.); Galesburg, St. Mary's (Franciscan Srs.), Granite City, St. Elizabeth's (Srs. of Divine Providence); Highland, St. Joseph's (Franciscan Srs.); Jacksonville, Our Saviour's (Srs. of the Holy Cross); Joliet, St. Joseph's (Franciscan Srs.); Kankakee, St. Mary's (Servants of the Holy Heart of Mary); Kewanee, St. Francis (Franciscan Srs.); La Salle, St. Mary's (Franciscan Srs.); Lincoln, St. Clara's (Franciscan Srs.); Litchfield, St. Francis (Franciscan Srs.); Macomb, St. Francis (Franciscan Srs.); Mt. Vernon, Good Samaritan (Franciscan Srs.); Murphysboro, St. Andrew's (Franciscan Srs.); Oak Park, Oak Park (Srs. of Misericorde); Pana, Huber Memorial (Srs. of Misericorde); Peoria, St. Francis (Franciscan Srs.); Pontiac, St. James (Franciscan Srs.); Quincy, St. Mary's (Franciscan Srs.); Red Bud, St. Clement's (Srs. Adorers of the Precious Blood); Rockford, St. Anthony's (Franciscan Srs.); Rock Island, St. Anthony's (Franciscan Srs.); Springfield, St. John's (Franciscan Srs.), St. John's Sanitarium (Franciscan Srs.); Spring Valley, St. Margaret's (Srs. of St. Mary of the Presentation); Streator, St. Mary's (Franciscan Srs.); Taylorville, St. Vincent's (Srs. Adorers of the Precious Blood); Urbana,

Mercy (Servants of the Holy Heart of Mary); Waukegan, St. Therese (Miss. Srs., Servants of the Holy Ghost).

Indiana — Anderson, St. John's Hickey Memorial (Srs. of the Holy Cross); Batesville, Margaret Mary (Franciscan Srs.); Beech Grove, St. Francis (Franciscan Srs.); Dyer, Mt. Mercy Sanitarium (Srs. of Mercy); East Chicago, St. Catherine's (Poor Handmaids of Jesus Christ); Elwood, Mercy (Srs. of St. Joseph); Evansville, St. Mary's (Daughters of Charity); Fort Wayne, St. Joseph's (Poor Handmaids of Jesus Christ); Garrett, Sacred Heart (Franciscan Srs.); Gary, St. Mary's Mercy (Poor Handmaids of Jesus Christ); Hammond, Mt. Mercy Sanitarium (Srs. of Mercy); St. Margaret's (Franciscan Srs.); Indianapolis, St. Vincent's (Daughters of Charity); Kokomo, St. Joseph's Memorial (Srs. of St. Joseph); Lafayette, St. Elizabeth's (Franciscan Srs.); La Porte, Holy Family (Poor Handmaids of Jesus Christ); Logansport, St. Joseph's (Franciscan Srs.); Michigan City, St. Anthony's (Franciscan Srs.); Mishawaka, St. Joseph's (Poor Handmaids of Jesus Christ); New Albany, St. Edward's (Franciscan Srs.); Rome City, Kneipp Spring Sanitarium (Srs. of the Precious Blood); South Bend, St. Joseph's (Srs. of the Holy Cross); Terre Haute, St. Anthony's (Franciscan Srs.).

Iowa — Anamosa, Mercy (Srs. of Mercy); Burlington, Mercy (Franciscan Srs.); St. Francis (Franciscan Srs.); Carroll, St. Anthony's (Franciscan Srs.); Cedar Rapids, Mercy (Srs. of Mercy); Centerville, St. Joseph's (Srs. of Mercy); Clinton, St. Joseph's Mercy (Srs. of Mercy); Council Bluffs, Mercy (Srs. of Mercy); Cresco, St. Joseph's Mercy (Srs. of Mercy); Davenport, Mercy (Srs. of Mercy); Des Moines, Mercy (Srs. of Mercy); Dubuque, St. Joseph's Mercy (Srs. of Mercy); St. Joseph's Sanitarium (Srs. of Mercy); Estherville, Holy Family (Franciscan Srs. of the Sorrowful Mother); Fort Dodge, St. Joseph's Mercy (Srs. of Mercy); Fort Madison, Sacred Heart (Franciscan Srs.); Grinnell, St. Francis (Franciscan Srs.); Iowa City, Mercy (Srs. of Mercy); Keokuk, St. Joseph's (Franciscan Srs.); Le Mars, Sacred Heart (Franciscan Srs.); Marshallton, St. Thomas Mercy (Srs. of Mercy); Mason City, St. Joseph's Mercy (Srs. of Mercy); New Hampton, St. Joseph's (Miss Srs., Servants of the Holy Ghost); Oelwein, Mercy (Srs. of Mercy); Ottumwa, St. Joseph's (Srs. of the Holy Humility of Mary); Sioux City, St. Joseph's Mercy (Srs. of Mercy); St. Vincent's (Benedictine Srs.); Waterloo, St. Francis (Franciscan Srs.); Waverly, St. Joseph's Mercy (Srs. of Mercy).

Kansas — Colby, St. Thomas (Srs. of St. Agnes); Concordia, St. Joseph's (Srs. of St. Joseph); Dodge City, St. Anthony's (Srs. of St. Joseph); Emporia, St. Mary's (Franciscan Srs.); Fort Scott, Mercy (Srs. of Mercy); Garden City, St. Catherine's (Dominican Srs.); Great Bend, St. Rose's (Dominican Srs.); Halstead, Halstead (Srs. of St. Joseph); Hays, St. Anthony's (Srs. of St. Agnes); Hutchinson, St. Elizabeth's (Srs. of Mercy); Independence, Mercy (Srs. of Mercy); Iola, St. John's (Srs. of St. Joseph); Kansas City, Providence (Srs. of Charity of Leavenworth); St. Margaret's (Franciscan Srs.); Leavenworth, St. John's (Srs. of Charity of Leavenworth); Manhattan, St. Mary's (Srs. of St. Joseph); Parsons, Mercy (Srs. of St. Joseph); Pittsburg, Mt. Carmel (Srs. of St. Joseph); Sabetha, St. Anthony's Murdock Memorial (Srs. of St. Joseph); Salina, St. John's (Srs. of St. Joseph); Seneca, Seneca (Srs. of St. Joseph); Topeka, St. Francis (Srs. of Charity of Leavenworth); Wichita, St. Francis (Franciscan Srs. of the Sorrowful Mother); St. Joseph's (Srs. of St. Joseph); Wichita (Srs. of St. Joseph); Winfield, St. Mary's (Srs. of St. Joseph).

Kentucky — Covington, St. Elizabeth's (Franciscan Srs.); Hazard, Mt. Mary (Benedictine Srs.); Lebanon, Mary Immaculate Infirmary (Dominican Srs.); Lexington, Our Lady of the Oaks (Srs. of Charity of Nazareth); St. Joseph's (Srs. of Charity of Nazareth); London, Mary-

- mount (Srs. of Charity of Nazareth); Louisville, Mt. St. Agnes Sanatorium (Srs. of Charity of Nazareth), St. Anthony's (Franciscan Srs.), St. Joseph's Infirmary (Srs. of Charity of Nazareth), Sts. Mary and Elizabeth's (Srs. of Charity of Nazareth); Martin, Our Lady of the Way (Srs. of Divine Providence); Morganfield, Our Lady of Mercy (Srs. of Mercy); Owensboro, Our Lady of Mercy (Srs. of Mercy).
- Louisiana**—Alexandria, St. Francis Cabrini (Srs. of Charity of the Incarnate Word); Bastrop, Bastrop (managed by Felician Srs.); Baton Rouge, Our Lady of the Lake Sanitarium (Franciscan Srs.); Carville, US Marine Hospital (managed by Daughters of Charity); Lafayette, Our Lady of Lourdes (Franciscan Srs.), State Charity (managed by Daughters of Charity), Lake Charles, St. Patrick's (Srs. of Charity of the Incarnate Word), Monroe, St. Francis Sanitarium (Franciscan Srs.); New Orleans, Charity (managed by Daughters of Charity), De Paul Sanitarium (Daughters of Charity), Hotel Dieu Sisters' (Daughters of Charity), Mercy-Soniat Memorial (Srs. of Mercy), Our Lady of the Lake (Franciscan Srs.); Shreveport, Schumpert Memorial Sanitarium (Srs. of Charity of the Incarnate Word).
- Maine**—Bangor, St. Joseph's (Felician Srs.), Eagle Lake, Northern Maine (Little Franciscan Srs. of Mary); Houlton, Madigan Memorial (Srs. of Mercy); Lewiston, St. Mary's (Grey Nuns); Portland, Mercy (Srs. of Mercy), Waterville, Sisters' (Daughters of Charity).
- Maryland**—Baltimore, Bon Secours (Srs. of Bon Secours), Jenkins Memorial (Daughters of Charity), Mercy (Srs. of Mercy), Seton Institute (Daughters of Charity), St. Agnes (Daughters of Charity), St. Joseph's (Franciscan Srs.); Cumberland, Allegany (Daughters of Charity).
- Massachusetts**—Boston, Carney (Daughters of Charity), St. Elizabeth's (Franciscan Srs.), St. Margaret's (Daughters of Charity); Cambridge, Holy Ghost (Grey Nuns), Sancta Maria (Daughters of Mary of the Immaculate Conception); Fall River, St. Anne's (Dominican Srs.); Holyoke, Providence (Srs. of Providence); Lawrence, Bon Secours (Srs. of Bon Secours), Lowell, St. John's (Daughters of Charity), St. Joseph's (Grey Nuns of the Cross), Montague City, Farren Memorial (Srs. of Providence), Pittsfield, St. Luke's (Srs. of Providence); Springfield, Mercy (Srs. of Providence), Worcester, St. Vincent's (Srs. of Providence).
- Michigan**—Ann Arbor, Mercywood (Srs. of Mercy), St. Joseph's (Srs. of Mercy); Battle Creek, Leila Y. Post Montgomery (Srs. of Mercy); Bay City, Mercy (Srs. of Mercy); Cadillac, Mercy (Srs. of Mercy); Dearborn, St. Joseph's Retreat (Daughters of Charity); Detroit, Holy Cross (Franciscan Srs.), Mt. Carmel Mercy (Srs. of Mercy), Providence (Daughters of Charity), St. Joseph's Mercy (Srs. of Mercy), St. Mary's (Daughters of Charity); Dowagiac, Lee Memorial (Srs. of St. Joseph); Escanaba, St. Francis (Franciscan Srs.); Flint, St. Joseph's (Srs. of St. Joseph); Grand Rapids, St. Mary's (Srs. of Mercy); Grayling, Mercy (Srs. of Mercy); Grosse Point, Bon Secours (Srs. of Bon Secours); Hamtramck, St. Francis (Franciscan Srs.); Hancock, St. Joseph's (Srs. of St. Joseph); Jackson, Mercy (Srs. of Mercy); Kalamazoo, Borgess (Srs. of St. Joseph); Lansing, St. Lawrence (Srs. of Mercy); Manistee, Mercy (Srs. of Mercy); Marquette, St. Mary's (Franciscan Srs.); Menominee, St. Joseph's (Franciscan Srs.); Monroe, Mercy (Srs. of St. Joseph); Mt. Clemens, St. Joseph's (Srs. of Charity); Muskegon, Mercy (Srs. of Mercy); Pontiac, St. Joseph's Mercy (Srs. of Mercy); Saginaw, St. Mary's (Daughters of Charity); Wakefield, Divine Infant of Prague (Franciscan Srs. of St. Joseph).
- Minnesota**—Alexandria, Our Lady of Mercy (Franciscan Srs.); Brainerd, St. Joseph's (Benedictine Srs.); Breckenridge, St. Francis (Franciscan Srs.); Crookston, St. Vincent's (Benedictine Srs.); Crosby, Miners (Benedictine Srs.); Detroit Lakes, St. Mary's (Benedictine Srs.);

Duluth, St. Mary's (Benedictine Srs.); Graceville, Holy Trinity (Miss. Benedictine Srs.); Hibbing, Hibbing (Benedictine Srs.); Jackson, Halloran (Srs. of Charity of Our Lady of Mercy); Little Falls, St. Gabriel's (Franciscan Srs.); Mankato, St. Joseph's (Franciscan Srs. of the Sorrowful Mother); Mahanomen, St. Anthony's (Benedictine Srs.); Minneapolis, St. Mary's (Srs. of St. Joseph); Moorhead, St. Ansgar's (Franciscan Srs.); New Ulm, Loretto (Poor Handmaids of Jesus Christ); Park Rapids, St. Joseph's (Srs. of St. Joseph); Perham, St. James' (Franciscan Srs.); Rochester, St. Mary's (Franciscan Srs.); St. Cloud, St. Cloud (Benedictine Srs.); St. James, St. James (Franciscan Srs.); St. Paul, St. Joseph's (Srs. of St. Joseph); Shakopee, St. Francis (Franciscan Srs.); Wabasha, St. Elizabeth's (Franciscan Srs. of the Sorrowful Mother).

Mississippi — Biloxi, Biloxi (managed by Franciscan Srs.); Jackson, St. Dominic's (Dominican Srs.); Meridian, St. Joseph's (Franciscan Srs. of St. Joseph); Vicksburg, Mercy-Street Memorial (Srs. of Mercy).

Missouri — Boonville, St. Joseph's (Benedictine Srs.); Cape Girardeau, St. Francis (Franciscan Srs.); Hannibal, St. Elizabeth's (Franciscan Srs.); Ironton, St. Mary of the Ozarks, Arcadia Valley (Franciscan Srs.); Jefferson City, St. Mary's (Franciscan Srs.); Joplin, St. John's (Srs. of Mercy); Kansas City, St. Joseph's (Srs. of St. Joseph), St. Mary's (Franciscan Srs.), St. Vincent's Maternity (Daughters of Charity); Lemay, Mt. St. Rose Sanatorium (Franciscan Srs.); Marceline, St. Francis (Franciscan Srs.); Maryville, St. Francis (Franciscan Srs.); Monett, St. Vincent's (Vincentian Srs. of Charity); St. Charles, St. Joseph's (Franciscan Srs.); St. Joseph, St. Joseph's (Daughters of Charity); St. Louis, Alexian Brothers' (Alexian Brothers), DePaul (Daughters of Charity), Josephine Heitkamp Memorial (Srs. of Charity of the Incarnate Word), St. Ann's Maternity (Daughters of Charity), St. Anthony's (Franciscan Srs.), St. John's (Srs. of Mercy), Firmin Desloge (Franciscan Srs.), St. Mary's (Franciscan Srs.), St. Mary's Infirmary (Franciscan Srs.), St. Vincent's Sanitarium (Daughters of Charity); Springfield, St. John's (Srs. of Mercy); Washington, St. Francis (Franciscan Srs.).

Montana — Anaconda, St. Ann's (Srs. of Charity of Leavenworth); Billings, St. Vincent's (Srs. of Charity of Leavenworth); Butte, St. James' (Srs. of Charity of Leavenworth); Conrad, St. Mary's (Dominican Srs.); Deer Lodge, St. Joseph's (Srs. of Charity of Leavenworth); Fort Benton, St. Clare's (Srs. of Charity of Providence); Great Falls, Columbus (Srs. of Charity of Providence); Havre, Sacred Heart (Franciscan Srs.); Helena, St. John's (Srs. of Charity of Leavenworth); Kalispell, Kalispell (Srs. of Mercy); Lewiston, St. Joseph's (Daughters of Jesus); Miles City, Holy Rosary (Srs. of the Presentation of the B. V. M.); Missoula, St. Patrick's (Srs. of Charity of Providence); Polson, Hotel Dieu (Hospitaliers of St. Joseph); St. Ignatius, Holy Family (Srs. of Charity of Providence).

Nebraska — Alliance, St. Joseph's (Franciscan Srs.); Columbus, St. Mary's (Franciscan Srs.); Falls City, Our Lady of Perpetual Help (Srs. of Charity of Leavenworth); Grand Island, St. Francis (Franciscan Srs.); Kearney, Good Samaritan (Franciscan Srs.); Lincoln, St. Elizabeth's (Franciscan Srs.); Loup City, Sacred Heart (Franciscan Srs. of St. Joseph); Lynch, Sacred Heart (Miss. Benedictine Srs.); McCook, St. Catherine of Sienna (Dominican Srs.); Minden, Seeley Memorial-Mercy (Srs. of the Resurrection); Nebraska City, St. Mary's (Franciscan Srs.); Norfolk, Our Lady of Lourdes (Miss. Benedictine Srs.); North Platte, St. Mary's (Franciscan Srs.); Omaha, St. Joseph's-Creighton Memorial (Franciscan Srs.), St. Catherine's (Srs. of Mercy); Osceola, St. Francis (Bernardine Srs.); Osmond, St. Joseph's (Srs. of St. Casimir); Scottsbluff, St. Mary's (Franciscan Srs.); Spalding, St.

John Sullivan Memorial (Dominican Srs.); West Point, St. Joseph's (Franciscan Srs.).

Nevada—Henderson, St. Rose of Lima (Dominican Srs.); Reno, St. Mary's (Dominican Srs.).

New Hampshire—Berlin, St. Louis (Grey Nuns); Manchester, Notre Dame de Lourdes (Grey Nuns), Sacred Heart (Srs. of Mercy); Nashua, St. Joseph's (Grey Nuns).

New Jersey—Camden, Our Lady of Lourdes (Franciscan Srs.); Elizabeth, Alexian Brothers' (Alexian Brothers), St. Elizabeth's (Srs. of Charity); Hoboken, St. Mary's (Franciscan Srs.); Jersey City, St. Francis (Franciscan Srs.); Montclair, St. Vincent's (Srs. of Charity); Morristown, All Souls (Srs. of Charity); Newark, St. James (Conventual Franciscan Srs.), St. Michael's (Franciscan Srs.); New Brunswick, St. Peter's (Grey Nuns); Orange, St. Mary's (Conventual Franciscan Srs.); Passaic, St. Mary's (Srs. of Charity); Paterson, St. Joseph's (Srs. of Charity); Teaneck, Holy Name (Srs. of St. Joseph of Newark); Trenton, St. Francis (Franciscan Srs.).

New Mexico—Albuquerque, Nazarette Sanatorium (Dominican Srs.), St. Joseph's (Srs. of Charity); Artesia, Artesia-Municipal (Srs., Adorers of the Precious Blood); Carlsbad, St. Francis Xavier (Srs., Adorers of the Precious Blood); Clayton, St. Joseph's (Srs. of the Holy Family of Nazareth); Gallup, St. Mary's (Franciscan Srs.); Las Vegas, St. Anthony's (Srs. of Charity of Leavenworth); Roswell, St. Mary's (Franciscan Srs. of the Sorrowful Mother); Santa Fe, St. Vincent's (Srs. of Charity); Taos, Holy Cross (Srs. of the Holy Family of Nazareth).

New York—Albany, Anthony N. Brady Maternity (Daughters of Charity), St. Peter's (Srs. of Mercy); Amsterdam, St. Mary's (Srs. of St. Joseph), Auburn, Mercy (Conventual Franciscan Srs.); Batavia, St. Jerome's (Srs. of Mercy); Binghamton, Our Lady of Lourdes Memorial (Daughters of Charity); Brooklyn, Holy Family (Srs. of Charity), St. Catherine's (Dominican Srs.), St. Catherine's Maternity (Dominican Srs.), St. Charles (Daughters of Wisdom), St. Mary's (Franciscan Srs.), St. Peter's (Franciscan Srs.); Buffalo, Buffalo (Daughters of Charity), Emergency (Daughters of Charity), Mercy (Srs. of Mercy), St. Francis (Franciscan Srs.), St. Mary's Infant (Daughters of Charity); Elmira, St. Joseph's (Srs. of St. Joseph); Far Rockaway, St. Joseph's (Srs. of St. Joseph); Gabriels, Sanatorium Gabriels (Srs. of Mercy); Harrison, St. Vincent's Retreat (Srs. of Charity); Hornell, St. James Mercy (managed by Srs. of Mercy); Jamaica, Mary Immaculate (Dominican Srs.); Kingston, Our Lady of Victory Sanitarium (Benedictine Srs.); Lackawanna, Our Lady of Victory (Srs. of St. Joseph); Long Island City, St. John's (Srs. of St. Joseph); New York City, Columbus (Missionary Srs. of the Sacred Heart), Frances Shervier (Franciscan Srs.), French (managed by Marianite Srs. of the Holy Cross), Misericordia (Srs. of Misericorde), Mother Cabrini Memorial (Missionary Srs. of the Sacred Heart), St. Ann's Maternity (managed by Srs. of Charity), St. Clare's (Franciscan Srs.), St. Elizabeth of Hungary (Franciscan Srs.), St. Francis (Franciscan Srs.), St. Joseph's (Franciscan Srs.), St. Vincent's (Srs. of Charity), Seton (Srs. of Charity); Niagara Falls, Mt. St. Mary's (Franciscan Srs.); Ogdensburg, A. Barton Hepburn (managed by Grey Nuns of the Sacred Heart), St. John's (managed by Grey Nuns of the Sacred Heart); Olean, St. Francis (Franciscan Srs.); Plattsburg, Champlain Valley (managed by Grey Nuns of the Sacred Heart); Port Jefferson, St. Charles (Daughters of Wisdom); Port Jervis, St. Francis (Conventual Franciscan Srs.); Poughkeepsie, St. Francis (Conventual Franciscan Srs.); Rochester, St. Mary's (Daughters of Charity); Rockville Center, Mercy (Srs. of the Infant Jesus); Saranac Lake, St. Mary of the Lake (Srs. of Mercy); Schenectady, St. Clare's

- (Franciscan Srs.); Suffern, Good Samaritan (Srs. of Charity); Syracuse, St. Joseph's (Conventual Franciscan Srs.), St. Mary's Maternity (Daughters of Charity); Troy, St. Joseph's Maternity (Srs. of St. Joseph), Troy (Daughters of Charity); Tupper Lake, Mercy (Srs. of Mercy); Utica, St. Elizabeth's (Conventual Franciscan Srs.); Warwick, St. Anthony's (Franciscan Srs.); Watertown, Mercy (Srs. of Mercy); West New Brighton, St. Vincent's (Srs. of Charity); White Plains, St. Agnes (Conventual Franciscan Srs.); Woodhaven, St. Anthony's (Franciscan Srs.); Yonkers, St. Joseph's (Srs. of Charity).
- North Carolina** — Asheville, St. Joseph's (Srs. of Mercy); Charlotte, Mercy (Srs. of Mercy); Greensboro, St. Leo's (Daughters of Charity); New Bern, St. Luke's (Srs. of St. Joseph of Newark); Southern Pines, St. Joseph of the Pines (Franciscan Srs.).
- North Dakota** — Bismark, St. Alexius (Benedictine Srs.); Bottineau, St. Andrew's (Srs. of St. Mary of the Presentation); Carrington, Carrington (Srs. of the Presentation of the B. V. M.); Crosby, St. Luke's (Benedictine Srs.); Devil's Lake, Mercy (Srs. of Mercy); Dickinson, St. Joseph's (Srs. of Mercy of the Holy Cross); Drayton, St. Elizabeth's (Franciscan Srs.); Fargo, St. John's (Srs. of St. Joseph); Grand Forks, St. Michael's (Srs. of St. Joseph); Harvey, St. Aloisius (Srs. of St. Mary of the Presentation); Jamestown, Trinity (Srs. of St. Joseph); Langdon, Mercy (Srs. of Mercy); Minot, St. Joseph's (Franciscan Srs.); New Rockford, City (Srs. of the Presentation of the B. V. M.); Oakes, Mercy (Srs. of Mercy); Rolla, Community (managed by Srs. of St. Mary of the Presentation); Valley City, Mercy (Srs. of Mercy); Wahpeton, St. Mary's (Franciscan Srs.); Willistown, Mercy (Srs. of Mercy).
- Ohio** — Akron, St. Thomas (Srs. of Charity of St. Augustine); Canton, Mercy (Srs. of Charity of St. Augustine); Cincinnati, Good Samaritan (Srs. of Charity), St. Francis (Franciscan Srs.), St. Joseph's Maternity (Srs. of Charity), St. Mary's (Franciscan Srs.); Cleveland, Marymount (Srs. of St. Joseph), St. Alexis (Franciscan Srs.), St. Ann's Maternity (Srs. of Charity of St. Augustine), St. John's (Srs. of Charity of St. Augustine), St. Vincent's Charity (Srs. of Charity of St. Augustine); Columbus, Mt. Carmel (Srs. of the Holy Cross), St. Ann's Maternity (Franciscan Srs.), St. Anthony's (Franciscan Srs.), St. Francis (Franciscan Srs.); Dayton, Good Samaritan (Srs. of Charity), St. Elizabeth's (Franciscan Srs.); Hamilton, Mercy (Srs. of Mercy), Butler Sanitarium (Srs. of Mercy); Kenton, San Antonio (Srs. of Charity); Lima, St. Rita's (Srs. of Mercy); Lorain, St. Joseph's (Srs. of the Holy Humility of Mary); Mariemont, Our Lady of Mercy (Srs. of Mercy); Mt. Vernon, Mercy (Srs. of Charity of Nazareth); Portsmouth, Mercy (Franciscan Srs.); Sandusky, Providence (Franciscan Srs.); Steubenville, Gill Memorial (Franciscan Srs.); Tiffin, Mercy (Srs. of Mercy); Toledo, Mercy (Srs. of Mercy), St. Vincent's (Grey Nuns); Warren, St. Joseph's Riverside (Srs. of the Holy Humility of Mary); Youngstown, St. Elizabeth's (Srs. of the Holy Humility of Mary); Zanesville, Good Samaritan (Franciscan Srs.).
- Oklahoma** — Blackwell, Blackwell (Felician Srs.), Sisters' (Felician Srs.); Enid, St. Mary's (Srs. Adorers of the Precious Blood); Guthrie, Benedictine Heights (Benedictine Srs.); Holdenville, St. Francis (Felician Srs.); McAlester, St. Mary's (Srs. of Charity of the Incarnate Word); Oklahoma City, Mercy (Srs. of Mercy), St. Anthony's (Franciscan Srs.); Ponca City, Ponca City (Srs. of St. Joseph); Seminole, St. Joseph's (Felician Srs.); Stillwater, Stillwater Municipal (Srs. Adorers of the Precious Blood); Tulsa, St. John's (Franciscan Srs. of the Sorrowful Mother).
- Oregon** — Astoria, St. Mary's (Srs. of Charity of Providence); Baker, St. Elizabeth's (Franciscan Srs.); Bend, St. Charles (Srs. of St. Joseph);

Coos Bay, McAuley (Srs. of Mercy); Eugene, Sacred Heart (Srs. of St. Joseph of Newark); La Grande, St. Joseph's (Franciscan Srs.); Medford, Sacred Heart (Srs. of Charity of Providence); Ontario, Holy Rosary (Dominican Srs.); Pendleton, St. Anthony's (Franciscan Srs.); Providence (Srs. of Charity of Providence), Our Lady of Providence (Srs. of Charity of Providence), St. Vincent's (Srs. of Charity of Providence); Roseburg, Mercy (Srs. of Mercy).

Pennsylvania — Allentown, Sacred Heart (Mission Srs. of the Most Sacred Heart); Altoona, Mercy (Srs. of the Holy Family of Nazareth); Beaver Falls, Providence (Srs. of Charity); Braddock, Braddock (Srs. of Divine Providence); Carbondale, St. Joseph's (Srs., Servants of the Immaculate Heart of Mary); Darby, Fitzgerald Mercy (Srs. of Mercy); Du Bois, Du Bois (Srs. of Mercy); Erie, St. Vincent's (managed by Srs. of St. Joseph), Hazleton, St. Joseph's (Franciscan Srs.); Johnstown, Mercy (Srs. of Mercy); Lancaster, St. Joseph's (Franciscan Srs.); Limeport, Sacred Heart Sanatorium (Mission Srs. of the Most Sacred Heart); McKees Rocks, Ohio Valley (managed by Srs. of the Holy Family of Nazareth); Meadville, Spencer (Srs. of St. Joseph); New Castle, New Castle (Franciscan Srs.); Norristown, Sacred Heart (Mission Srs. of the Most Sacred Heart); Philadelphia, Columbus (Missionary Srs. of the Sacred Heart), Misericordia (Srs. of Mercy), Nazareth (Srs. of the Holy Family of Nazareth), St. Agnes (Franciscan Srs.), St. Joseph's (Daughters of Charity), St. Mary's (Franciscan Srs.), St. Vincent's (Daughters of Charity), Pittsburgh, Mercy (Srs. of Mercy), Pittsburgh (managed by Srs. of Charity), Roseha Foundling and Maternity (Srs. of Charity), St. Francis (managed by Franciscan Srs.), St. John's (managed by Srs. of Divine Providence), St. Joseph's (Srs. of St. Joseph); Pottsville, Good Samaritan (Mission Srs. of the Most Sacred Heart); Reading, St. Joseph's (Franciscan Srs.); St. Mary's, Andrew Kaul Memorial (Benedictine Srs.); Scranton, Mater Misericordiae (Srs. of Mercy), Mercy (Srs. of Mercy), St. Joseph's Maternity (Srs., Servants of the Immaculate Heart of Mary); Wilkes Barre, Mercy (Srs. of Mercy).

Rhode Island — Providence, St. Joseph's (Franciscan Srs.).

South Carolina — Charleston, St. Francis Xavier Infirmary (Srs. of Our Lady of Mercy); Columbia, Providence (Srs. of Charity of St. Augustine); Dillon, St. Eugene (Franciscan Srs.); Greenville, St. Francis (Franciscan Srs.); Rock Hill, St. Philip's (Franciscan Srs.); York, Divine Saviour (Srs. of Charity of St. Augustine).

South Dakota — Aberdeen, St. Luke's (Srs. of the Presentation of the B. V. M.); Deadwood, St. Joseph's (Benedictine Srs.); Gregory, Mother of Grace (Benedictine Srs.); Hot Springs, Our Lady of Lourdes (Benedictine Srs.); Hoven, Holy Infant (Bernadine Srs.); Huron, St. John's (Franciscan Srs.); Milbank, St. Bernard's Providence (Daughters of St. Mary of Providence); Mitchell, St. Joseph's (Srs. of the Presentation of the B. V. M.); Parkston, St. Benedict's (Benedictine Srs.); Pierre, St. Mary's (Benedictine Srs.); Rapid City, St. John McNamara (Benedictine Srs.); Sioux Falls, McKennan (Srs. of the Presentation of the B. V. M.); Sisseton, Tekakwitha (Srs. of the Divine Saviour); Yankton, Sacred Heart (Benedictine Srs.).

Tennessee — Humbolt, St. Mary's (Srs. of Notre Dame); Knoxville, St. Mary's Memorial (Srs. of Mercy); Memphis, St. Joseph's (Franciscan Srs.); Nashville, St. Thomas (Daughters of Charity).

Texas — Abilene, St. Anne's (Srs. of Divine Providence); Amarillo, St. Anthony's (Srs. of Charity of the Incarnate Word); Austin, Holy Cross (Franciscan Miss. Srs. of the Immaculate Conception), Seton (Daughters of Charity); Beaumont, Hotel Dieu (Srs. of Charity of the Incarnate Word), St. Therese (Srs. of Charity of the Incarnate Word); Brenham, St. Francis (Franciscan Srs.); Brownsville, Mercy (Srs. of Mercy);

Bryan, St. Joseph's (Franciscan Srs.); Cameron, St. Edward's-Rischer Memorial (Srs. of Charity of the Incarnate Word); Corpus Christi, Spohn (Srs. of Charity of the Incarnate Word); Cuero, Burns (Srs. of the Incarnate Word and Bl. Sacrament); Dalhart, Loretto (Srs. of the Holy Family of Nazareth); Dallas, St. Paul (Daughters of Charity); Denison, Madonna (Srs. of Divine Providence); El Paso, Hotel Dieu (Daughters of Charity); St. Joseph's Sanatorium (Srs. of St. Joseph); Fort Worth, St. Joseph's (Srs. of Charity of the Incarnate Word); Galveston, St. Mary's Infirmary (Srs. of Charity of the Incarnate Word); Houston, St. Elizabeth's (Franciscan Miss. Srs. of the Immaculate Conception), St. Joseph's Infirmary (Srs. of Charity of the Incarnate Word); Laredo, Mercy (Srs. of Mercy); Liberty, Mercy (Franciscan Srs.); Lubbock, St. Mary of the Plains (Srs. of St. Joseph); Marshall, Texas and Pacific (managed by Srs. of Charity of the Incarnate Word); Mineral Wells, Nazareth (Srs. of the Holy Family of Nazareth); Paris, St. Joseph's (Srs. of Charity of the Incarnate Word); Port Arthur, St. Mary's Gates Memorial (Srs. of Charity of the Incarnate Word); Refugio, Refugio County (Franciscan Srs.); San Angelo, St. John's (Srs. of Charity of the Incarnate Word); San Antonio, Santa Rosa (Srs. of Charity of the Incarnate Word); Sherman, St. Vincent's (Daughters of Charity); Slaton, Mercy (Srs. of Mercy); Temple, Santa Fe (managed by Srs. of Charity of the Incarnate Word); Tyler, Mother Frances (Srs. of the Holy Family of Nazareth); Vernon, Christ the King (Srs. of the Holy Family of Nazareth); Waco, Providence (Daughters of Charity); Wellington, St. Joseph's (Dominican Srs.); Wichita Falls, Bethania (Srs. of the Holy Family of Nazareth); Yoakum, Huth Memorial (Srs. of the Incarnate Word of the Bl. Sacrament); Yorktown, Yorktown Memorial (Felician Srs.).

Utah — Ogden, St. Benedict's (Benedictine Srs.); Salt Lake City, Holy Cross (Srs. of the Holy Cross).

Vermont — Burlington, Bishop De Goesbriand (Hospitallers of St. Joseph), St. Johnsbury, St. Johnsbury (Srs. of Charity of Providence); Winooski, Fanny Allen (Hospitallers of St. Joseph).

Virginia — Norfolk, De Paul (Daughters of Charity); Portsmouth, Maryview (Daughters of Wisdom).

Washington — Aberdeen, St. Joseph's (Dominican Srs.); Bellingham, St. Joseph's (Srs. of St. Joseph of Newark); Chehalis, St. Helen's (Dominican Srs.); Chewelah, St. Joseph's (Dominican Srs.); Colfax, St. Ignatius (Srs. of Charity of Providence); Colville, Mt. Carmel (Dominican Srs.); Everett, Providence (Srs. of Charity of Providence), Longview, St. John's Memorial (Srs. of St. Joseph of Newark); Olympia, St. Peter's (Srs. of Charity of Providence); Pasco, Our Lady of Lourdes (Srs. of St. Joseph); Port Townsend, St. John's (Srs. of Charity of Providence); Seattle, Columbus (Missionary Srs. of the Sacred Heart), Providence (Srs. of Charity of Providence); Spokane, Sacred Heart (Srs. of Charity of Providence); Tacoma, St. Joseph's (Franciscan Srs.); Tonasket, St. Martin's (Dominican Srs.); Vancouver, St. Joseph's (Srs. of Charity of Providence); Walla Walla, St. Mary's (Srs. of Charity of Providence); Wenatchee, St. Anthony's (Srs. of St. Joseph of Newark); Yakima, St. Elizabeth's (Srs. of Charity of Providence).

West Virginia — Buckhannon, St. Joseph's (Pallotine Srs.); Charleston, St. Francis (Srs. of St. Joseph); Clarksburg, St. Mary's (Srs. of St. Joseph); Huntington, St. Mary's (Pallotine Srs.); Parkersburg, St. Joseph's (Srs. of St. Joseph); Richwood, Sacred Heart (Pallotine Srs.); Wheeling, Wheeling (Srs. of St. Joseph).

Wisconsin — Antigo, Langlade County Memorial (Hospitallers of St. Joseph); Appleton, St. Elizabeth's (Franciscan Srs.); Arcadia, St. Joseph's (Franciscan Srs.); Ashland, St. Joseph's (Poor Handmaids of Jesus Christ); Baraboo, St. Mary's Ringling (Franciscan Srs.); Beaver

Dam, St. Joseph's (Franciscan Srs.); Chippewa Falls, St. Joseph's (Franciscan Srs.); Columbus, St. Mary's (Srs. of the Divine Saviour); Dodgeville, St. Joseph's (Franciscan Srs.); Eau Claire, Sacred Heart of Jesus (Franciscan Srs.); Fond du Lac, St. Agnes (Srs. of St. Agnes); Green Bay, St. Mary's (Srs. of Misericorde), St. Vincent's (Franciscan Srs.); Hartford, St. Joseph's (Hospitaliers of St. Joseph); Janesville, Mercy (Srs. of Mercy); Kenosha, St. Catherine's Memorial (Dominican Srs.); Keshena, St. Joseph's Indian (managed by Franciscan Srs.); La Crosse, St. Francis (Franciscan Srs.); Ladysmith, St. Mary's (Servants of Mary); Madison, St. Mary's (Franciscan Srs.); Manitowoc, Holy Family (Franciscan Srs.); Marshfield, St. Joseph's (Franciscan Srs. of the Sorrowful Mother); Merrill, Holy Cross (Srs. of Mercy of the Holy Cross); Milwaukee, Misericordia (Srs. of Misericorde), Ozanam (Franciscan Srs. of St. Joseph), Sacred Heart Sanitarium (Franciscan Srs.), St. Anthony's (Franciscan Srs.), St. Joseph's (Franciscan Srs.), St. Mary's (Daughters of Charity), St. Mary's Hill Sanitarium (Franciscan Srs.), St. Michael's (Franciscan Srs.); Monroe, St. Clare's (Srs. of St. Agnes); New London, Community Hospital (Hospitaliers of St. Joseph); Oshkosh, Alexian Brothers' (Alexian Brothers), Mercy (Franciscan Srs. of the Sorrowful Mother); Portage, St. Saviour's (Srs. of the Divine Saviour); Port Washington, St. Alphonsus (Franciscan Srs. of the Sorrowful Mother); Racine, St. Mary's (Franciscan Srs.); Rhinelander, St. Mary's (Franciscan Srs. of the Sorrowful Mother); Rice Lake, St. Joseph's (Franciscan Srs.); Sheboygan, St. Nicholas (Franciscan Srs.); Sparta, St. Mary's (Franciscan Srs.); Stevens Point, River Pines Sanatorium (Franciscan Srs. of St. Joseph), St. Michael's (Franciscan Srs. of the Sorrowful Mother); Superior, St. Francis (Poor Handmaids of Jesus Christ), St. Joseph's (Srs. of St. Joseph), St. Mary's (Poor Handmaids of Jesus Christ); Tomahawk, Sacred Heart (Franciscan Srs. of the Sorrowful Mother); Watertown, St. Mary's (Servants of the Holy Ghost); Wausau, St. Mary's (Srs. of the Divine Saviour); West Bend, St. Joseph's (Srs. of the Divine Saviour).

THE NATIONAL FOUNDATION FOR INFANTILE PARALYSIS

The 1949 March of Dimes, January 14-31, marked the eleventh anniversary of the National Foundation for Infantile Paralysis, a non-profit organization supported solely through its annual appeal. Fifty percent of the contributions to the March of Dimes goes to the Foundation's chapters, serving every county in the nation, to assist poliomyelitis patients and for epidemic aid. The other 50 percent is used by the Foundation's headquarters for research, education and emergency aid.

The National Foundation has aided some 110,000 infantile paralysis patients. During 1948 it was called upon to face one of the greatest crises in its history. Professional personnel, increased hospital facilities, technical equipment, millions of dollars in emergency epidemic aid were desperately needed. Thanks to contributions to previous March of Dimes appeals, the response was prompt and adequate. But the cost was enormous: about \$14,000,000 for care and treatment last year alone.

The National Foundation underwrites vast scientific studies aimed at seeking a means of prevention and cure of the disease. Recognizing also the need to reinforce the army of professional workers in treatment of polio, the Foundation provided for education projects as far back as 1942. As of October 31, 1948, close to 2,000 scholarships and fellowships had been awarded in such specialties as: virology, orthopedics, pediatrics, neurology, physical medicine, epidemiology, orthopedic nursing, physical therapy, and ancillary groups.

The National Foundation's headquarters are at 120 Broadway, New York 5, N. Y. Basil O'Connor is president.

CATHOLIC WORK AMONG THE BLIND

Catholic Pioneers in the Field — The example of Christ has ever inspired the Catholic Church to comfort and aid the afflicted. To the blind the Church has always accorded consolation and urged the faithful to assist them in a material manner. Thus, in 1784, Valentin Haüy (1745-1822), a Catholic, started the system of education of the blind as a class. It was the beginning of a movement that has brought the establishment, in all civilized

countries, of institutions of learning and industrial training for the blind.

Louis Braille (1809-1852), also a Catholic, is well known as the originator of the raised-point printing which bears his name. Blind himself from his third year, Braille realized the inadequacy of the system of raised printing then in use, and introduced a six-point printing which was simple and easy to learn and which was basically the same as the system used today.

WORK IN THE UNITED STATES

(Rev. T. J. Carroll, *Catholic Guild for the Blind*, 49 Franklin St., Boston 10, Mass.)

Since blindness affects almost every area of human activity and visits a cross-section of humanity, coming at any time across the span of years from birth itself to the last hours of life, Catholic work for the blind cannot be circumscribed within any small area nor outlined in a single article.

The hospital chaplain who counsels the parents of the blind new-born child, the priest in whose congregation there is a blind man, the pastor who brings the sacraments to the aged blind shut-in, the St. Vincent de Paul worker who finds decent employment for a blind person, the Legion of Mary member who reads to a blind student, the parishioner who transcribes a work into Braille, the Catholic hospital that includes among its patients a blind person physically or mentally sick — each of these is doing Catholic work among the blind. In activities of this sort the Church stands second to none.

In the field of organized work among the blind, however, Catholic work is surprisingly limited. Thus, in the education of blind children, out of a total of 61 residential schools for the blind in the United States only 3 are Catholic. These (the Lavelle School in New York City, conducted by the Sisters of St. Dominic, and St. Joseph's School in Jersey City and St. Mary's Institute in Lansdale, Pa., both conducted by the Sisters of St. Joseph of Newark) do a vallant work in the field of Catholic education, but their total combined enrollment is only 99, a small percentage indeed of the approximately 6,000 blind children enrolled in the non-sectarian schools in this country.

Also in the field of education is the "sight-saving" class. Instituted for the prevention of blindness, these classes are to be found in the public school systems of 35 states, yet in the Catholic school system they are almost non-existent, and Catholic textbooks in the large print used for sight-saving classes are extremely rare.

As for the adult blind, a survey of organized Catholic work requires some analysis of the things that are lost or diminished as a result of blindness. They are: mobility, communicative power, techniques of daily living, economic security, confidence in other senses, visual appreciation of beauty, leisure-time activity and recreation, physical exercise, self-confidence, self-assurance, self-esteem, social adequacy, total personality organization.

Approach to work for the blind can be of two kinds: the one seeking to achieve reconciliation to these losses; the other seeking the restoration, at least in part, of the things lost. In fact, the best and most complete Catholic work for the blind will strive for a combination of both,

to effect the complete adjustment of the individual to the different life that is his as a blind person, to develop in him the fullness of a Catholic personality.

Organizations working with older blind persons must, as a rule, confine themselves to the reconciliation rather than the restoration approach, to physical care in homes for the aged blind. First among these is St. Joseph's Home for the Blind in Jersey City, established in 1890. Other Catholic residences for blind persons are Anthonian Hall (for women) in Brooklyn, the Catholic Center for the Blind (a boarding home for blind working girls) in New York City, and the newer St. Raphael's Hall (for aged blind women) in Newton, Mass., established by Boston's Catholic Guild for the Blind.

Included in the restoration activity is restoration in the communicative field, the substitution of Braille reading and writing for print and script. Braille transcription is done by many Catholic volunteer groups, notably by the International Federated Catholic Alumnae. The one great Catholic center for the publication of Braille is the Xavier Society for the Blind* (136 W. 97th St., New York 2), a national organization established by the late Rev. Joseph Stadelman, S. J., to distribute Catholic reading matter to the 25 or 30 percent of the nation's blind who are Braille readers. Under its present director, Rev. John Klocke, S. J., the Society has started into the field of "Talking Books" (books recorded especially for the blind). The only Catholic magazine regularly reprinted in Braille is the "Catholic Digest," issued monthly since 1940.

Also in the area of restoration, this time in the field of mobility, is the guide dog, which can be of great assistance to some of the less than 15 percent of blind persons who can use them. Many of these dogs have been provided to young men and women by the Catholic Youth Organization of Chicago.

Increasingly throughout the United States various retreat organizations have taken up the work of special retreats for the blind, out of which it appears that a new phase of Catholic work in this field is in the process of development.

In 1936 in Boston, as an outgrowth of retreat work for the blind, the late Cardinal O'Connell established under the direction of Rev. John J. Connolly the first Catholic Guild for the Blind. The Guild program has since spread to the dioceses of Hartford (244 Main St.), Buffalo (6 Broadway), Brooklyn (191 Joralemon St.) and Pittsburgh (1250 Liverpool St.). It is expected that the work will spread to other dioceses in the near future.

The projected program of the Catholic Guilds for the Blind covers the whole area of work for the blind but may be adapted to the needs of the particular diocese. The Guild program calls for specialization first of all in the fields of religious instruction, spiritual counseling and retreats. While general charitable organizations may aid in economic security and in general family problems, there is, nevertheless, a very real need for specifically Catholic activity in the whole work of rehabilitation, so intimately conjoined with total personality development and thus with the immortal salvation of the estimated 250,000 blind persons in the United States.

The activity of the Guilds (either at present or in their future plans) begins at the cradle and ends at the grave. It includes care of the blind baby through guidance of his parents, through direct material aid when necessary, through planning for the child's recreation and pre-

*This Society's official publication, the "Catholic Review", is published quarterly in Braille grade two. In addition to numerous other works, the Society puts out the Catholic Bible, the "Imitation of Christ," Catholic prayer books, and the Baltimore Catechism for elementary schools.

school education, and for the finding of his proper place in the family circle. The program, recognizing the necessity of specialized instruction for children totally or partially blind, makes arrangements for religious textbooks in Braille and Talking Books, conducts special school retreats, interests itself in the work of sight-saving and prevention of blindness, aids the child materially as well as spiritually during his school years. The Guild idea, striving to obtain for the Catholic blind student the opportunities that are available to others, seeks admission for the qualified blind student to Catholic colleges and, when necessary, aids by scholarship grants, as well as by supplying reading material and volunteer readers.

For those seeking employment, the Guild enters into the specialized fields of psychological evaluation, employment counseling, and professional job placement. In order to meet the needs of thousands of adults who are annually losing their sight, the program seeks to foster understanding in the community by constant public education; it aims to supply for the loss of mobility by orientation training, by supplying canes, by the use of volunteer guides and drivers, and by arranging for guide dogs where indicated; it hopes to make up in part for the loss of communicative power by supplying Braille and Talking Book material, by friendly visitors, and by readers. It substitutes for the loss of techniques of daily living by proper training of the individual and by the use of volunteers to aid with household tasks. It aids in overcoming the loss of economic security by its job placement program, by use of community resources, and by direct material aid. It would overcome the loss of confidence in the other senses by counseling and training the individual to realize the latent powers of these senses to convey objective truth. It endeavors to make up for the loss of visual appreciation of beauty by making available what is pleasing to the other senses, as, for example, musical concerts, and by furnishing musical instruments. It attempts to aid in leisure-time activity and physical exercise by its own recreational program, including special outings, by the service of volunteer guides and companions and by supplying games and craftwork in the home. It seeks to reestablish self-confidence, self-esteem, and a sense of social adequacy by educating the individual himself and the community as a whole to his potentialities. Above all, it strives to restore total personality organization by personal training in the ways of Catholic living, by using every means at the Church's command to increase the Christ-life of the individual and to enable him to see all things in the light of God's plan.

For the number who are additionally handicapped, whether physically or mentally, from sickness or from old age, the Guilds envision a program including proper institutional care and understanding guidance.

With all this program there is constantly in mind the use of every spiritual and medical means so that, where it is possible, sight may be restored, providing to this end the clinic, hospital, or medical care that is needed.

Up to now this remains, of necessity, in part a paper program. Its full realization depends on expansion and development of the present Guilds for the Blind.

Non-Sectarian National Organizations — Mention should here be made of two national organizations that have done outstanding work in the field of the education of the blind. Catholic educators and social workers among the blind have prof-

ited greatly from the assistance given by both groups.

The American Foundation for the Blind in New York City collects and disseminates information regarding all phases of work, promotes state and federal legislation in behalf of

those without sight and, finally, arranges for the establishment of needed agencies throughout the country.

The National Society for the Prevention of Blindness with headquarters in New York City has for its objects: (1) to endeavor to ascer-

tain all causes which may result in blindness or impaired vision; (2) to advocate measures which shall lead to the elimination of such causes; and (3) to disseminate knowledge concerning all matters which pertain to the care and proper use of the eyes.

CATHOLIC WORK AMONG THE DEAF

From earliest times the social and educational status of persons born without hearing or who lost their hearing before the establishment of speech has been a source of controversy. The attitude of the Catholic Church toward the spiritual status of these people has at times been misrepresented. A number of erroneous statements on the early Church's position are ascribed to St. Augustine (354-430), giving the impression that the famous Doctor denied that deaf-mutes could be taught, even denied them the possibility of salvation. Catholic commentators have shown that these statements are based on a misinterpretation, and that St. Augustine merely pointed out the *difficulty* in the way of religious instruction to the deaf.

Another error of history places the first instance of a deaf-mute being allowed to receive Holy Communion in 1604 when St. Francis de Sales is said to have instructed a deaf youth in the doctrines of the Church and admitted him to the sacraments. The Rev. Stephen Klopfer cites Apostolic Canon 34 (the second Council of Carthage, A. D. 253), which provides that those who cannot speak for themselves may, upon the testimony of others, be baptized or admitted to the Sacrament of Penance. According to this writer, Canon 12 of the First Council of Orange, France (A. D. 441), makes the same provision for the mute, with the amplification that the sacraments be administered also when the mute person requests the same in signs. It is also shown that Pope Leo I (440-

461) in his 89th Letter confirms the practice—already traditional—of admitting the mute to the sacraments.

A 16th century Spanish Benedictine, Pedro Ponce de Leon, is credited with being the first teacher of the deaf. Beyond the fact that he successfully taught several who were deaf from birth, little is known of his work. Nevertheless, historians claim that the importance of his accomplishments can hardly be overestimated.

In 1620 Juan Pablo Bonet published in Madrid what may be the earliest textbook on teaching speech to the deaf. Present-day authorities acknowledge his amazing grasp of the fundamentals.

The "Apostle of the Deaf," Abbe Charles Michael de l'Epee (1712-1789), was the first to establish a school for the deaf and the first to teach the deaf children of the poor. To start with, he used the manual alphabet, signs and writing. Later, having read Bonet's book on the teaching of speech to the deaf, de l'Epee undertook the development of speech in his pupils with considerable success. However, his charges soon increased in such numbers that he could no longer cope with this laborious instruction and assistants could not be trained fast enough. So he returned to the manual alphabet and his system of signs.

The Abbe de l'Epee eventually trained a number of teachers in his methods, which were assailed by other teachers, especially Heinicke of Germany whose speech work had gained attention. It should

be recorded, however, that de l'Epee never took a stand against the teaching of speech to the deaf. His use of the sign language was a matter of expediency. De Land says his preoccupation with the religious needs of his pupils was what made him impatient with the slower speech methods.

In 1790, the Abbe Sicard, trained by de l'Epee, came to Paris to carry on the latter's work. Sicard made no attempt to teach speech, and the manual method acquired a firm foothold in France. In Germany, meanwhile, oralism was becoming entrenched. Thomas Braidwood and his successors kept the oral method alive in England and Scotland.

In America, Francis Green, who had sent his son to Braidwood in 1780, published the first book by an American on the subject of the education of the deaf. Later Green transferred his interest to the Abbe de l'Epee and the Abbe Sicard. In 1807, the Rev. John Stanford gathered a small class of deaf in New York City. Ten years later this had become the New York Institution for the Deaf.

One of the most colorful figures in the American education of the deaf, Thomas Gallaudet, experimented in teaching a little deaf girl. Learning of the Abbe Sicard's work, he visited Paris in 1815 to study his methods. He brought back to America a deaf teacher of Sicard's school, Laurent Clerc, with whom he established in 1817, in Hartford, Connecticut, the American Asylum for the deaf. The sign language was the method of instruction. Religious training was probably given in the Protestant faith, for Gallaudet was a minister and no record has been discovered of Clerc's having done any Catholic teaching.

Statistics — In the United States today there are about 100,000 congenitally deaf persons. According to the "American Annals of the deaf" for January, 1948, there are 18,316 children enrolled in 204 schools for

the deaf. Eleven of these schools are under Catholic management, and show an enrollment of 1,338. Catholic deaf children throughout the country are said to number some 4,000.

The beginning of Catholic work for the deaf in the United States goes back to Bishop Rosati and the Sisters of St. Joseph, who in 1837 founded the first Catholic school for the deaf at Carondelet; it was later transferred to St. Louis, Mo.

Catholic work in this field has seen sporadic growth in America. In 1907, organization of missionaries and educators took form under the title, "Catholic Deaf-Mute Conference," with a department established in the National Catholic Educational Association. This name was later changed to "Catholic Deaf Education Section." Since 1907 some 25 local centers have been established for the religious care of the adult deaf and a number of seminaries have opened classes in the sign language. Missionaries and Sisters of religious orders have taken over the religious instruction of Catholic children in some of the state institutions. In others, Catholic lay teachers give out-of-school hours to the teaching of religion. Nevertheless, it must be admitted that work for the deaf as yet lags behind other types of missionary endeavor.

In 1900 appeared the first Catholic paper for the deaf, the "Catholic Deaf-Mute," published by James F. Donnelly. Upon Mr. Donnelly's death the late Father Michael Purtell, S. J., became editor and the paper's name was changed to "Ephpheta." The present editor is Rev. George J. Haye and the publication office is at 191 Joralemon St., Brooklyn 2, New York. "Ephpheta" is the publication of the deaf section in the National Catholic Educational Association. It now covers besides the interests of the deaf, those of the hard of hearing, said to number some two million Catholics.

RELIGIOUS INSTRUCTION BY MAIL

The Confraternity Home Study Service is an organization which gives religious instructions by mail. These instructions are designed principally for non-Catholics who, for a variety of reasons, wish to investigate Catholic teaching in the privacy of their homes.

The materials used in these instructions are the book "Father Smith Instructs Jackson" and six test sheets based upon it. The book and initial tests are sent to the applicant, who reads a portion of the book and fills out the corresponding test sheet, which is returned to the Home Study Service for correction and analysis. The corrected test, together with such further explanations as may be necessary to clear up doubtful or misunderstood points, and the answers to any special questions which may have been asked by the one under instruction, is sent back to the student with the succeeding two tests in the course. When the course is completed, a certificate is sent to the student, giving the average grade attained on the course.

Religious instruction by mail was begun because of the need on the part of adults, who could not receive regular personal instructions, for such a way of receiving systematic religious instruction. However, with the outbreak of World War II such a course of instruction filled the particular needs of chaplains in our Armed Forces; and, as a result, in the course of the war years over 32,000 servicemen were enrolled.

There were 25 theological seminaries associated in carrying on this work during the war; the address given below is that of the central office where applications were received and distributed to the nearest seminary instruction center.

The Confraternity Home Study Service works with various groups and persons who are in contact with non-Catholics interested in becoming informed concerning Catholic teaching. Pastors of parishes rec-

ommend prospective converts who are unable to receive personal instructions. Apostolic lay persons who are in a position to interest people in our Faith also recommend prospects. Other sources of applications are Catholic radio programs, chaplains in charge of hospitals and prisons, priests in charge of missions, those who are working with the physically handicapped—the deaf and hard of hearing, et al.

But by far the most prolific source of applications for religious instruction by mail is advertising in Catholic and secular newspapers and magazines. Advertisements making known the availability of instruction in this form have been sponsored by the Daughters of Isabella. Doctrinal advertisements offering pamphlets which give religious instruction to non-Catholics have been sponsored by the Knights of Columbus in national periodicals and local newspapers.

The instructions by mail are free of charge to all non-Catholics. The work is financed by free-will offerings and by definite allotments from Catholic organizations who sponsor the instruction of non-Catholics by mail.

Besides the course in Christian Doctrine, the Confraternity Home Study Service also offers a course on the Mass and one explaining Marriage and Parenthood from the Catholic point of view. Both of these latter courses were an outgrowth of the instructions in Christian Doctrine, since converts usually need and desire more detailed information on the Mass and the Catholic teaching on Marriage.

Religious instructions by mail began at Kenrick Seminary in St. Louis in 1936 as a follow-up for street preaching in the Archdiocese of St. Louis. The work soon spread to other localities, and seminaries in various parts of the country became associated under the title of the Home Study Service of the Confraternity of Christian Doctrine, with central offices at 4422 Lindell Boulevard, St. Louis 8, Mo.

THE NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION

The purpose of the National Catholic Educational Association, a voluntary organization formed in 1904, is to unite Catholic educators, to create mutual understanding and to encourage mutual helpfulness for safeguarding and promoting Catholic educational interests of the country.

The Association comprises the following departments and sections: Seminary Department; College and University Department; Secondary School Department; School Superintendents' Department; Elementary School Department; Minor Seminary Section; Deaf Education Section; Blind Education Section. The College and University Department has 5 regional units: New England; Eastern; Southern; Midwest; Western. The Secondary School Department has 4 regional units, and is to have 5: Middle Atlantic; Southern; Midwest; California; New England (being organized).

Types of membership include: first, institutional membership for seminaries, minor seminaries, colleges and universities, secondary schools, elementary schools; second, sustaining membership; third, individual membership. In 1947 membership totalled 4,246.

The general committees are: Publications and Finance; Reorganization; Mission Education for Catholic Schools, Audio-visual Education; School Plant Construction, Maintenance and Operation.

Official organ of the Association is "The National Catholic Educational Association Bulletin," a quarterly. The August number reports the proceedings and addresses of the annual meeting. The February, May and November numbers are pamphlets.

National meetings are held annually, and regional unit meetings throughout the year. The 45th general meeting was held in San Francisco, Mar. 31-Apr. 2, 1948. It supported sound legislation to solve the whole problem of displaced persons and urged the placing of talented educational leaders among the displaced persons in our educational institutions. Present President General of N.C.E.A. is Most Rev. John T. McNicholas, O. P., Archbishop of Cincinnati. The Secretary General is Rt. Rev. Msgr. Frederick G. Hochwalt, Ph. D.

The national headquarters of N. C. E. A. is located at 1312 Massachusetts Ave., N. W., Washington 5, D. C.

COMMISSION ON AMERICAN CITIZENSHIP

The Commission on American Citizenship sponsored by the Catholic University of America is a group of representative Americans, organized for the purpose of fostering good citizenship. It is composed of more than a hundred men and women—Catholics, Protestants and Jews—joined in the common purpose of maintaining the American nation as an effective agent of true democracy.

In response to the appeal of the late Pope Pius XI, in September, 1938, for a program of Catholic social action, the American hierarchy instructed the Catholic University of America to prepare a program of

civic education based on ethical principles; for ethical principles alone, the bishops held, "would make men respect their own rights and the rights of their fellow-citizens."

To sponsor this program of good citizenship the Commission on American Citizenship was organized by the Catholic University under the presidency of the late Bishop Joseph M. Corrigan and the special guidance of Bishop Haas and the late Msgr. Johnson. Among those invited to join the Commission were citizens of many different racial, religious and social groups, whose otherwise diversified inter-

ests were united in a common desire to improve our American democracy. The Commission has offices on the campus of the Catholic University of America. The officers of the Commission are: Msgr. Patrick J. McCormick, president; Bishop Francis J. Haas, chairman, Executive Committee; Msgr. Frederick G. Hochwalt, director; and Mary Synon, editorial consultant.

With the assistance of diocesan superintendents of schools, religious community supervisors of teachers, and Catholic college faculties the program of the Commission took shape. In Jan., 1944, the Commission published its statement of principles under the title "Better Men for Better Times," written by its late director, Msgr. George Johnson. In Sept., 1945, the Commission reported that the "Faith and Freedom Series" of elementary school readers had been published by Ginn and Company. The series is used in over six thousand of the eight thousand Catholic elementary schools in the US, and is in wide use in Hawaii. The curriculum, "Guiding Growth in Christian Social Living," by Sister M. Joan,

O. P., and Sister M. Nona, O. P., has been published in three volumes by the Catholic University Press.

The Commission plans publication in the near future of a literature series for the grades. The Commission is also conducting a secondary school survey preparatory to formulation of its statement of principles for secondary schools and to publication of textbooks designed to implement this statement of principles.

International recognition of the Commission's work has come from educational authorities in Japan, the Philippines, Belgium and Holland. The Civil Information and Education Section in Japan has requested the submission of the Commission's readers as suitable material in the education of Japanese children. First American textbooks adopted since the war in the Philippines have been Faith and Freedom Readers. Arrangements have also been made for the translation of the readers and curriculum into Dutch, for use in the schools of Holland. The Commission's program has been made the basis of an educational reform movement in Belgium.

THE EDUCATION OF RETARDED CHILDREN

While the racial, physical and social differences between pupils are significant, the educator is chiefly concerned with differences in mental capabilities and in the capacity to learn. These differences between the best and the poorest pupils in a class are considerable. Practically every classroom contains some pupils who are unable to make normal progress. To each of these pupils education must offer the direction, guidance and special work which he requires in order to improve himself to the maximum of his capacities. While there are many agencies engaged in direction and classification of these mentally retarded children, such as Catholic Charities, Public Welfare, the Child Center of Catholic University and Loyola Center for Child Guidance (Chicago, Ill.), there are only eight

schools under Catholic auspices given over to this work exclusively, and this despite the fact that there are several hundred thousand backward children in the United States. In these schools an integrated program, based on scientific methods, is provided for physical, mental and moral training of children who cannot derive benefit from the regular school education. The curriculum embraces the academic subjects, crafts, physical training and the industrial and household arts.

The methods used are much the same as those used in ordinary classes except that more emphasis is placed on the concrete; kindergarten practice persists a longer period; experiences are more actively brought into the lives of these children so lacking in initiative.

The children are placed, after careful study, into small groups. In the special classes no attempt is made to bring all the children of a group to one certain level. Through careful observation and intimate contact with the child, a relative course of training is adopted. Usually the children are grouped on the basis of achievement level in each subject. The length of time spent in any field of activity depends upon age, early training, home environment, mental ability, etc.

Adequate recreational facilities are provided and in this environment of work and play, school competition among equals becomes possible. The schools under Catholic auspices engaged in this work are

Peter Claver School for Handicapped Colored Girls, Baltimore, Md. Mission Helpers of the Sacred Heart.

St. Coletta School, Hanover, Mass. Sisters of St. Francis.

St. Coletta School, Jefferson, Wis. Sisters of St. Francis.

St. Coletta School, Longmont, Col. Sisters of St. Francis.

St. Gertrude's School of Arts and Crafts, 4801 Sargent R.I., N. E., Washington, D. C. Sisters of St. Benedict.

Margaret Duer Judge School, Milford, Pa. Mrs. Judge.

St. Mary of Providence Institute, 4242 North Austin Avenue, Chicago, Ill. Daughters of St. Mary of Providence.

Marydell School, Langhorne, Pa. T. Frank Devlin, M. D.

St. Vincent's Institution, Santa Barbara, Calif. Sisters of Charity of St. Vincent de Paul.

The Wharton Memorial Institute, Port Jefferson, N. Y. Daughters of Wisdom

CATHOLIC UNIVERSITIES IN FOREIGN COUNTRIES

Exclusive of Pontifical Institutions of Ecclesiastical Studies which are recognized as Pontifical Universities (such as those erected in Rome; the Holy Land; Comillas, Spain; Salamanca, Spain; and elsewhere), there are 37 Catholic Universities in 22 foreign countries. Of these, 22 are recognized as canonically erected by the Holy See. The additional 15 are those popularly considered as Catholic. In the listing below, an asterisk (*) indicates the bodies of Pontifical status. (For the Catholic University of America, see p. 359.)

Ateneo de Manila — Philippine Islands — Begun in 1859 by Spanish Jesuits and under the direction of American Jesuits since 1921. Comprises educational facilities from grade to graduate school level. Accredited by the government and empowered to grant graduate degrees, the Ateneo had Schools of Art, Law, Science, Commerce, Education and Industrial Commerce before the war. Work of reconstruction began in August, 1945.

Aurora University — China — Founded at Shanghai in 1903 as the result of labors by French Jesuits. It has Schools of Art, Law, Engineering, Medicine, Dentistry and Literature. There are 1,020 students enrolled.

Bolivariana Catholic University (*) — Colombia — Founded by the Archbishop of Medellin in

1936 in his see city, and accredited by the government, the university has Schools of Law, Political Science, Philosophy, Chemical Engineering, Commerce and Architecture. The institution was titled a Pontifical University in 1946. Enrollment was 2,000 in 1947.

Catholic University, National (*) — Brazil — Founded in 1940 at Rio de Janeiro, and canonically erected in 1947, it is directed by the Jesuits. The university has Schools of Philosophy, Law, Letters, Education and Social Work.

Chile, Catholic University of (*) — Founded in 1888 by the Archbishop of Santiago in the capital city and recognized as canonically erected by the Holy See in 1930, the university has Schools of Theology, Law, Engineering, Agriculture, Architecture and Fine

Arts, Industry, Commercial and Economic Science, Physics and Mathematics, Philosophy and Letters, Medicine and Biology. The enrollment in 1947 was 2,400.

Colegio Mayor de Nuestra Senora del Rosario — Colombia — Founded in 1652 and located in Bogota, the university has Schools of Philosophy, Arts and Law. Only the latter was functioning in 1946, with a restricted enrollment of 85.

Deusto, University of — Spain — Founded in 1916 and situated near Bilbao, has Schools of Law, Economics and Science and is directed by Jesuits.

Ecuador, Catholic University of — Inaugurated at Quito in the autumn of 1946. Reported to be the first modern institution of higher learning under Catholic sponsorship in the country, it is under the presidency of a Jesuit.

Fribourg, University of — Switzerland — Founded in 1890 by the Government of Fribourg, the Dominican Order and His Holiness Pope Leo XIII. Has Pontifical Faculty of Theology; and civil Faculties of Law, Mathematical-Physics, Medicine, Philosophy, Economics and Social Sciences. All expenses are borne by the Canton. The enrollment in 1948 was 1,308.

Javeriana University (*) — Colombia — Founded in 1622 by Jesuits, the institution flourished until their withdrawal in 1767. Reopened in Bogota by the Archbishop of Bogota and again entrusted to the Jesuits in 1931, the university was recognized as canonically erected by the Holy See in 1937. Has Schools of Theology, Canon Law, Philosophy, Medicine, Law, Economic Science, Education. In 1947 1,141 were enrolled.

Laval University (*) — Canada — Founded in Quebec in 1852 and chartered by Queen Victoria and Pope Pius IX, the university was recognized as canonically erected by the Holy See in 1876. It has Schools of Theology, Canon Law, Philosophy, Law, Medicine, Arts, Letters, Science and Agriculture; and Faculties of Social Sciences, Surveying and Forestry,

Pedagogy and Vocational Training, Music, Commerce, Pharmacy, Nursing and Domestic Science. Enrollment in 1948 was 8,813.

Lille, Catholic University of (*) — France — Founded in 1874 and recognized as canonically erected by the Holy See in 1876, has Schools of Theology, Law, Medicine, Pharmacy, Science, Letters, Social and Political Science, Journalism, Social Service, Industrial Arts and Labor.

Louvain, University of (*) — Belgium — Founded in 1425 and recognized as canonically erected by the Holy See in the same year, it was accorded royal privileges and became the "citadel of orthodoxy in the Low Countries" during the Reformation. Suppressed by militarists in 1797, it was reopened in 1833. It has Schools of Theology, Canon Law, Philosophy (Superior Institute of), Philosophy and Letters, Journalism, Medicine and Science. The enrollment in 1947 was 7,100. The cost of post-war reconstruction has been estimated at 25 million dollars.

Lublin, Catholic University of (*) — Poland — Founded in 1918 and recognized as canonically erected by the Holy See in 1920, it was given full university status by the Polish Government in 1933. It was closed by the Nazis during the war but resumed classes in November, 1944. There are Schools of Theology, Canon Law, Law, Sociology and Economics, Letters and Philosophy. In 1948 2,000 were enrolled.

Lyons, Catholic University of (*) — France — Founded in 1875 and recognized as canonically erected by the Holy See in 1886, it has Schools of Theology, Canon Law, Philosophy, Law, Letters, Science and Industrial Chemistry.

Montreal, University of (*) — Canada — Established in 1876 as a branch of Laval University, it received complete autonomy by 1919 and was recognized as canonically erected by the Holy See in 1927. The university has Faculties of Theology, Philosophy, Law, Medicine, Medical Technology, Letters, Pure Science, Dentistry, Pharmacy,

Social Science, Arts and Optometry; and Schools of Applied Science, Agriculture and Commerce. The enrollment in 1948 was over 6,200.

Nijmegen, University of (*) — Netherlands — Founded by the Bishops of the Netherlands in 1923 and recognized as canonically erected by the Holy See in the same year, it has Schools of Theology, Philosophy, Law, Literature, Medicine, Social and Political Science, Journalism and Oriental Languages. The enrollment in 1947 was 801.

Ottawa, University of (*) — Canada — Erected by the Oblates of Mary Immaculate in 1840 as the "College of Bytown," it attained university status in 1866 and was recognized as canonically erected by the Holy See in 1889. The university has Schools of Theology, Canon Law, Philosophy, Arts, Medicine, Music, Political Science and Nursing. The enrollment in 1948 was 2,162.

Paris, Catholic Institute of (*) — France — Founded by the local Bishop in 1875, it was recognized as canonically erected by the Holy See in 1911. The institute has Schools of Theology, Canon Law, Philosophy, Law, Letters, Science, Economics and Commerce. The enrollment was 3,240.

Pelping, Catholic University of (Fu Jen University) — China — Founded in 1925 by Benedictines of the United States, it has received government recognition. The university has Schools of Art and Letters, Science, Education, Sociology and Agriculture. In 1933, at the request of the Benedictines, the Holy See appointed priests of the Society of the Divine Word to direct the institution. Classes continued during the war. In 1948 2,150 were enrolled.

Peru, Catholic University of (*) — Founded in 1917, it attained government recognition in 1935 and was recognized as canonically erected by the Holy See in 1942. Situated in Lima, the university has Schools of Philosophy, Law, History and Letters, Engineering,

Political and Economic Science, and Pedagogy. The enrollment in 1947 was about 800.

Philippine Islands, Catholic University of the (*) — Founded in 1611 and recognized as canonically erected by the Holy See in 1645, the university is situated in Manila and is under the direction of the Dominicans. It has Pontifical Faculties of Theology, Canon Law and Philosophy; Civil Faculties of Law, Philosophy and Letters, Medicine and Surgery, Dentistry, Pharmacy, Engineering, Architecture, Nursing, Education, and Music; and Colleges of Liberal Arts, Fine Arts, Education and Commerce. Although war damage was extensive, all faculties have resumed activity. In March, 1946, the solemn inauguration of the U. S. T. hospital was held. In 1947, the title University of Santo Tomas was changed by Pius XII; enrollment was 10,400.

Pius XII Catholic University College — Basutoland, Africa — The first Catholic university for Negroes in the world, the institution was founded at Roma, Basutoland, in 1945. Although listed as a university, it is subject to the University of South Africa for the conducting of examinations and the conferring of degrees.

Sacred Heart, Catholic University of the (*) — Italy — Founded at Milan in 1920 and recognized as canonically erected by the Holy See in the same year, the institution was given government recognition in 1924. Has Schools of Law; Political Science including also Economics, Commerce and Statistics; Letters and Philosophy; Education; and Faculties for intensive work in many of the foregoing. The enrollment in 1947 was 7,820.

St. Joseph's University (*) — Lebanon — Founded by French Jesuits in 1875 in Beirut, it was recognized as canonically erected by the Holy See in 1881. The university has Schools of Theology, Philosophy, Medicine, Law, Oriental Letters, Pharmacy and Engineering. The lone Catholic university in western Asia, it maintains a seminary for students of the Eastern Rite and

operates an astronomical observatory at Kasra, on Mount Lebanon. The enrollment in 1947 was 3,360.

St. Patrick, College of (*) (constituent of National University of Ireland) — **Maynooth, Eire** — Founded by Irish statesmen in 1795, it was recognized as canonically erected by the Holy See in 1896. The College has Schools of Theology, Canon Law, Philosophy, Art, Science and Education. The enrollment in 1947 was 528.

St. Thomas of Villanova, Catholic University of — **Cuba** — Founded at Havana, it began its first semester in 1946. The university has Faculties of Law, Philosophy, Education, Commercial Science, Letters and Social Science. Future plans for expansion include Schools of Medicine, Pharmacy, Civil Engineering and Journalism.

Salamanca, University of — **Spain** — Founded in 1230, it received a royal charter from St. Ferdinand, of Castile, in 1243. Until modern times degrees were issued in the name of the Pope and the King of Spain. The university has Schools of Letters, Philosophy, Science, Law, Medicine, Languages, Education, Business, Industry, Fine Arts and Music. The enrollment in 1946 was 8,996, exclusive of enrollments of affiliated institutions.

Salzburg, Catholic University of — **Austria** — Plans were formulated in 1937 to establish the institute with Schools of Philosophy, Law and Medicine, but the founding was delayed by wartime conditions. Building was underway in 1946 under the direction of Archbishop Rohrer of Salzburg and Rev. William Schmidt, S. V. D.

Santa Maria, Catholic University of — **Puerto Rico** — Founded in 1948 with a division for women. Men's section to open in September, 1949. The university has an enrollment of 250.

San Carlos, University of — **Philippine Islands** — Founded by the Jesuits in 1595, it came under the direction of the Divine Word Fa-

thers in 1935. Received university status in 1948 with co-educational graduate and undergraduate colleges of Liberal Arts, Law, Education, Commercial Sciences, Civil Engineering and Pharmacy. Enrollment in 1948, 2,070.

Santo Tomas, University of — See **Philippine Islands, Catholic University of the.**

Sao Paulo, Catholic University of — **Brazil** — Founded in 1942 with Schools of Philosophy, Science, Letters, Economics, Library Science and Social Science. Canonically erected in 1947, the university has an enrollment of about 450.

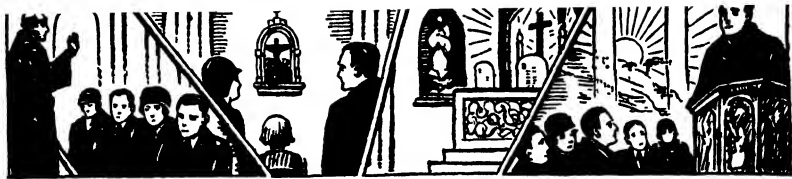
Tokyo, Catholic University of (Sophia University) — **Japan** — Founding of the university in 1913 was directed by the Holy See. Received government recognition in 1948. It has Schools of Literature, Philosophy, Commerce, Sociology, History, Political Economy, Business and Theology. The enrollment in 1948 was about 800.

Toulouse, Catholic University of (*) — **France** — Founded in 1877 it was recognized as canonically erected by the Holy See in 1889. The university has Schools of Theology, Canon Law, Philosophy, Law and Letters.

Tsinku University (Kung Shang) — **China** — Founded at Tientsin in 1923 by Jesuits. In 1943, a women's college added. Recognized by government in 1948. Colleges of Engineering, Commerce, Arts and Sciences. Enrollment in 1948 was 870.

Valparaiso, Catholic University of — **Chile** — Founded in 1928, it has Schools of Applied Science, Chemical Engineering, Architecture, Commerce and Economic Science. Government recognition was obtained a year after the university's foundation.

West, Catholic University of the (*) — **France** — Founded at Angers in 1875 it was recognized as canonically erected by the Holy See in 1877. The university has Schools of Theology, Law, Letters and Science.



THE RETREAT MOVEMENT

The Retreat Movement has its inspiration in the life of Christ. Frequently Christ went apart to pray, especially before principal events of His ministry, and His practice has led others to the beautiful and richly rewarded custom of retreat, in which saints of all ages have participated. While law stipulates retreats for the clergy and members of religious communities, the laity voluntarily, in increasing numbers, have manifested their desire for a periodical retreat, a time of intensified practice of religious exercises, viz., attendance at Mass, Sacraments, Way of the Cross, Rosary, Meditation, spiritual reading and other devotions.

The retreatant evaluates his life according to the Catholic standard, the life of Christ, in order to discover past successes and failings, and resolutely to face the future with the help of the many graces granted during the retreat. The practice also offers opportunity for re-stating the eternal laws of Catholic life, to direct Catholic conduct in often hostile daily surroundings and encourage Catholics to lay leadership which will make them a moral force in the world.

In early centuries, the Fathers of the Church encouraged and preached retreats. Later, St. Ignatius of Loyola, St. Charles Borromeo, St. Francis de Sales and St. Vincent de Paul championed them. To St. Ignatius of Loyola is due their popularization and present form, for which reason he has been named their patron saint.

Pronouncements of many pontiffs have served to expand the holy practice of retreats. At the third centenary of the canonization of St. Ignatius of Loyola and St. Francis

Xavier, His Holiness Pope Pius XI wrote in 1922: "We regard it as certain that most of the ills of our day start from this: that 'no man thinketh in his heart'; and We deem it proved that the Spiritual Exercises, made according to the method of St. Ignatius, are amply strong to break through the most stubborn problems under which human society is now groaning; and We have studied the rich crop of virtues that ripens today no less than of old in spiritual retreats, and not only among the members of religious congregations and the secular clergy, but also among the laity; and what, in our age, is worthy of special mention, among the working classes themselves." This same Pontiff devoted his Encyclical, "Mens Nostra," of 1929 to reviewing the purposes of retreats, and gave great impetus to their use. Custom has brought retreats under the guidance of various religious orders and societies of men and women, and in the course of time the Ignatian method has undergone changes though still remaining the basis of many lay retreats.

In the United States — Laymen's retreats in this country began with small isolated groups. There are records of retreats in Maryland in 1638. In 1852 the Redemptorist Fathers of Baltimore are listed as admitting "into their convent... gentlemen of the laity for performing the exercises of a spiritual retreat." There were retreats in Pittsburgh in 1860; in 1876 they were conducted by the Jesuit Fathers at St. Charles College, Grand Coteau, La.

From these beginnings sprang a movement that was to gain national proportions. Seed for this national

organization was sown in California where Rev. Richard A. Gleason, S. J., inaugurated retreats at Santa Clara College in 1903. In the following year was set up a permanent organization for the promotion of retreats in California.

At Techny, Ill., the Fathers of the Divine Word began, in 1906, retreats for laymen which they have conducted ever since. In Kansas, the Jesuit Fathers held retreats at St. Mary's College in 1909, and in the same year Rev. Terence Shealy, S. J., started the practice of retreats at Fordham College in New York City. 1947 saw the 16th Jesuit retreat house. The Passionist Fathers have conducted them in their monastery at Scranton, Pa., since 1911. The Franciscan Fathers opened retreat houses for men at Brookline, Mass. (1929), and Hinsdale, Ill. (1935). The Capuchin Fathers established their retreat house in Milwaukee, Wis. (1931).

In later years the movement progressed with great strides. Before the Second World War there were 22 permanent centers in the United States which conducted retreats the year round, and 40 seasonal centers. The permanent houses had facilities to accommodate 1,084 men each week and seasonal institutes had a capacity of 3,755. A reported total number of men who made retreats from the beginning of the movement to World War II was 290,000, and the total for 1941 was 29,000. At St. Joseph-in-the-Hills, Malvern, Pa., in 1945, there were 7,578 men at 51 retreats, an indication of the greater increase of the post-war period. These and new retreat houses are scattered through 30 states and are conducted by 22 religious congregations. In 1947 an estimated 150,000 attended; three new retreat houses for men opened at Albany, N. Y., Pittsfield, N. H., and Cleveland, O.

For the past three centuries in Europe Catholic women have retired to convents and abbeys for brief periods of seclusion and prayer. Many European dioceses

established retreat houses for their accommodation, and in 1826 a religious community, Society of Our Lady of the Cenacle, was established to further the cause of retreats for women. The congregation opened its first establishment in New York in 1829, now conducts eight permanent retreat houses, and has plans for a ninth. The movement spread to Newport, R. I., Boston, Chicago, Long Island, and St. Louis. In 1939 there were 22 permanent retreat houses and 88 seasonal institutes under the care of twelve religious communities.

In 1945 more than 46,500 women attended 720 retreats, as compared with 20,500 at 404 retreats in 1939. In 1947, there were 126 retreat centers for men and 141 for women in the U. S., the larger number of them in urban districts of north-eastern states. In 1945 in the Archdiocese of Philadelphia there were 10,116 women who made retreats; Chicago, 6,082; New York, 4,216; Brooklyn, 4,016; Boston, 3,472. The Dominican retreat house at Elkins Park, Pa., and the Shrine of the True Cross at Torresdale, Pa., had a combined attendance of over 9,000 at retreats, and of 4,000 at days of recollection.

The most convenient and desirable lay retreat begins Friday evening and lasts until Sunday evening. Those making the "closed retreat" remain at the retreat house for the whole period. The "open retreat" demands participation only in the exercises. Besides the week-end retreats, there has begun the practice of the single day of recollection.

Around almost every retreat house there has gathered a league of retreatants to acquaint other Catholics with the movement. Akin to this is the practice of attendance by special groups, viz., business and professional men, married men, single men, societies and clubs for men. The women often group themselves as married women, business women, single women, teachers, students, nurses, telephone operators, and so on. Certain institutes

offer facilities for retreats for the blind, deaf, crippled, handicapped and for shut-ins.

Many dioceses conduct parish retreats and days of recollection, which bishops urge families of their dioceses to attend. Frequently accompanying the women's retreat is

enrollment in the Ignatian Society, whose aim is to safeguard the spiritual gains attained of the yearly retreat. In the armed forces of the United States stationed in Europe, Catholic Chaplains have started a movement to conduct retreats for military personnel.

National Catholic Laymen's Retreat League

(Room 869, 111 W. Washington St., Chicago 2, Ill.)

Founding of the League followed the recommendation of the Committee on Permanent Organization of the First National Conference of the Laymen's Retreat Movement, held in January, 1928. In 1934 the Congress was held in Washington, D. C.; in 1936 in Chicago; in 1937 in San Francisco; in 1938 at Niagara University, N. Y.; in 1939 at Brooklyn; in 1942 at Cincinnati; in 1946 at Boston St. Louis, in 1948, was host to over 500 delegates from 127 retreat leagues with a membership of over 150,000.

The League has inspired forms of Catholic Action: the organization of the Catholic Evidence Guild, advancement of the Legion of Decency, and the formation of classes in Social problems.

Objects of the League are: personal sanctification of members; advancement of closed retreats; co-operation with local leagues in establishing retreat houses; encouragement of individuals interested in establishing a local retreat league.

National Laywomen's Retreat Movement

(200 Lake St., Boston, Mass.)

The desire to increase the practice of retreats led to the banding together in 1936 of numerous local retreat leagues in the United States during the First Congress of the leagues in Chicago. The movement is an effective auxiliary of Catholic Action. It has become an important work of the lay apostolate operating through the Religious of affiliated Cenacles, retreat houses and leagues, with approbation and encouragement of the hierarchy.

The purpose of the movement is to increase attendance at retreat houses already existing and to inspire the establishment of new retreat houses, thus fulfilling the expressed wish of His Holiness the late Pope Pius XI—a wish shared by the reigning pontiff—namely, to have the closed retreat play a prominent part in the life of Cath-

olic women. In 1937 the Boston Cenacle was host to the second congress of the Movement, which was attended by more than 800 delegates from fourteen States, the District of Columbia, and Canada. The third congress of the Laywomen's Retreat Movement, held in New York in 1939, brought together 2,000 women from all parts of the United States, Canada, England, Ireland, and Brazil. The fourth congress gathered at Providence, R. I., in 1941; the fifth at St. Louis, Mo., in 1943. The Dominican Convent, Elkins Park, Pa., was sponsor of the 1946 congress. The 7th biennial congress, attended by some 500 delegates, was held at Webster Groves, Mo. The group considered taking steps to affiliate with the National Council of Catholic Women.

CENTERS FOR MEN'S RETREATS

(Courtesy of National Catholic Laymen's Retreat Conference)

- ALABAMA** — St. Bernard, St. Bernard Abbey; Spring Hill, Spring Hill College.
- ARKANSAS** — Little Rock, St. John's Seminary.
- CALIFORNIA** — Azusa, Manresa Retreat House; Los Altos, Jesuit Retreat House; Los Angeles, Jesuit Retreat House; Malibu-Pacific Palisade, Serra Retreat House; Sacramento, Laymen's Retreat League, 1017 11th St.; Sierra Madre, Mater Dolorosa Retreat House, 500 N. Lima St.
- COLORADO** — Denver, Regis College.
- CONNECTICUT** — New Canaan, Ferndale Retreat League; New Haven, St. Mary's Friary, 5 Hillhouse Ave.; Norwalk, Ferndale Retreat House.
- DELAWARE** — Claymont, Archmere Retreat Guild.
- DISTRICT OF COLUMBIA** — Brookland, Capuchin College.
- GEORGIA** — Conyers, Trappist Cistercian Abbey.
- ILLINOIS** — Chicago, Jesuit Retreat League, Room 713, 820 N. Michigan Ave.; Crystal Lake, St. Mary's Minor Seminary; Glenview, Villa Redeemer Retreat House; Hinsdale, St. Francis Laymen's Retreat League; Springfield, Laymen's Retreat League, 524 E. Lawrence Ave.; Techny, St. Mary's Mission House.
- INDIANA** — Cedar Lake, Stella Maris Retreat House, Box 56; Indianapolis, Franciscan Retreat House, Spring Mill Rd.; Notre Dame, Mission House-Notre Dame University, Box 77; St. Meinrad, St. Meinrad's Abbey.
- IOWA** — Davenport, Laymen's Retreat Assn., St. Ambrose College; Des Moines, Laymen's Retreat League, 58th and Douglas Ave.; Dubuque, Laymen's Retreat Assn., Loras College; Peosta, New Melleray Abbey, Sioux City, Trinity College.
- KANSAS** — Atchison, St. Benedict's College; Wichita, Sacred Heart College.
- KENTUCKY** — Gethsemane, Our Lady of Gethsemane Abbey.
- LOUISIANA** — Convent, Manresa Retreat House, Grand Coteau, Our Lady of the Oaks Retreat House; New Orleans, Loyola University.
- MARYLAND** — Annapolis, Manresa-on-Severn; Emmitsburg, Mt. St. Mary's College.
- MASSACHUSETTS** — Andover, Campion Hall, Great Pond Road; Bedford, Maryvale Seminary; Brighton, Passionist Monastery, 159 Washington St.; Brookline, Franciscan Friary, 49 Rawson Rd., Ipswich, Lasalette Novitiate, Island Creek, Miramar Mission Manor; Lowell, 725 Merrimack St.; Natick, Oblate College; North Easton, Holy Cross Mission House; West Springfield, Passionist Monastery, 96 Monastery Ave.
- MICHIGAN** — Detroit, Manresa Retreat League, Woodward and Quarton Rds.; Menominee, Jordan College.
- MINNESOTA** — Collegeville, St. John's Abbey; St. Paul, St. Paul Diocesan Teachers' College, 240 Summit Ave.; Winona, St. Mary's College.
- MISSOURI** — Conception, Benedictine Monastery; South Kinloch Park, Manresa Colored Laymen's Retreat House; St. Louis, White House Retreat League, 3670 W. Pine Blvd.
- MONTANA** — Helena, Carroll College.
- NEBRASKA** — Hastings, Crosier Monastery; St. Columbans, St. Columban's Seminary.
- NEW HAMPSHIRE** — Hudson, Oblate Missionary House; Manchester, St. Anselm's Abbey; Pittsfield, St. Anthony's Retreat House.
- NEW JERSEY** — Long Branch, San Alfonso Retreat League, 755 Ocean Ave.; Morristown, Loyola House of Retreats, Box 425 James St.
- NEW MEXICO** — Pecos, Cistercian Monastery of Our Lady of Guadalupe.
- NEW YORK** — Albany, Jesuit Retreat House, Glenmont; Garrison, Graymoor; Geneva, Our Lady of the Lake Retreat House, Box 591; Inlet, Retreats-at-Inlet; Jamaica, L. I., Bishop Molloy Retreat House, 178th St. and 87th Dr.; Rochester, Laymen's Retreat League, 414 Lexington Ave.; Silver Creek, St. Columban's

Seminary; Staten Island, (Rosebank P. O.) Mt. Manresa Retreat House; Syracuse, Jesuit Retreat House; Utica, Laymen's Retreat League, 209 Elizabeth St.

NORTH CAROLINA — Belmont, Belmont Abbey, Charleston, Laymen's Retreat League, 136 St. Philip St.

NORTH DAKOTA — Richardson, Assumption Abbey

OHIO — Cincinnati: Crusade Castle, 5100 Shattuc Ave.; Holy Cross Monastery-Mt. Adams, Laymen's Retreat League, 635 Sycamore St.; St. Francis Retreat League, 1615 Vine St.; Cleveland: Jesuit Fathers, 10602 Magnolia Drive, St. Joseph's on the Lake, 18485 Lake Shore Blvd.; St. Stanislaus Retreat House, 5629 State Rd.; Dayton, University of Dayton, Laymen's Retreat Assn.; Milford, Milford Retreat House; Reynoldsburg, Shrine of the Little Flower.

OKLAHOMA — Oklahoma City, 3214 N. Lake Ave.; Shawnee, St. Gregory's Abbey.

OREGON — Mt. Angel, St. Benedict's Abbey (St. Benedict, P. O.); Portland, Jesuit Retreat House.

PENNSYLVANIA — Dunmore, St. Gabriel's Retreat House; Girard, Sacred Heart Mission House, Herman, St. Fidelis Seminary; Latrobe, St. Vincent's College, Loretto, St. Francis College; Malvern, St. Joseph's-in-the-Hills, 313 Warren Ave.; New Cumberland, Mt. St. Mary's College; Philadelphia, Laymen's Retreat League, 1823 Arch St., Pittsburgh, St. Francis Retreat House, 1201 Beechwood Blvd., St. Paul of the Cross Retreat House, 148 Monastery Ave., Tobyhanna, St. Alphonsus Retreat House

RHODE ISLAND — Providence, St. Francis Friary, 262 Blackstone Blvd., Valley Falls, Cistercian Monastery

SOUTH DAKOTA — Mission, St. Thomas the Apostle, Pine Ridge, Holy Rosary Mission; Rapid City, Laymen's Retreat House, 918 5th St., St. Francis, St. Francis Mission

TENNESSEE — Winchester, Paulist Fathers

TEXAS — Dallas, Laymen's Retreat League, 2215 Ross Ave., El Paso, Jesuit House of Retreats, Houston, Holy Name Retreat, Bunker Hill Rd., San Antonio, Archdiocesan Director, 230 Dwyer Ave.

UTAH — Huntsville, Cistercian Monastery of the Holy Trinity

VERMONT — Winooski Park, St. Michael's College

WASHINGTON — Lacey, St. Martin's College; Spokane, Mt. St. Michael's, Hillyard Station.

WEST VIRGINIA — Fairmont, St. Joseph's Villa, Parkersburg, De Sales Academy; Wellsburg, Diocesan Director.

WISCONSIN — Appleton, Mt. Alverno Retreat House, Box 558, East Troy, Holy Ghost Mission Seminary; Galesville, Marynook Novitiate; La Crosse, Laymen's Retreat League, 1419 Cass St.; Milwaukee, St. Francis Retreat House, 1927 N. 4th St.; Oconomowoc, Redemptorist Fathers; Racine, St. Rita's Monastery; St. Nazianz, Salvatorian Seminary, West Bend, Knights of Columbus, 124 N. Main St.

PERMANENT RETREAT HOUSES FOR WOMEN

(Courtesy of National Laywomen's Retreat Movement)

CALIFORNIA — Alhambra, Retreat House of the Sacred Heart, 920 E. Alhambra Rd.; Los Angeles 6, Holy Spirit Retreat House, 1120 Westchester Pl.; Menlo Park, Vallombrosa Retreat House.

COLORADO — Colorado Springs, El Pomar Retreat House for Women.

CONNECTICUT — Middletown, Our Lady of the Cenacle Retreat House, North Stamford, Villa Maria.

DISTRICT OF COLUMBIA — Washington, Washington Retreat House, 4000 Harewood Rd., N. E.

ILLINOIS — Chicago 14, Convent of Our Lady of the Cenacle, 513 Fullerton Pkwy.; Warrenville, Convent of Our Lady of the Cenacle, 25 Batavia Rd.

INDIANA — Indianapolis, Alverna Retreat House, 8140 Spring Mül Rd.

LOUISIANA — Alexandria, Mary Hill.

MASSACHUSETTS — Brighton 35, Convent of Our Lady of the Cenacle, 200 Lake St.

MICHIGAN — Detroit, Mount Mary, Convent of Mary Reparatrix, 17330 Quincy Ave.

MISSOURI — Kansas City, Gethsemane Retreat House, 72nd St and Euclid Ave.; Normandy, Convent of Our Lady of the Cenacle, 7837 Natural Bridge Rd.

NEW HAMPSHIRE — Portsmouth, Lady Isle, Sisters of Providence of St. Mary of the Woods.

NEW JERSEY — Mendham, Villa Pauline, P. O. Gladstone

NEW YORK — Brooklyn, Monastery of Sisters Adorers of the Precious Blood, 54th St and Ft Hamilton Pkwy; Lake Ronkonkoma, L. I., Convent of Our Lady of the Cenacle, New York Cenacle of St Regis, 628 W 140th St, Convent of Mary Reparatrix, 14 E 29th St, Rochester 7, Convent of Our Lady of the Cenacle, 693 East Ave

OHIO — Columbus, Shrine of St Theresa, 5277 E Broad St

PENNSYLVANIA — Bethlehem, St Francis' Retreat House, Monocacy Manor; Elkins Park, Dominican Convent of Our Lady of Prouille, Scranton, St Gabriel's Retreat House for Women, 1560 Monroe Ave.; Torresdale, the Shrine of the True Cross, Mission Center

RHODE ISLAND — Newport, Convent of Our Lady of the Cenacle, 21 Battery St, Peace Dale, Immaculate Heart of Mary Retreat House

WASHINGTON — Seattle 6, House of Providence, Mt St Vincent, 4831 35th St, S W.

WISCONSIN — Milwaukee 13, Convent of Our Lady of the Cenacle, 2269 Wauwatosa Ave.

CENTERS FOR WOMEN'S RETREATS (SEASONAL)

ARKANSAS — Little Rock, St. John's Seminary (Diocesan Director NCCW), Pulaski Heights.

CALIFORNIA — Belmont, College of Notre Dame, Mt. View, Maryknoll Convent; Oakland, College of the Holy Name, 2036 Webster St; Sacramento, Catholic Action Group, 1115 K St; San Diego, Academy of Our Lady of Peace, 4860 Oregon St, Santa Barbara, Marymount School, 2130 Mission Ridge; Woodland, Holy Rosary

COLORADO — Loretto, Loretto Heights College

CONNECTICUT — Baltic, Academy of the Holy Family; Milford, Academy of Our Lady of Mercy, New Haven, Albertus Magnus College, Noroton, Convent of the Sacred Heart, West Hartford, Mt St Joseph Academy

DELAWARE — Wilmington, Laywomen's Retreat Committee, 608 W. 29th St

FLORIDA — St Augustine, Retreat League of St Augustine; West Palm Beach, Retreat League, St. Anne's Church.

ILLINOIS — Chicago 31, Resurrection High School, 7432 Talcott Ave.; Clarendon Hills, Our Lady of Providence Retreat House, 64 Norfolk Ave, Lake Forest, Barat College of the Sacred Heart; Lisle, Sacred Heart Academy.

INDIANA — Indianapolis, Ladywood School, R. R. 19, Box 65; Marian College, 3600 Cold Springs Rd.; Retreats for Women, 135 W. Maryland St; Oldenburg, Motherhouse of the Sisters of the Third Order of St. Francis; St. Mary-of-the-Woods, St. Mary-of-the-Woods College.

IOWA — Cedar Falls, Catholic Women's Retreat League, Box 4; Cedar Rapids, Mt. Mercy Junior College and Academy, Elmhurst Dr.; Young Women's Retreat Assn., 1321 Second Ave., S. E.; Dubuque, Visitation Academy, 900 Alta Vista St.; Ottuma, Ottuma Heights College and Academy, Grandview Ave.; Sioux City, Briar Cliff College, W. 33rd and Rebecca Sts.

- KANSAS** — Atchison, Mt. St. Scholastica College; Paola, Ursuline Convent; Wichita, Wichita Laywomen's Retreat Assn.; Mt. Carmel Academy, 3100 Douglas Ave.; Xavier, St. Mary's College, Leavenworth Co.
- KENTUCKY** — Erlanger, Passionist Sisters; Louisville, League of Catholic Parent-Teachers, 443 S. 5th St.
- LOUISIANA** — Grand Coteau, College and Academy of the Sacred Heart; Lafayette, Convent of the Most Holy Sacrament, 409 West St. and Mary Blvd.
- MAINE** — Portland, St. Joseph's College, 805 Stevens Ave.; St. Agatha, Notre Dame de la Sagesse School.
- MARYLAND** — Baltimore, Catholic High School; Institute of Notre Dame; Notre Dame College; Mt. de Sales, Seton High School; Mt. St. Agnes (all under the auspices of Women's Retreat League of Baltimore, 1501 E. Oliver St.).
- MASSACHUSETTS** — Brookline, Holy Cross Academy, 535 Boylston St.; Duxbury, Miramar Mission Center; Wellesley Hills, Academy of the Assumption, Oakland Rd.; West Springfield, Monastery of the Mother of God, 1430 Riverdale St.
- MICHIGAN** — Monroe, St. Mary Academy; Saginaw, St. Vincent's Villa.
- MINNESOTA** — Duluth: College of St. Scholastica, College Ave., Kenwoods; Diocesan Laywomen's Retreat League, 211 W 4th St.; Mankato, Academy of Our Lady of Good Counsel, St. Joseph, College of St. Benedict; St. Paul, College of St. Catherine, Cleveland Ave. and Randolph St.
- MISSOURI** — Arcadia, St. Angela's Retreat House, Arcadia College and Ursuline Academy; St. Charles, Academy of the Sacred Heart, 619 N 2nd St.; St. Joseph, Convent of the Sacred Heart, 12th and Messanie Sts.; St. Louis: Little Flower Retreat House, 2500 S. 18th St.; Maryville College of the Sacred Heart, 2900 Meramec St.
- MONTANA** — Helena, Diocesan Director of Lay Retreats, Carroll College.
- NEBRASKA** — Omaha: Duchesne College and Academy of the Sacred Heart, 36th and Burt Sts.
- NEW HAMPSHIRE** — Hooksett, Mt. St. Mary's College; Manchester, Monastery of the Precious Blood, 555 Union St.
- NEW JERSEY** — Caldwell, Villa of the Sacred Heart; Princeton, Our Lady of Princeton Convent; Haddonfield, St. Mary of the Angels Academy; Stirling, Blessed Trinity Retreat Cenacle.
- NEW YORK** — Albany, Our Lady of the Sacred Heart Convent, 886 Madison Ave.; Allegany, St. Elizabeth's Academy; Castleton-on-the-Hudson, Resurrection Villa, Mt. St. Joseph, New York Dominican Sisters, 207 E. 71st St.; Manhattanville College, W. 133rd St. and Convent Ave.; St. John's Villa Academy, Cleveland Pl (S. I.); Rochester Nazareth College, E. Ave., Brighton; Sacred Heart Academy, 8 Prince St.; Saratoga Springs, Our Lady of the Star Convent, 36 White St.; Schenectady, Our Lady of Grace Retreat House, Schenectady-Troy Road, Stella Niagara, Seminary of Our Lady of the Sacred Heart; Syracuse, St. Anthony's Convent, 1024 Court St.; Williamsville, St. Mary of the Angels Retreat League, 400 Mill St.
- OHIO** — Bellevue, Convent of the Precious Blood, Marywood, R. F. D. 2; Cincinnati, Sacred Heart Convent, 525 Lafayette St., Clifton; Cleveland, St. Joseph's on the Lake, 18485 Lakeshore Blvd.; Columbus, College of St. Mary of the Springs; Dayton, The Loretto, 125 W 1st St.; Toledo, Our Lady of Good Counsel Retreat League, 1111 W Bancroft St.
- OKLAHOMA** — Oklahoma City, Little Flower Retreat League, 1300 Clossen Blvd.
- OREGON** — Beaverton, St. Mary's of the Valley Academy; Marylhurst, Marylhurst College.
- PENNSYLVANIA** — Columbia, St. Joseph's Academy, Gethsemane; Erie, Mercyhurst College, 501 E. 38th St.; McSherrystown, St. Joseph's Academy; Perrysville, Vincentian Sisters of Charity, P. O. Box 118; Philadelphia: Convent of the Handmaids of the Sacred Heart of Jesus, 120 S. 34th St.; St. Louis Bertrand Retreat League, 1812 Green St.; Trinity Retreat Cenacle, 3501 Solly St.; Pittsburgh: Divine

Providence Academy, 158 Larimer Ave., East End; Mt. Assisi Academy, 934 Forest Ave., Bellevue Station; Mt. Mercy College; Our Lady of Sorrows, 2715 Churchview Ave., Mt. Oliver Station; Ursuline Academy, 201 S. Winebiddle Ave.; Rosemont, Rosemont College of the Holy Child, Montgomery Co.; Scranton, Marywood College.

SOUTH CAROLINA — Aiken, Sisters of Mercy.

TEXAS — Corpus Christi, Incarnate Academy, 715 Caracahua St.; Dallas: Catholic Women's Retreat League, 3812 Oak Lawn Ave.; Ursuline Academy, 1330 St. Joseph's St.; Fort Worth, Academy of Our Lady of Victory, 3300 S. Hemphill St.; Galveston, St. Ursula's Academy, 2613 Ave. N., Lufkin, Monastery of the Infant Jesus, R. F. D. 4, Box 460.

VERMONT — Burlington, Our Lady's Retreat Guild, Trinity College, Colchester Ave.

WASHINGTON — Seattle: Forest Ridge Convent, 19th Ave. N. and Interlaken Blvd.; Holy Names Academy, 21st Ave. N. and E. Aloha St.; House of Providence, 4831 35th St., S. W.; Sacred Heart Orphanage, 5301 E. 50th St.; St. Dominic's Convent, 2715 Everett Ave.; Tacoma, Tacoma Catholic College, 4301 N. Steven's St.

WEST VIRGINIA — Parkersburg, Visitation Academy, De Sales Heights; Wheeling: Mt. De Chantal Academy; Women's Lay Retreat Organization, Diocese of Wheeling, Box 230.

WISCONSIN — Madison, Edgewood College.

CANA CONFERENCE MOVEMENT

This is today's effective application, by the Catholic laity and clergy, of the teaching of Christ on marriage, in the face of modern contradictory trends. The Cana Conference Movement in the United States had its beginnings in the weekend conferences of the Family Renewal Association of France. Introduced in New York City by Rev. John B. Delaney, S. J., in 1943, the weekend conferences spread rapidly to other cities. In Chicago, during 1944, the work of these meetings was intensified and developed into the Cana Conferences proper. It has been organized throughout the Chicago Archdiocese, publishes the newspaper, "The Couplet," and is under the direction of Rev. John J. Egan, 7315 South Yale Ave. The movement is now found in 110 other cities and towns throughout some 30 dioceses. In St. Louis where it is guided by Rev. Edward Dowling, S. J., 3724 West Pine Blvd., it has numbered 1,500 couples.

Mindful of the words of its patron, the Blessed Mother, at the Marriage of Cana, "Do whatever He tells you" (John 2:5), this movement presents to married people the Mind of the

Creator when He made man and woman and commanded them to increase and multiply. It also shows the dignity and sublimity of marriage in view of the honor and blessings bestowed on that state by Christ, and considers teachings on the subject of His Vicar, the pope. These conferences point to and discuss the principles of Christian family life; examine the ordinary home life of husband and wife in the light of the Creator's intention; concern themselves with the psychological, physical and spiritual union of husband and wife, the parent-child relationship, economics, the marriage bond, duties of Catholic marriage and other topics including all phases of this state. It revolves about concrete marriage problems, directing the use of Sacramental graces in the motivation and development of marriage.

A Cana Conference, in its more frequent program, begins at morning Mass, spends the day in conferences and discussions, ends with the renewal of Marriage Vows before the Blessed Sacrament at evening Benediction.

ORIGIN AND DEVELOPMENT

Earliest of members in Catholic Action work are those co-laborers of St. Paul and the other Apostles, so often saluted in the Epistles. For Catholic Action has existed since that day when Christ sent forth His twelve to win all men to Him. The command, "Go, therefore, and make disciples of all nations," (Matt., xxviii, 19) was a command to the whole Church. To the officers did it primarily apply—and the Apostles proved themselves worthy of the trust placed in them by the Master. To the laity also that command was given—and they were ever eager to do their part in conquering the world for Christ the King. There was much to do in those early days when Christianity was new in a pagan world. Side by side with the Apostles and their successors the laity labored in planting the good seed of the Gospel in the pagan hearts of misguided men.

When nearly all men and nations had become Christian, the task of the laity became less urgent. The Church was firmly rooted everywhere; life was simple; and, as a result, the clergy leaned less upon the active apostolic endeavors of the laymen. That glorious age has passed.

Today the need for Catholic Action is as pronounced as it was in the beginnings of Christianity. The disintegrating influences of the Protestant Reformation have laid waste much of what was once Christian. The old paganism, modernized and with new names, once more seeks supremacy in a world that should belong to Christ. The ever increasing complexities of life, products of industrialism, have made it ever more difficult for the clergy to reach the great mass of men. So it has come about that the layman's role in the conquest of the world for Christ has once again come to the fore. The priest, who cannot go personally into the mine, the factory or the office to preach the Gospel of Jesus Christ, can reach the workers there only if assisted by the laity who are working in the mines, the factories and the offices of our modern world.

DEFINITION

Catholic Action is not political or economic action; it is not a negative thing; it is not some new weapon forged to combat the forces of Communism or any other modern menace; it is not even the mere exercise of charity or the intensification of one's own personal holiness.

Classically defined by our late beloved Pontiff, Pope Pius XI, Catholic Action is: "The participation of the Catholic laity in the apostolate of the hierarchy." Analyzing the definition, Cardinal Pizzardo brings out four main points: (1) Catholic Action is an apostolate, a mission for the salvation of souls. (2) It is an apostolate of the laity, called by the hierarchy to work for the salvation of souls. (3) It is an organized apostolate, necessarily so, since its mission is social. (4) It is an apostolate organized hierarchically, that is, after the pattern of the Church—parochial, diocesan, and universal—under the direct supervision of the teaching and ruling body of the Church.

DOCTRINAL FOUNDATION

The doctrine of the Mystical Body of Christ is the basis for the very existence of Catholic Action. When the Second Person of the Blessed Trinity assumed human nature He gave to every man the dignity of brotherhood with Him. This bond of union between each man and Christ has given a new and deeper meaning to the fellowship of man with man, for all men have become brothers of each other in Christ. By His death on the Cross Christ merited for every man the right to enter heaven.

Man, on his part, must participate in those merits of Christ, he must apply them to himself. Catholic Action goes out to those who have cut themselves off from the Body of Christ, to those who have never been incorporated into that Body. Men already joined to Christ, living His life in the Mystical Body, seek to bring to all men the realization of the high dignity that is theirs because of the Incarnation and the salvation that awaits them because of the Redemption. As members of Christ's Mystical Body we must have the same aims as did Christ Himself. He spent Himself in the winning of souls. In His physical Body He no longer walks among us. Instead, He uses us — His mystical members — as instruments to continue His work on earth.

OBJECTIVE

Since its aim is identified with that of the apostolate of the hierarchy, Catholic Action must bend its every effort, even as does the hierarchy, to the winning or the bringing back of souls. This quest for souls must be insisted upon. To veer ever so slightly from this one objective is to miss the whole point of Catholic Action.

The apostle of Catholic Action must first make sure of his own hold upon the eternal truths; he must form his conscience in accord with the principles laid down by Christ; he must live the Gospel and show by the example of his daily life how the Christian way of living can and does transform human nature. Only then will he be in a position to direct and guide other men. Certain of his own footing, his task lies in apostolic fields. To the men of the little world in which he lives he must bring the saving truths of the Gospel. Not to society in general is he sent, but to individuals. In imitation of the Master, he will not rail against the existing political abuses, but he will strive to convert the politician to Christ; he will not complain of the unequal distribution of wealth, but he will warn the rich man of the rust that consumes and he will teach the poor man to lay up for himself treasures in heaven. Ranting against abuses will never reform the world, but making the message of Christ to live in the hearts of men will change the face of the earth. And Catholic Action is even now re-making the world, reclaiming it for Christ its King.

Pope Pius XI of happy memory insisted always upon the supernatural note in this campaign for Christ. "Prayer, first; the supernatural, first," were familiar words upon his lips. They were his commentary on the words of Sacred Scripture: "Unless the Lord build the house, they labor in vain that build it. Unless the Lord keep the city, he watcheth in vain that keepeth it" (Ps. cxxvi, 1-2).

ORGANIZATION

"Catholic Action is not a piece of machinery which can be erected here, there, and anywhere by a process of manufacture, to the design of a blueprint. Catholic Action belongs to life. It is a thing that grows. What is growing is a new community, a new society, a Christian society." Though variable in its organization, Catholic Action is invariable as far as its fundamental principles are concerned. The two basic elements of true Catholic Action must ever be the same: (1) apostolic aim, that is the salvation of souls; (2) organization under the direction of the hierarchy (pastor, bishop, and Pope).

With these two points taken care of, Catholic Action will conform itself to the varied and varying circumstances of the world in which it labors. Specialization there must be, for "if the world is to be won for Christ, then each man must strive to win his own little world, the world of his daily communications and intercourse. He must win himself, he must win his family, he must win the men and women with whom he is, day by day,

in association: the people he works with, plays with, eats with, travels with, all his little world. If each Catholic is winning his own little world then the whole world is being won."

Because it may take one of many different forms, the ideal Catholic Action group is difficult to describe. Leaving aside the specific form of organization which will depend upon the circumstances of time and place, it might be well here to point out several important features that must be present in every Catholic Action group. It must be a group, for Catholic Action is essentially a corporate undertaking. It must be a spiritual group, composed of members sensitive to spiritual values and living Catholic life to the full. It must be a corporate group, aware of its task as a functioning unit of the Mystical Body of Christ. It must be an apostolic group, always in quest of souls. It must be an obedient group, following out to the finest detail every command of its bishop.

As the heavenly patron of Catholic organizations engaged in social activities Benedict XV assigned St. Francis of Assisi, "who was sent by Divine Providence for the reformation not only of the turbulent age in which he lived, but of Christian society of all time" (Pius XI, Encyclical on St. Francis of Assisi).

AUXILIARY SOCIETIES

Cardinal Pizzardo points out the distinction between Catholic Action groups and other Catholic societies. He says: "(1) Catholic Action is rigidly hierarchic, its organization being grafted upon the hierarchic economy of the Church. (2) Catholic Action gives its members a complete shaping or structure, not only religious and moral but social and specialized in accordance with their professions. It trains consciences to be more sensitive and more courageous in meeting and solving the problems of life in a Christian way. (3) Catholic Action embraces in its program every form of apostolate, while the auxiliary societies and associations are engaged solely in a work of religious development or in some particular apostolic work."

Included in this term "auxiliary societies" are those which care for individual ascetical progress, those concerned only with practices of piety or charity, those which defend the liberty of Catholics in civic matters; likewise those which look to the improvement of economic conditions for workers, co-operative societies, and labor unions; and finally, those societies whose aims are immediately of a political nature.

Speaking of such "auxiliary societies," the late Pope Pius XI made clear that they are good societies and have their specific part to play. They need not be done away with, nor is it necessary to change them into official Catholic Action groups. The whole point is simply this: they are not authentic Catholic Action groups, but helpers to the central undertaking of Catholic Action.

Cardinal Pizzardo clearly outlines the distinction in a geometric figure: "In the center is Catholic Action organized in accordance with the forms laid down by the teaching of the Pope, and directly and completely dependent upon the hierarchy. All other organizations and societies which we call auxiliaries or socio-economic are like so many concentric circles. . . . Central apostolic action is the winning and the bringing back of souls, co-operation in their salvation. It is the source of practical direction and inspiration under the supervision of the national center and the diocesan and parochial centers and is set up according to hierarchical procedure. The closer the concentric circles of Catholic activity approach to and are modeled upon Catholic Action, the more nearly will they assume its character and its function, and share in its honor and labors."

CATHOLIC ACTION IN THE UNITED STATES: THE NATIONAL CATHOLIC WELFARE CONFERENCE

As noted above, Catholic Action is not a thing made according to a set pattern. It develops in accordance with the special needs and circumstances which obtain in the place where it is to operate. The vast extent of these United States, the need for national emphasis and concerted action on problems affecting the entire country, and the necessity of adequate representation before the various departments of government gave rise to the establishment of the National Catholic Welfare Conference.

Pope Pius XI of happy memory realized the need for such an organization in this country. Referring to the NCWC, he said: "It is not only useful, but also necessary for you. Since you reside in cities far apart and there are matters of a higher import demanding your joint deliberation—as, for example, those relating to the Christian family, the education of you, public and private morality, care of numerous immigrants, and other problems of this kind—it is imperative that by taking counsel together you all agree on one common aim and with one united will strive for its attainment, by employing, as you now do, the means which are adequate and adapted to present-day conditions."

Definition

The NCWC is not a council or a legislative assembly. The resolutions adopted by the bishops of the NCWC do not possess the force of law. The Conference is, rather, a clearing-house of information regarding activities of Catholic men and women; a common agency acting under the authority of the bishops to promote the welfare of the Church and of Catholic activities in the United States, and to make Catholic teachings more widespread and effective. In the words of Archbishop Austin Dowling: "The National Catholic Welfare Conference is a voluntary association of the bishops. It has not and never can have any mandatory or legislative power. Nothing can be done in a diocese except by the permission of the ordinary. But every bishop gains by contact with his fellow bishops and the very statement of common problems and the discussions thereon are in themselves helpful. This is the great service which the National Catholic Welfare Conference renders to the bishops of the United States."

Purpose

The bishops of this country, acting with the full approval of the Holy Father, established the Conference for the purpose of "unifying, co-ordinating and organizing the Catholic people of the United

States in works of education, social welfare, immigrant aid and other activities." As stated in their joint pastoral letter: "We have grouped together, under the NCWC, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general co-operation."

It is not the policy of the NCWC to create new organizations. Rather, it assists, unifies, and leaves to their own fields those that already exist. It seeks to inform the life of America on right fundamental principles of religion and morality. As expressed by Father John J. Burke, C. S. P.: "It was established not to control, but to direct; not to hinder or curtail, but to co-ordinate and to promote; not to rule with a master hand but to facilitate by conference and mutually accepted divisions of work."

Organization

The complex and highly specialized structure of the NCWC will be dealt with further on. Here let it suffice to view that organization only in its broad general outlines. The NCWC is a national representative body. In consequence it must be governed by a representative group of the national hierarchy. This end is achieved by the election of a board of ten bishops and

archbishops at the annual bishops' meeting. The US cardinals also belong to this administrative board. Eight departments function under the members of the board: Executive, Education, Press, Social Action, Legal, Catholic Action Study, Youth, and Lay Organizations. In addition to these departments, the general body of bishops has set up certain special episcopal committees among which are: Committee on American Board of Catholic Missions; on Confraternity of Christian Doctrine; on Motion Pictures; on the Propagation of the Faith (Foreign Service); on Obscene Literature; on North American College; on Seminaries; on Relief and War Emergencies; for Refugees; on the Pope's Peace Points. These committees, as can be seen, are chosen to deal with special problems that arise. In some cases it has been found desirable to establish offices for continued and organized work.

Each department deals with problems proper to its own field, in accord with Catholic principles — acting always under the immediate direction of its episcopal chairman, without whose approbation no official action is taken. Furthermore, no official action is taken by the Conference as a whole without the approval of the administrative board.

The special needs of this vast land have brought about this highly organized national body. The whole superstructure of Catholic Action is a reality. What is needed now is a more intense participation of

the laity, a joining of forces under this national body for united participation of the laity in this work so admirably organized by the hierarchy. Many problems that confront the ordinary Catholic Action group will find their solution in similar situations already dealt with by the various departments of the Conference. Literature on every phase of life is available through the Conference, which has induced eminent Catholic authorities to write up the problems proper to their respective fields. The stand taken by the hierarchy of the nation on questions having a Catholic interest can be learned through the Conference.

The diocesan organization may affiliate with the NCWC through their Ordinary. State, regional or national organizations may affiliate through an authorized and acceptable agent. The Administrative Board directs the particular organizations to the proper department of affiliation.

National unity and co-ordination as envisaged in the NCWC does not alter, however, the fundamental fact that in the diocese where they operate organizations are always subject to the bishop. The bishop is the proper authority to which they should look for guidance and direction. The fact that they may be units of one of the departments of the NCWC., and as such may seek guidance from that department on certain matters does not in any way lessen their responsibility to, and their dependence on their bishop.

DEPARTMENTAL SETUP OF THE NCWC

(Courtesy of National Catholic Welfare Conference)

As noted above, the NCWC is headed by an Administrative Board which, together with the US Cardinals, determines the general policy for the entire organization. They appoint episcopal committees for handling various problems that may arise, and which demand attention. Eight of the members of the Administrative Board individually control and direct the eight depart-

ments of the organization. For more intense and specialized work, the departments are subdivided into bureaus. Finally, there are conferences which might be defined as experimental groups working in specialized fields, gathering data, encouraging the support and advice of experts in the field, and working out a feasible plan of action which is presented to the bureau or department for considera-

tion. A brief resume is here given of the purpose and scope of the eight departments with their several bureaus, and of the work of some of the episcopal committees which function directly under the Administrative Board.

1. Executive Department

For more intense and specialized work, some of the departments are subdivided as required into bureaus. The general secretary, as chief executive officer for the Administrative Board, not only directs the work of the Executive Department, but also supervises the operations of the other departments of the Conference, and co-ordinates all of the multiple activities of the various NCWC units. Functioning directly under the Executive Department are the following:

(a) Bureau of Immigration — Organization of the NCWC Bureau of Immigration was authorized by the Bishops late in 1920, its purpose being to serve as a Catholic Immigrant Aid organization of national scope; to meet and assist immigrants at the ports of entry; to render them and all other foreign-born such technical advice and assistance as they might need in their immigration or deportation problems; and to refer the newcomers for follow-up advice and guidance under Catholic auspices to those agencies authorized, by the Ordinaries in the respective archdioceses and dioceses of destination, to cooperate actively with the NCWC Bureau in rendering this service. The Bureau likewise serves as a clearing-house for questions of immigration and emigration with which the Church in the United States is particularly concerned. It maintains, in peace-time, continuous contact with Catholic and other agencies and individuals in the foreign countries from which immigrants come, in the interests of protecting these immigrants upon arrival, of reuniting separated families and of furthering in general the welfare of the foreign-born of all nationalities. In this con-

nection the Bureau is also in daily touch with the State Department and with those subdivisions of the US Department of Justice which administer the immigration, deportation and naturalization laws, with the US Public Health Service, and with foreign embassies, legations and consulates.

The primary object of the Bureau is to protect the Catholic immigrant's faith, while offering him at the same time free of charge the services of a technically trained staff which has for twenty-six years specialized in a knowledge of the immigration and deportation laws and regulations of the United States.

The Bureau has three offices: the National Office at the NCWC headquarters, 1312 Massachusetts Avenue, N. W., Washington, D. C.; the New York Office at 61 Whitehall Street, which has likewise a representative on duty daily at Ellis Island; and the Mexican Border Office at 1001 South Santa Fe Street, El Paso, Texas, which also conducts a bi-weekly "clinic" in the Old Mission of Our Lady of Guadalupe across the international bridge in Juarez, Mexico, for the presentation and discussion of individual immigration problems.

(b) Confraternity of Christian Doctrine—The Confraternity works to extend knowledge and practice of the Faith among those outside the Catholic school system. (A special section on the Confraternity will be found elsewhere in the Almanac.)

(c) Bureau of Information — This bureau serves as a clearing-house of Catholic information for national news and radio agencies and other media of public communication, as well as providing persons and organizations with factual material in relation to Catholic activities in this country.

(d) "Catholic Action," the official organ of the NCWC, records monthly the work of the Conference. "Catholic Action" is also the official organ of the National Council of Catholic Men and the National

Council of Catholic Women. It regularly stresses the Catholic needs of the day and records the interests of the NCWC and its several departments.

Featured regularly in "Catholic Action" are monthly study club articles planned to promote the proper understanding of, and active participation in, practical programs of Catholic thought and life. These study discussions are prepared by the NCWC Study Club Committee, composed of representatives of the several departments and bureaus of the NCWC.

(e) Publications Office — The NCWC through its publications office has made available a considerable volume of literature, mostly in pamphlet form, intended to assist that intellectual preparation necessary for "successful participation of the laity in the apostolate of the hierarchy."

2. Department of Education

The Department of Education aims to serve the Catholic school system in fidelity to the ideals and teachings of the Church. In carrying out this purpose the department engages in the following activities: collection of data concerning Catholic education; furnishing information to school officials and the general public; acting as an advisory agency to assist Catholic educational institutions in problems of national concern; safeguarding the interests of Catholic education in co-operation with the Executive and Legal Departments; and representing the interests of Catholic education generally.

The Department includes 5 sections, each of which is devoted to some special phase of education:

Informational Services — Cares for all requests for information, and in co-operation with graduate students and special agencies gathers data concerning the past and present status of Catholic education.

Statistics — Compiles statistical data relative to the size and function of Catholic education ranging from kindergarten schools through university and graduate levels.

Teachers' Registration — Assists Catholic colleges and schools to obtain lay teachers.

Library — Supplies general Catholic information for the use of various departments of NCWC, and assists a limited number of graduate students in research.

Educational Liaison — Exchanges mutually valuable information and assistance with governmental agencies; by co-operative relations with almost every type and kind of educational organization, the Department provides Catholic educational administrators with current information about educational trends.

3. Press Department

The Press Department of the NCWC has the function of promoting, developing and assisting the Catholic Press of the United States. Under its episcopal chairman, it carries on its activities with a lay director experienced in journalism, and with a trained personnel of editors and writers including a headquarters staff in Washington and a large staff of experienced field correspondents in key cities of the United States and in the leading capitals of the world.

The department offers to Catholic publications:

(a) A news service of approximately 50,000 words weekly, covering the Catholic news of all the world, gathered by radio, cable, telegraph, telephone and mail.

(b) A Catholic feature service of 17 to 20 articles weekly, averaging 10,000 words in all, calculated to interest all members of the family.

(c) A Catholic news picture service.

(d) A telegraphic service, covering last-minute news.

(e) An editorial information service, supplying factual material for editorial writers' use.

(f) A biographical service, including authenticated biographies of prominent Catholic figures.

(g) A Washington letter, interpreting each week national events of particular interest to Catholics.

(h) Special texts, giving in full important Vatican documents, radioed immediately upon issuance.

(i) Special supplements, including features and pictures, at appropriate seasons.

(j) Special syndications, series on subjects of particular timeliness and interest, by noted authors.

Inaugurated in 1941, *Noticias Catolicas*, the Ibero-American section of the News Service, makes available to the Ibero-American press in Spanish and Portuguese the department's facilities for the collection and dissemination of news. *Noticias Catolicas* provides for its subscribers in every Ibero-American country a news service of many thousands of words at least twice a week, including special texts of the encyclicals and other pontifical and ecclesiastical documents.

The Press Department serves over 437 Catholic publications which include, besides virtually all Catholic newspapers in the United States, journals in 43 other countries. "*Osservatore Romano*," the great Vatican City daily, has for many years been a subscriber.

Because of its standard of factual reporting, the NCWC News Service is entitled to the privilege of admission to the press galleries of Congress and the White House press conferences.

Pioneering in the news radioing of complete texts of papal encyclicals by the NCWC News Service has resulted in the multiplication of the space given these important documents.

4. Department of Social Action

The Department of Social Action was established to promote the social teaching of the Church and to interpret, under the guidance of the bishops, the application of this teaching to the complex social problems of the country. It is concerned with studies and programs dealing particularly with industrial problems, civic obligations, rural life, family life, and in general with subjects affecting social welfare and international relations.

As to method, the department tries to do these things in its fields: (1) know the social teachings of the Church; (2) know American facts, movements, proposals, trends and personalities; (3) make the teaching and facts known through books, pamphlets, newspaper articles, magazine articles, public addresses; (4) keep in touch with the Catholics working in its own fields; (5) help lay organizations affiliated with the National Councils of Catholic Men and Women and other groups pledged to the extension of Catholic life and influence in America.

The following are the chief fields of present activity:

(a) **Industrial Relations** — The work of the department on industrial questions centers in making known, explaining, and trying to show the application to America, of Leo XIII's great encyclical, "*The Condition of Labor*"; of the incomparable encyclical of Pius XI, "*Reconstructing the Social Order*"; and of Pope Pius XI's encyclical on "*Atheistic Communism*," which embraces in resumé the principles of the two earlier ones.

The Department conducts a systematic, year-round information and assistance service to priests working in the social action field. The Catholic Conference on Industrial Problems which holds forums throughout the country is a co-operating agency with the Department.

It has given its services to the preparation of special studies on women in industry, and to the planning and conducting of special Institutes on Women in Industry.

The bishops entrusted to the department the program for establishing Schools of Social Action for the clergy, which are summer courses for priests on the social encyclicals, their application to American life, and the means priests can use to spread their teaching.

(b) **Family Life Bureau** — The Family Life Bureau is an integral part of the Social Action Department. Its work is under the guidance of a special director, and ex-

tends into such wide and varied fields as home economics, parent education, and family relationships. While religion is given special emphasis, the aids offered by sociologists and other scientists are employed in preparation of studies and programs.

Specific projects and methods of carrying them out are: (1) studying and disseminating the principles of Christian marriage, particularly as set forth in the encyclical of Pius XI on Christian Marriage, and advancing the cause of parent education, as advocated in the encyclical on the Christian Education of Youth; (2) developing and disseminating a popular and advanced literature on marriage and the family, and on parent education; (3) fostering the establishment of the Association of the Holy Family; (4) encouraging the formation of maternity guilds; (5) aiding in the development of study clubs dealing with family topics, and encouraging individual reading and study of family literature in the home; (6) co-operating with other Catholic agencies and organizations at home and abroad in their efforts in behalf of the home; (7) encouraging the development of Catholic leaders in the field, particularly by urging due provision in schools and colleges for courses on Christian marriage, the family, and parent education, and by encouraging the formation of voluntary study clubs in Catholic educational institutions; (8) fostering an interest in family study among Catholic young people outside the school system through such media as sodalities or other young people's organizations; (9) promoting the fitting celebration of the Feast of the Holy Family.

The National Catholic Conference on Family Life serves as a co-operating agency of the Family Life Bureau.

(c) **Rural Life Bureau** — The Rural Life Bureau of the Social Action Department was set up to study and to analyze Catholic social teaching in relation to the great rural population of our coun-

try. The following are some of the aims of the bureau: (1) advice regarding co-operatives; (2) fostering of a rural rather than an urban viewpoint on the part of the young people of the country; (3) promoting adult education through the study club; (4) encouraging governmental efforts to bring electricity to the countryside; (5) expansion of religious instruction through the rural school system, the vacation school, the correspondence course, the religious study club; (6) initiating rural research projects; (7) organizing the laity for rural action; (8) conducting rural institutes on a parish basis.

(d) **Peace and Post-War Reconstruction** — The department's work on peace and international affairs is to prepare, or promote preparation of, writings on the social teaching of the Church on peace and international relations; to bring about the diffusion of these; and to help Catholic lay organizations and schools to take their part in the movement for a peaceful world.

This work is done by the department partly in its own name and partly in co-operation with other organizations. Thus, either directly or with other groups, the department has collected and translated papal documents and published a great variety of pamphlets on the peace statements of the Popes, on peace aims and problems, on post-war reconstruction, on the relation of the United States to other countries and its position of responsibility in the international community, on international organization, on world economic life, on the historic role of the Church in international life, and on the causes of war.

Catholic pamphlets and books prepared in the United States on the subject of peace were rare when the department began its work. By its untiring efforts, a Catholic library covering all the essential points in the field is gradually forming. Study outlines are prepared for all pamphlets so that Catholic lay organizations may have

both texts and outlines of study in their work of promoting "the peace of Christ in the kingdom of Christ" (motto of our late beloved Pope Pius XI).

The Catholic Association for International Peace, a national membership organization of Catholic scholars and authorities in the field of international relations and ethics, is a co-operating organization with offices in the Department.

(e) **Parish Credit Unions** — The Parish Credit Union National Committee maintains in the Social Action Department a secretary for urban interests and one for rural interests. As its title implies, this committee seeks to encourage the establishment on a parish basis of the small loans co-operative banks known in the United States as Parish Credit Unions.

(f) **Bureau of Health and Hospitals** — This was established in 1948 as a liaison between the various health activities that play an important part in the life of the Church and the nation. These activities include the National Health Assembly, and such Catholic groups as the Catholic Hospital Conference of Bishops' Representatives; the Catholic Hospital Association; the National Conference of Catholic Charities; the National Council of Catholic Nurses (see p. 459); and the National Federation of Catholic Physicians' Guilds.

5. Legal Department

The primary function of this department is to serve as a clearing-house for information on legislative matters, a central office in which information is collected and classified and from which that information can promptly and adequately be made available to the dioceses, as well as other departments of the NCWC.

The major interest of the department lies in the field of legislation affecting Catholic life and religious institutions. In this field the department collects documents and data, and with its limited staff endeavors to keep abreast of current developments in legislation in

the Federal Congress and in the state legislatures and with action in the courts interpreting legislation touching Church interests.

In international matters, the department collects information respecting government action, including legislation on religious and social questions of particular interest to Catholics in the United States, and endeavors to supply promptly accurate information in this field on subjects of particular and timely interest. The department in connection with this work has prepared numerous pamphlets dealing with religious situations in other countries, particularly in Mexico and Spain.

An important function of the department has to do with matters which need to be discussed with administrative officials of the federal government in Washington. Such matters originate frequently in outlying territories and insular possessions of the United States. Frequently, the department has explained the Catholic attitude on current legislation before congressional committees.

Legislative proposals introduced and debated during recent years affect profoundly philosophical and ethical principles upon which our social and political institutions rest. Legislative acts that have been approved, among them the Social Security Act and other social legislation, give rise, in the regulations issued under them and in their administration, to intricate problems affecting Catholic institutions — hospitals, child-caring and other agencies. Interpretation of these legislative acts for the bishops and Catholic authorities is important. Catholic interests must be protected before administrative boards and authorities. Conferences must be attended and service given on committees considering relations between private and public agencies and institutions. The tax-exempt status of our institutions must be supported, and due consideration assured them because of the public character of the important services

they render. These works, of vital importance to the Church in the United States, lay an increasing burden and responsibility on the Legal Department.

The staff of the department, by long experience in government procedure, has acquired an exceptional skill in handling the most complex legal problems in the religious institution field. The department contributes much to the welfare of the Church by rendering important services which are as necessary as they are timely.

6. Catholic Action Study Department

This department was organized to obtain and disseminate as widely as possible the encyclicals, allocutions and discourses of our Holy Father on the subject of Catholic Action; to maintain a record of accomplishments of the bishops, clergy and laity of the United States in the work of Catholic Action, and through research and reports as to methods, programs and achievements, both here and abroad, to assist in furthering the aims of the Catholic Action movement.

The department publishes "Catholic Action Notes" quarterly and maintains a Catholic Action library at NCWC headquarters

7. Youth Department

This, the newest department of the NCWC, was created by the Administrative Board in November, 1940, to meet a definite need in the Catholic youth field. It enables the Church in this country to deal methodically with the new general trend toward greater coordination of youth work and the unification of youth's forces.

The Youth Department has for its objectives: (1) to facilitate the exchange of information regarding the philosophy, organization, program-content and methods of Catholic youth work; (2) to contact and evaluate all national, non-governmental and governmental youth or youth-serving organizations and agencies. The Youth Department provides the framework in which the coordination of all Catholic

youth work can be achieved. It helps Catholic youth leaders and young people better to understand the problems centering about youth; it furnishes information and documentation adequate for the interpretation of youth work both Catholic and non-Catholic, youth-led and adult-sponsored, domestic and foreign. Finally, it develops the National Catholic Youth Council. In May, 1947, the Youth Department sponsored, in Cleveland, the first National Conference on Youth work; (3) to promote the National Catholic Youth Council as the federating agency for all approved Catholic youth groups organized on a Diocesan Youth Council basis.

The National Catholic Youth Council is a federation of approved Catholic youth groups in the United States, designed to promote interchange of information and services, and to relate and unify existing organizations without absorbing, amalgamating or destroying their autonomy. It provides for two sections: the Diocesan section and the College and University section. The Diocesan section is designed to include the respective Diocesan Youth Councils; and the College and university section includes the two national student federations the National Federation of Catholic College Students and the Newman Club Federation. (For a more detailed discussion of youth work, see the article on the Catholic Youth Apostolate elsewhere in the Almanac.)

8. Department of Lay Organizations

This department consists of two constituent bodies — the National Council of Catholic Men and the National Council of Catholic Women — with the chief function of coordinating, promoting and assisting the activities of the Catholic lay organizations of the country, under the direction of the bishops. Affiliation with either council enables Catholic lay organizations to know the mind of the hierarchy, the common guide of all.

In fulfilling their mission, the two Councils have as an important

part of their work the duty of channeling out to the lay groups in all parts of the country, the programs, educational material, and suggestions which other departments and bureaus of the NCWC have prepared — always under the direction of their episcopal chairman.

The bishops of the American hierarchy, in establishing the Department of Lay Organizations as an integral part of the general Conference, intended that the Councils of Men and Women constituting that department should be the means of fostering amongst our people the program designed by bishops for the welfare of our Christian society. The department is essentially an apostolate of Catholic Action. The laity of the United States is invited and commissioned to cooperate as partners in the mission of leavening society with the truths of Catholic faith and the principles of Catholic life.

The department was created not to be another Catholic organization. Its interest and that of its constituent Councils is not to form new societies nor to supersede those already existing. Its true function is to affiliate and to unite in two companion representative national bodies the units of all fraternal, social and religious societies of Catholic men and women for the purpose of impressing on our national life the real beauty and full strength of Catholic ideals. Its program for action stands for the home, for Christian education, for social justice, and for the purging from American life of vicious and low influences.

(a) **National Council of Catholic Men** — This Council is made up of representatives of affiliated lay societies having ecclesiastical approval. The form of diocesan organization rests entirely with individual bishops. In some dioceses men of the individual parishes are grouped into parish councils, which become affiliated with the National Council; in others, pre-existent or new lay societies — spiritual, so-

cial or fraternal — are affiliated with the National Council directly. There are 3,130 organizations affiliated with the NCCM. In this number are included national, regional and local groups.

The National Council of Catholic Men has as its functions: (1) to federate Catholic lay societies and groups of men in a common, unified agency or council; (2) to serve as an agency for the interchange of information and service between the NCWC and organizations of laymen, in their common work for the Church; (3) to be a central clearing-house for information regarding Catholic laymen's activities; (4) to promote, under ecclesiastical supervision, unity and co-operation among laymen in matters that affect the general welfare of the Church and the nation; (5) to help existing Catholic lay organizations to work more effectively in their own localities; (6) to co-operate in furthering the aims of all approved movements in the interest of the Church and of society at large; (7) to participate, through Catholic lay representation, in national and international movements involving moral questions; (8) to bring about a better understanding and a more widespread appreciation of Catholic principles and ideals in the educational, social and civic life of the country.

In furtherance of its objectives, the Council established in 1929 a Catholic Evidence Bureau. This has come to be a storehouse of information on lay apologetical activities, to which those engaged in apologetics and other forms of Catholic defense turn for data urgently needed and not available locally. Since the death of Karl Rogers in 1942, it has taken over the operation of the Narberth Movement. In 1943 the NCCM undertook to assist the Episcopal Committee on Obscene Literature by preparing and periodically revising the NO DL list of disapproved magazines.

The Catholic Radio Bureau maintained by the NCCM since 1938, is intended to advise and assist any

Catholic organization or individual in any activity relative to the radio: in procuring station time for a Catholic program; in planning and conducting such a program; in providing scripts or material for preparing scripts; and in making effective protest against offensive broadcasts.

Most widely known of the activities of the National Council of Catholic Men is the creation and maintenance of the nation-wide program, the Catholic Hour, inaugurated in 1930. The Council also sponsors two other nation-wide weekly broadcasts—the Hour of Faith, over the network facilities of the American Broadcasting Company, and Faith of Our Time, over the Mutual Broadcasting System. (See index, Catholic Radio Work in the US) A monthly television program is also produced.

Pamphlets available include: "Pastor's Outlines for Training Laymen Leaders," "Manual of Instructions—Diocesan Council of Catholic Men," "Production of Religious Radio Programs," and "Action Series" which dramatize the parish, deanery and diocesan Council of Men in action.

(b) **The National Council of Catholic Women**—This Council is a federation of organizations of Catholic women in the United States, uniting them, helping them to strengthen, increase and inspire their membership.

Included in the National Council of Catholic Women are over 5,000 Catholic organizations of women, which comprise 19 national organizations and 78 diocesan councils, the latter, federations of laywomen's organizations within the particular diocese, both parochial and interparochial.

The purposes of the National Council of Catholic Women are to stimulate the study of Christian principles, and to encourage action in accord with those principles. It works particularly through a National Committee System, whereby the national committee chairman

transmits messages, information, suggestions, etc., to diocesan chairmen, who in turn send them to deanery and parish or local chairmen. In obtaining results, the circuit is completed by parish or local chairmen submitting reports to district or deanery chairmen, from them they are sent to diocesan chairmen who forward a summarized report to the national chairman.

The National Committees included in this network are: Cooperating with Catholic Charities, Cooperating with the Confraternity of Christian Doctrine, Diocesan Council Histories, Family and Parent Education, Immigration, International Relations, Inter-American Relations, Libraries and Literature, Organization and Development, Parent-Teacher Associations, Public Relations, Shrines in the Home, Social Action, Study Clubs, War Relief, and Youth. During the war special co-operation was given Chaplain's Aid, USO-NCCS, War Relief Services, NCWC, and various wartime agencies. Postwar aid has been continued through War Relief Services, NCWC. Emphasis in the immediate postwar period centers about family life, social action and international relations. The training of leaders is an essential part of this program.

Through "The Monthly Message to Affiliated Organizations," the worksheet of the National Council of Catholic Women, and "Catholic Action," the monthly publication of the National Catholic Welfare Conference, as well as special letters, messages of the departments of the National Catholic Welfare Conference, suggestions for programs and speakers, and other help are given.

The National Council of Catholic Women provides: (1) representation at meetings of a national or international character when vital principles are at stake, or matters of national well-being are under discussion; (2) national conventions for conference on common problems, placing through publicity given these deliberations, the Catholic attitude on such questions before the public. In addition, re-

gional conferences and special institutes on the work of particular committees have been held.

The Council assists, through affiliation with the International Union of Catholic Women's Leagues, in world-wide protection of the home and in the defense of Catholic principles of social action.

9. War Relief Services

War Relief Services, NCWC was established in January, 1943, in Washington, D. C. Its Board of Trustees is made up of the members of the Administrative Board, NCWC, and the Military Vicar and Military Delegate. It administers a program of relief and assistance to refugees, prisoners of war and merchant seamen in the US and more than 60 foreign countries, and in 1948 aided in establishing the National Catholic Resettlement Council for displaced persons. Operating headquarters are at 350 Fifth Avenue, New York.

10. Episcopal Committees

In addition to the above-named departments, the general body of bishops maintains certain special episcopal committees. The following is a partial list of the committees authorized to date:

Committee on American Board of Catholic Missions

Committee on Confraternity of Christian Doctrine (see pp. 445-7)

Committee on Motion Pictures and the National Legion of Decency
Committee on the Propagation of the Faith (Foreign Service)

Committee on Obscene Literature
Committee on North American College

Committee on Seminaries

Committee on War Emergency and Relief

Committee for Refugees

Committee on the Pope's Peace Points

Committee for the Spanish-Speaking

Committee for the Montezuma Seminary

All committees work in conjunction with the Administrative Board to which their reports are referred. In the cases of some of these com-

mittees, it has been found desirable to establish offices for continuing and organizing work. Relief work is now centralized in one committee composed of members of the Administrative Board of the NCWC. Functioning under this committee are several sub-committees.

A brief sketch of the work done by five of these committees follows.

(a) **The Catholic Committee for Refugees** (including Refugee Children) — This committee is officially designated by the National Catholic Welfare Conference and operates under the NCWC Charter. It was authorized on Nov. 18, 1936.

The committee was called into being by the NCWC at its annual meeting in Washington, November, 1936, in conformity with recommendations presented by a group of Bishops who had been instructed by the Administrative Board to study the problems of Catholic refugees. Since January, 1937, the offices of the committee have been functioning in New York. Immediate direction and operation of the committee at the present time is effective through: Archbishop Joseph E. Ritter, chairman; Samuel Cardinal Stritch; Bishop Stephen J. Donahue, treasurer; Bishop John F. Noll; Bishop Charles H. LeBlond; Rev. Emil N. Komora, executive director.

The function of the committee consists of the giving of material and spiritual aid to Catholics who on account of racial, political or religious reasons have been victims of persecution and are involuntary exiles from their homelands.

The assistance and council is given in such forms as relief, procurement and giving of grants to scholars, professional grants, scholarships, social case work, job placement services for skilled, unskilled and professional workers, children's aid, vocational retraining and medical aid of all types.

Moreover, the committee also offers religious, immigration, naturalization and legal counsel as well as information and counsel concerning war and national emergency meas-

ures, procurement of free placement in summer camps, shelter and hospitality service, resettlement both here and abroad, aid to internees, inter-agency co-operation with Catholic and non-Catholic organizations both here and throughout the world, international correspondence, location of relatives abroad and so forth.

From January 1, 1937 to September 30, 1947, the committee has settled 1,868 refugees and displaced persons in the U.S. Between October 1, 1945 and September 30, 1947, more than 5,000 persons were given office interviews in addition to interviews with all incoming Catholic immigrants, their relatives and friends.

Applications from individual refugees and also from agencies Catholic and non-Catholic have been received from literally every corner of the globe. Investigation of cases were made and only legitimate and bona fide refugees accepted. In numerous instances the committee has given considerable to finance refugee committees abroad in order that it have some check on refugees whom it aided to enter this country. Foreign relief has been granted by the committee in needy instances.

(b) Bishops' War Emergency and Relief Committee—This committee was authorized by the annual general meeting of the Bishops held in Washington in November, 1940. Its membership is identical with that of the NCWC Administrative Board. It was established to form a centralized agency to meet war emergencies as well as relief needs of people suffering the devastation of war.

On one Sunday each year (usually Laetare Sunday) each diocese makes an appeal in behalf of the Bishops' War Emergency and Relief Committee activities. Of this collection, His Holiness, Pope Pius XII said in writing to the American Bishops: "In a very special way, We would assure you of Our heartfelt gratitude for the generous thoughtfulness which prompted the general collection of the Bishops' Relief Commit-

tee. Saddened in heart by the terrible sufferings and misery about us, it is Our ardent wish to offer to the unfortunate and innocent victims every possible spiritual and material succor."

One of the chief purposes of this collection is to help maintain Montezuma Seminary on the US-Mexican border—an outstanding endeavor founded by Catholic Bishops of the United States in 1936 to provide a training-school for students for the priesthood who cannot be trained in their homeland because of Mexican laws.

(c) Bishops' Committee on the Pope's Peace Points—At the annual meeting of the Bishops in Washington, November, 1941, the Bishops' Committee on the Pope's Peace Points was appointed for the purpose of studying the peace principles enunciated by our Holy Father, Pius XII, and making them better and more widely known. Samuel Cardinal Stritch, is chairman of this committee.

The Bishops' Committee announced in December, 1941, that it would issue statements at opportune times to foster and encourage research and studies on peace in the light of papal proposals, to give the public scholarly and popular literature "on the peace of our ambitions and prayers," and inspire lectures on the papal proposals. The committee in a statement issued January 3, 1942, advocated sincere, honest, earnest acceptance by all nations of the principle that international law is the prime necessity for righteous peace. In 1943 the committee issued "Principles of Peace," a compilation of all discourses dealing with the nature and conditions of peace made by the last five Popes. This is the most comprehensive collection in this field ever made. It has a voluminous and precisely detailed index.

In 1944 the committee arranged publication of "A World to Reconstruct," by Dr. Guido Gonella and translated by T. L. Bouscaren, S. J. A digest of the book in popular language was subsequently prepared.

(d) **The Bishops' Committee on Motion Pictures and the National Legion of Decency**—At the annual meeting of the Bishops in Washington, November, 1933, the Bishops' Committee on Motion Pictures was formed whose purpose it was to bring about on improvement in screen production, since individual appeal to producers to better the Hollywood standards had been unsuccessful. Members of this committee are: Bishop William A. Scully, chairman; Bishop Joseph T. McGucken, Bishop Michael J. Ready, Bishop Bryan J. McEntegart and Bishop Raymond A. Kearney.

Plans for action were formulated, and in April, 1934, the Legion of Decency was formally inaugurated in order to include the personal co-operation of the laity with the hierarchy in endeavoring to prevent the showing of obscene and lascivious pictures. All Catholics were asked to take a pledge not to patronize such pictures, and each year they are invited to renew it. This pledge of the Legion of Decency imposes no new obligation, but merely makes explicit that which every Catholic is obliged in conscience to do.

In February, 1936, the Bishops' Committee on Motion Pictures transferred the responsibility for the review and censorship of films from the various authorities in different dioceses, to the Archdiocese of New York. The address of the secretariate of the Bishops' Committee—the office of the National Legion of Decency—is 35 East 51st Street, New York 22, N. Y. From this address is issued each week a list giving the moral evaluation of current films. The Motion Picture Department of the International Federation of Catholic Alumnae, which had been reviewing motion pictures for over a decade and had, over this period, published a list of "Endorsed Motion Pictures," was officially designated as the reviewing and classifying group for the Legion of Decency. From February, 1936, to November, 1948, the National Office of the National Legion of Decency reviewed a total

of 6,494 feature motion pictures, under the four following classifications: Class A—Section 1: Unobjectionable for General Patronage. Class A—Section 2: Unobjectionable for Adults. Class B: Objectionable in Part. Class C: Condemned.

Legion of Decency activity is carried on not only by the New York office, which has been charged with the responsibility of the moral classification of films, but also by the various dioceses in the country which have, under diocesan directors, diocesan organizations to bring the knowledge of the national motion picture ratings to all the people and to co-ordinate Legion activity on a diocesan basis. Within the past few years activities comparable to the Legion have been organized in Secretariates for Morality of Catholic Action organizations in various countries of Latin America: Mexico, Argentina, Brazil, Peru, Ecuador, Uruguay, Chile, Columbia, Cuba and Venezuela.

(e) **Bishops' Committee on Obscene Literature**—At a meeting of the Catholic hierarchy in October, 1938, a Committee of Bishops was appointed to devise a plan for organizing a systematic campaign in all dioceses of the United States against indecent periodical literature. In December of that year, this Committee, known as the Committee on Obscene Literature, met in Chicago where it formed the National Office for Decent Literature (NODL) and drafted a program designed to effect uniformity of procedure in the various diocesan jurisdictions. The membership of the Episcopal Committee of NODL is as follows: Bishop John F. Noll, chairman; Archbishop Urban J. Vehr, Archbishop Paul C. Schulte, Bishop Edward F. Hoban, Bishop William A. Griffin, Bishop John G. Bennett. About 75 dioceses with diocesan directors formally co-operate in the work of the NODL.

Information as to the establishment of diocesan or parish organizations to aid in the work of the NODL may be secured by writ-

ing to the Most Rev. John F. Noll, D.D., Episcopal Chairman of the NODL, 1415 West Washington Boulevard, Fort Wayne, Ind.

(f) **Bishops' Committee for the Spanish-Speaking** — This Committee, permanently organized in January, 1945, has for its purpose the protection and furtherance of the spiritual and material welfare of the almost 2,000,000 Spanish-speaking people of the four ecclesiastical provinces of the Southwest.

Serving the Committee as an auxiliary agency is the Catholic Council for the Spanish-speaking. This group was first set up to implement seminars, sponsored by the Social Action Department, NCWC, as the first attempts at general consultation by Catholics working among the Spanish-speaking

The Committee sponsors activities as wide and divergent as the needs of the people themselves. It has planned and worked to enlist all endeavors of parish and diocesan activity in the cause of the disadvantaged Latin-American minority, and has sought the aid of federal and state agencies for the realization of its purposes. The Committee has gone on record against race discrimination. It has supported programs for the relief of migratory workers, for the development of legitimate union activity, and for the establishment of credit unions and co-operatives. It has sought to raise religious and civic educational levels, and to raise health standards by means of health programs and the establishment of maternity clinics. It has tackled the problem of delinquency and has organized community social and recreational centers.

General chairman of the Bishops' Committee for the Spanish-speaking is Archbishop Robert E. Lucey of San Antonio.

The 1948 meeting of the American hierarchy, attended by 3 cardinals, 17 archbishops and more than 120 bishops met at Catholic University, Washington, D. C., Nov. 18-20.

Archbishop John T. McNicholas, O. P., of Cincinnati, chairman of

the NCWC Administrative Board, stated that the year 1948 had seen events that "created problems of moment for almost all the departments and bureaus" of the NCWC. Noting that "the conflict between East and West was sharper and more ominous," Archbishop Mc Nicholas declared that "above all, the elections in Italy and France, incidents in Hungary and Rumania, China and Korea, the fall of Czechoslovakia, the behavior of the Russians in Berlin and Vienna and the break between the Cominform and Tito provided kaleidoscopic changes of gravest import" to the nations and to the Church. Further problems for the NCWC followed from the enactment of the European Recovery Program, the Selective Service Act and the lifting of price controls together with the scarcity of essential housing facilities.

On the home scene, the archbishop recalled that "the Church-State issue came more sharply into focus during the year," and that the McCollum case decision in the Supreme Court, outlawing the teaching of religion during released time on public school premises, represented a verdict whose "full import" could not be appraised. The prelate further reported that War Relief Services, NCWC was given the responsibility for handling Catholic participation in the work of bringing displaced persons to this country under legislation passed by Congress during the year. Establishment of an NCWC Bureau of Health and Hospitals, and of a permanent secretariate at the NCWC of the National Council of Catholic Nurses was reported by the archbishop. He added that contact was made between the NCWC Bureau of Immigration and the Senate Committee on Immigration relative to changes in regulations covering ecclesiastics who are naturalized citizens of the US and serve in the Church's missions and diplomatic service abroad.

An analysis of the Supreme Court's decision in the McCollum

case highlighted the annual report of Bishop Emmet M. Walsh of Charleston, chairman of the Legal Department. The decision and its probable effects on religious education were reviewed in detail. Of great importance during the past year, the report stated, were the Legal Department's activities in assuring the protection of the rights of the clergy, seminarians and lay brothers under the new Selective Service Act. A concerted effort, it was said, was made to expand research facilities, as well as to insure better cooperation between the department and various diocesan attorneys.

A major development in the Social Action Department, according to the chairman, Bishop Karl J. Alter of Toledo, was the stress on interracial activities, carried out through a series of interracial meetings in various cities. Other activities of the department included the continuation of its work in the field of international peace, and further efforts in behalf of industrial relations.

A program establishing the Catholic Youth Council plan in all dioceses was called for in the annual report of the Youth Department, made by its chairman, Archbishop Richard J. Cushing of Boston. To realize such a program, a meeting of over 50 diocesan youth directors from the East was held in Washington during the year. The Youth Department also provided leadership and counsel for the six Catholic members of the US delegation to the World Conference of Youth held in London in August. The report also noted the expansion of the activities of the various organizations related to the department.

The drive to outlaw the sale of indecent comic books received added impetus in 1948 from the action of local groups, said the report of the National Council of Catholic Men. In this work, the NCCM assisted the National Organization for Decent Literature. The NCCM, in cooperation with the NBC television network, produced its second tele-

vision program, Archbishop Robert Lucey of San Antonio, the episcopal chairman, stated. A total of 5,419 organizations are now affiliated with the National Council of Catholic Women, an increase of 685 during the past year, according to Archbishop Lucey. The NCCW continued to inform its affiliates of the Catholic position on current questions and advised them on social trends and proposed national legislation. In connection with this work, the NCCW put on the first of a planned series of annual institutes on the United Nations in New York City, and continued to represent Catholic women at national and international meetings in which the interests of the Church or the betterment of society were involved.

The first regional Inter-American Congress of the Confraternity of Christian Doctrine, held at San Antonio, and the pilgrimage to Rome were the major events reviewed in the annual report of the Confraternity presented by Bishop Edwin V. O'Hara of Kansas City. As part of its crusade of prayer for the canonization of Pope Pius X, the Confraternity sent a group of pilgrims to Rome under the leadership of Archbishop Cushing of Boston.

The Department of Education was represented at practically every major educational conference held in the US, and made its contribution in the formulation of educational policy and in the promotion of sound educational standards, reported Archbishop Francis P. Keough of Baltimore, chairman of the department. The full report of the President's Commission on Higher Education was "not as fraudulent as some Catholics deem it to be," stated Archbishop Keough, and reemphasized the department's objections to the proposed legislation for federal aid to education in its failure to provide for non-public-school children.

According to Bishop Michael J. Ready of Columbus, chairman of the Press Department, the NCWC

News Service witnessed a record increase in the number of foreign and domestic subscribers, the service now being used by papers in 43 countries of the world. Other highlights of the expansion reported were the establishment of a full-time NCWC correspondent in the Vatican and the growth of the sub-

scribers' list of the Spanish edition of "Noticias Catolicas."

The Statement of the hierarchy at this meeting outlines the ways in which the secularism of the age may be successfully combated by the Christian in various phases of life. It is entitled "The Christian in Action." (See pp. 86-91.)

NATIONAL CATHOLIC WELFARE CONFERENCE SUMMARY (Organization of Bishops)

Headquarters: 1312 Massachusetts Avenue, N. W., Washington 5, D. C.

Episcopal Administrative Board

Department . . .	Chairman (Most Rev.)	Assistant (Most Rev.)
Executive	John T. McNicholas, O. P. .	
Education	Francis P. Keough . .	Matthew F. Brady
Press	Michael J. Ready . .	Thomas K. Gorman
Social Action	Patrick A. O'Boyle	Charles H. LeBlond Karl J. Alter
Legal	Emmet M. Walsh	Bryan J. McEntegart
Lay Organizations	Robert E. Lucey	Allen J. Babcock
Catholic Action Study	Joseph E. Ritter . .	John F. O'Hara, C. S. C.
Youth	Richard J. Cushing	Richard O. Gerow
Vice-Chairman	Francis P. Keough	
Treasurer	John M. Gannon	
Assistant Treasurer	William D. O'Brien	
Secretary	John F. Noll	
General Secretary	Rt. Rev. Howard J. Carroll	
Asst. General Secretary	Very Rev. Paul F. Tanner	

Executive Department: Supervises and co-ordinates the work of all departments. The Chairman of the Administrative Board presides over the Executive Department which includes the Bureaus of Immigration and Information; Auditing Office; Confraternity of Christian Doctrine.

Education Department: Furnishes educational statistics and information; teachers' registration; and Catholic education research.

Press Department: Provides Catholic press in the United States and abroad with news, feature, editorial and pictorial services.

Social Action Department: Deals with studies and programs connected with industrial and civic problems, with rural and family life.

Legal Department: Collects and classifies legal information which is available to dioceses and to all Departments of the Conference.

Lay Organizations Department: National Councils of Catholic Men and Women are the channels through which all the facilities of the above departments are made available to affiliated lay organizations.

Catholic Action Study Department: Disseminates papal encyclicals, allocutions and discourses; maintains a record of Catholic Action in the United States, and assists in furthering Catholic Action.

Department of Youth: Co-ordinates, promotes and assists the activities of Catholic youth groups throughout the country.

THE CATHOLIC YOUTH APOSTOLATE

(Courtesy of the Youth Department, NCWC)

"Men hope and believe that stability will come out of this present chaos, that settled conditions of life will eventually replace the present uncertainty. Youth must necessarily play a vital part in the attainment of such stability and order. This makes the work of direction and guidance of youth the most important that Church and State can engage in. Our vision of a better day cannot become a reality unless the youth of this hour, who will be the men and women of tomorrow, have developed a character and disposition that favors the arts of civilization and world peace. The Catholic Church, which has lived through the rise and fall of empires, the dissolution of governments and the extinction of great civilizations, sees this problem with crystal clarity. It alone of all, knows from the experience of centuries, the profound truth that peace and settled social order will come only when the youth of a transitional era are trained mentally, physically and by far above all else spiritually" (Statement of the late Bishop Duffy to Youth Directors).

Essential Characteristics

The essential note differentiating Catholic Youth work from all similar secular endeavors is its apostolic character. The Catholic Youth Movement is an apostolate; its sole reason for being is to reform and penetrate the natural, temporal order of society with the spiritual, supernatural truth and vitality of Christ in His Church.

(a) It is a personal apostolate exercised by each one in his (or her) own medium of daily life.

(b) It is grouped, coordinated for mutual support and stimulation and to produce the necessary cumulative effect upon society.

Organizational Structure

The broad organizational structure of Catholic Youth work was indicated by the Apostolic Delegate, the Most Rev. Amleto Cicognani, in his letter to the Diocesan Youth Directors of August 25, 1941, as quoted below.

"There has been given to you, Diocesan Youth Directors, the mandate of your own bishops to organize and direct the various groups of Catholic Youth and their labors. Many times recent Sovereign Pontiffs have taught that proper ordering and coordination of these groups is the key to such organization and direction."

"Good order is a fundamental requirement. The first and necessary

mark of this order is the approbation of the Ordinary of the diocese. It is his prerogative to say whether or not this or that group is capable of the apostolate. The apostolate comes from Jesus Christ, "I have chosen you" (John 15, 16). And just as the Apostles chose their lay assistants, so do their successors, the bishops. Neither the breadth nor the attractiveness of a program alone suffices for calling it an Apostolate unless those who conduct it are recognized and approved by ecclesiastical authority.

Parochial Groups — Not every Youth group, simply by virtue of being a Youth group, is entitled to representation on the parish, district or diocesan youth council, but only such groups as have been approved by the Ordinary. Note that this approval does not come from any national office of any constituent group, but solely from the Ordinary of the diocese.

"It is clear that the primary center of direction and organization is the parish. It is here, first of all, that the youth forces of the parish should receive counsel and coordination; it is here that each group ought to expend its greatest activity under the direction of the pastor and the bishop. Furthermore, for the sake of good order, the various parochial groups should work together harmoniously, remembering that they labor under the same

head and for the same cause. They should avoid harmful rivalries and — what is certainly much worse — enmity and contention among themselves. Let them shun jealousies and the mania for publicity; good results are always more copious when the individual does not seek personal acclaim but submerges himself in the life of the Church.”

Unity in Multiplicity — The more numerous Youth groups are, the more important it is that there be an orderly coordination of their strength.

“The more numerous youth groups are, the greater the need of coordination — unity in multiplicity. We say coordination however, not unification or exaggerated centralization, for each unity ought to be permitted to pursue its proper lines in accordance with its own nature and constitutions”

Diocesan Coordination — Inasmuch as Youth groups are to participate in the apostolate of the hierarchy, they should adapt themselves to the structure of that hierarchy and be united not only on the parochial level but also on the diocesan level through diocesan centers

“When we say that these youth groups ought to live in the atmosphere of the parish, this does not mean that they should be parochial in the sense of being isolated, restricted or disunited. They ought to be a part of a large sphere and should, therefore, coordinate themselves with the larger centers. From the very fact that they are to participate in the apostolate of the ecclesiastical hierarchy, it follows that they should adapt themselves to the structure of this hierarchy and be one not only in the unity of the parish, but also one in the unity of the deanery, and the diocese.

“It appears to be, indeed, not only important but necessary that parochial groups be closely connected with the diocesan center, under the vigilant eyes and immediate control of the bishop, from whom the directive force must spread throughout the entire dio-

cese. Unity of command, unity of action, harmony of purpose, and union of minds — all these advantages are motives that strongly recommend this coordination, to say nothing of the advantages and benefits that derive from the greater facility with which a central office can usually promote the publication of books, pamphlets and other aids.”

National Coordination — Over and above coordination on the parish and diocesan level it is also important that there be some coordination of Catholic Youth forces on the national level

“In guarding certain positions and effectively defending them and in keeping alive the enthusiasm of the young for the cause of religion, a general organization spreading over the entire nation is of utmost value.”

The approved agency for coordinating the Catholic Youth forces at the national level is, by recommendation of the Holy See, the National Catholic Youth Council

“In a letter dated April 23, 1940, for communication to the Most Reverend Ordinaries of the United States, His Eminence, Cardinal Pizzardo, president of the Central Office of Catholic Action, expressed the desire that the numerous groups of Catholic Youths in this country be united in a ‘National Catholic Youth Council, in order better to promote Christian ideals and better to safeguard the young from the many pitfalls that they encounter.’ Without doubt the vastness of the country renders the formation of a compact national organization difficult but it is evident that at least some small degree of national coordination is possible and even necessary. ‘Vis unita fortior.’”

“There is also before us the encouraging example of other nations and above all the pronouncements and directive norms that have emanated from the Supreme Authority of the Church, the Sovereign Pontiffs. In guarding certain positions

and effectively defending them and in keeping alive the enthusiasm of the young for the cause of religion, a general organization spreading over the entire nation is of the utmost value. And it is rendered authoritative and receives its sanc-

tion from the fact that Bishops have been put at its head. Do not hesitate therefore, to appeal to the Youth Department of the NCWC for direction, for counsel, for aid, and you will enjoy the grand advantages that derive from it"

The NCWC Youth Department

After years of study and planning, the archbishops and bishops of the United States decided to develop within the National Catholic Welfare Conference, their official agency for national coordination, a special pattern for united youth work. The first step was taken in February, 1937, when the bishops instituted a Youth Bureau in the Executive Department of the NCWC. To further this project the hierarchy at their general meeting in November, 1940, approved the recommendation that the Youth Bu-

reau be elevated to a regular department of the Conference

The Most Rev. Richard J. Cushing, Archbishop of Boston, is the episcopal chairman of the Youth Department, and the Most Rev. Richard O. Gerow, Bishop of Nat-chez, is the assistant chairman.

Rev. Joseph E. Schnieder, Ph.D., is Director of the Department; Miss Mabel Shannon is Administrative Assistant. Headquarters are maintained at 1312 Massachusetts Avenue, N. W., Washington 5, D. C.

The National Catholic Youth Council

The National Catholic Youth Council is sponsored by the Youth Department of the NCWC. It was first launched as a project of the NCWC Youth Bureau and authorized by the Administrative Board in April, 1937. The purpose of the NCYC is to federate all Catholic youth groups on a national scale through the medium of an agency functioning under the direction of the hierarchy; to serve as a channel for interchange of experiences and information regarding youth activity and problems; to help Catholic youth groups better to understand and to cope with problems of national importance; to train youth leaders in the methods of Catholic Action in conformity with the directions of the Holy Father and the American hierarchy; to serve as an instrument to represent all Catholic youth-led organizations in the United States, and to do this without interfering in any way with the autonomy and the traditional activities of the individual groups.

The NCYC encourages the development of youth conferences and congresses on a district, deanery

and diocesan basis; and youth leaders' conferences or training courses on a provincial, regional and national basis. It has provided for the representation of American Catholic youth in international youth conferences and maintains contact with foreign youth organizations

An Advisory Board makes provision for representation of nationwide youth movements as well as securing the cooperation of prominent men and women active in adult organizations serving youth

The framework of the NCYC makes provision for two major divisions as regards membership the Diocesan Section; and the College and University Section.

(1) The Diocesan Section of the NCYC is intended to reach Catholic organized youth throughout the country who are outside the college and university field. These youth groups are reached through the medium of the Diocesan Youth Council, which council is voluntarily associated with the Diocesan Section of the NCYC.

(2) The College and University Section of the NCYC is designed to include the two national student

organizations reaching Catholic students both in Catholic and non-sectarian colleges: the National Federation of Catholic College Students; and the Newman Club Federation (see below under Catholic Action in the Schools)

The Diocesan Youth Council is not a youth movement, but, like the National Council, it is a federating agency grouping together all the approved Catholic youth groups (regardless of their labels or particular objectives) operating within the boundaries of the particular diocese. The Diocesan Youth Council recognizes the existence and respects the full autonomy of the various affiliated groups which maintain their traditional set-up and carry out their specific programs. The Diocesan Youth Council makes provision for deanery, district and parish youth councils. Essentially, it functions through the Parish Youth Council, which in turn is composed of the various youth groups operating in the parish. In parishes where there is only one youth group, this group would function as a Parish Youth Council.

No provision for individual membership in the council is made. Every Catholic boy or girl, young man or young woman, particularly

those between the ages of 16 and 25, wishing to join this Catholic youth front, is connected with the Youth Council by reason of membership in one of the approved youth groups. This group holds membership in the Parish Youth Council, which is nothing else than the federation of all the existing youth groups in the parish. The Parish Youth Council is a constituent unit in the Diocesan Youth Council, which in turn is linked up with the National Catholic Youth Council.

Between the Parish Council and the Diocesan Council, provision can be made for a Deanery Youth Council. This simply means the banding together of the individual groups in a deanery, through the medium of the Parish Council. In some dioceses, district rather than deanery councils are found to be practical.

The National Catholic Youth Council continues to make progress. At the time of writing, 89 Diocesan Youth Directors have been appointed, and Youth Councils are operating in 18 dioceses, with 15 others in the process of formation. Regional conferences of Youth Directors, training courses for youth leaders, and district, deanery and diocesan conferences for youth are increasing.

Catholic Agencies in the Youth Field

Boy Rangers — Catholic Order of Foresters

Membership: Approximately 38,350 boys up to 16 years of age; in 1,238 subordinate courts throughout the United States and Canada. The official publication is the "Catholic Forester."

Purpose: To develop the physical, mental and moral lives of members that they may become men "worthy of their Church and Nation."

Activities: Encourages physical, mental, educational and recreational activities which vary according to local conditions.

Headquarters are at 30 North La Salle Street, Chicago 2, Ill.

Catholic Boys' Brigade of the United States

Founded in 1917, the Catholic Boys' Brigade of the United States has its headquarters at 10 W. 76th St., New York City. A "Brigade Monthly" is published.

Membership: Before the war membership included about 40,000 boys, aged 12 to 18, in 325 local branches in 28 states, the Virgin Islands and Canada; and nearly 1,500 girls as associate members. There were about 500 adult leaders.

Purpose: To bring Catholic boys under the influence of Catholic training, instruction, association and activities in order that thereby they may become of greater service to God, their country and their

fellow-men; to promote in general the spiritual, moral, mental, physical, social and civic welfare of all boys irrespective of race or creed.

Activities: Drill, physical exercises, first aid to the injured, music, athletics, instruction in civics, recreation, sports, outings, camps, parades, nature study, hobbies, woodcraft. Weekly meetings of local units are divided into three periods of equal duration, with varied activities under an adult leader. Conferences and seminars are held locally every month; leadership training courses are conducted at the national headquarters, which also conducts annual competitions in various activities and distributes medals and awards.

Catholic Central Verein of America — Youth Movement

Membership: Boys and young men between 12 and 25 approximating 25,000, with the greater portion in the upper age bracket. Organized in parishes where adult branches of the Central Verein exist, the parish youth groups are in certain regions federated into district leagues and state unions.

Purpose: To promote the spiritual perfection of members, develop Catholic lay leadership, provide recreational and athletic programs, and to promote civic activities.

Activities: Based on a five-point program of spiritual, intellectual, civic, physical and recreational activities.

Headquarters are at 3835 Westminster Place, St. Louis 8, Mo.

Knights of Columbus, Supreme Council, Boy Life Bureau: Columbian Squires

Membership: Charters have been granted to 598 Circles of Columbian Squires which are in operation in 44 states, six provinces in Canada, in Mexico, Cuba and the Canal Zone. The Columbian Squires number 35,095 boys between the ages of 14 and 18. Some 5,000 Knights of Columbus counselors give guidance and leadership training to these boys. Headquarters

are located at K of C Supreme Council, 45 Wall Street, New Haven, Conn. The monthly publication is the "Columbian Squires' Herald."

Purpose: The Knights of Columbus entered the field of boys' work in 1922 at the invitation of the hierarchy to formulate a program for Catholic boys of high school age that would provide adequate guidance and supervision in their increasing leisure hours and at the same time would train and develop future lay leadership for the Church. These objectives are achieved through participation by the individual Squire in a fivefold program of spiritual, cultural, civic, social and physical activities.

Activities: Conducts summer schools of boy leadership, first established in 1924. In 1948, these were held at 12 key universities and colleges in different sections of this country and Canada, and consisted of week-end periods of intensive training in the philosophy and techniques of boy guidance and youth programs, with one or two evening sessions at which fundamental principles of boy leadership were presented by professionally trained representatives from national headquarters, under auspices of local councils of the K. of C. About 20,000 volunteer workers have been trained in this way.

Catholic Boy Scouts

The Catholic Committee on Scouting endeavors to "aid the supernatural" by means of the following plan of cooperation with the Boy Scouts of America. The National Committee is advisory to the BSA, having the responsibility of promoting and guiding cooperative contacts with the Catholic Church in activities relating solely to this field and to the participation and spiritual welfare of Catholic men and boys in Scouting. The National Committee is composed of a Bishop, a Committee of Priests appointed by the Bishop, and a Committee of Laymen; its officers are the officers of the Bishop's committee.

The Bishop's committee estab-

lishes policies governing the spiritual welfare of Catholic men and boys in Scouting, and in cooperation with the National Council, BSA, develops and establishes policies affecting the participation of Catholic men and boys in the Program of Scouting and the relationship between the Boy Scout Movement and the Catholic Church; it develops and presents to the American bishops plans, as developed in cooperation with the National Council of the BSA, for Catholic participation in scouting through the Local Councils of the BSA and the Diocesan Committees appointed by their respective bishops; it advises the National Council in all matters of policy related to Scouting among Catholic boys

The Committee of Priests assists the Bishop as requested; it represents their respective dioceses on the National Committee; and it reports to the Bishop annually on all matters pertaining to the spiritual welfare of Catholic men and boys in Scouting in the dioceses.

The Committee of Laymen assists the Bishop as requested; it represents the Laymen's Committee of their respective dioceses on the National Committee; and reports to the Bishop annually on all Scouting matters pertaining to Troops, membership, activities, etc., among Catholics

The Diocesan Committees are appointed by their respective Bishops; they include the following: a chaplain, a chairman (layman), and a Catholic layman acceptable to the bishop, from the membership of the Executive Board of each Local Council in the diocese. The Diocesan Committee cooperates with the Region and the Local Councils of the BSA within the diocese in promoting Scouting under Catholic leadership, advising the Local Councils in all matters related to Scouting among Catholics, correlates the Scout Program with the entire parish program, etc.

The Catholic Committee on Scouting services 400,000 Boy Scouts in 5,280 Scout troops in 116 arch-

dioceses and dioceses in the United States, Alaska, Puerto Rico and the Canal Zone.

Junior Catholic Daughters of America

Membership: Catholic girls aged 12 to 18, admitted on the recommendation of a senior member; also a Juniorette for girls from 10 to 12 years of age. Approximate membership is 30,000 Juniors, with 3,500 Senior CDA acting as counselors. There are 90 Juniorette Courts. The organization extends into 80 dioceses, representing 35 states, Puerto Rico and Alaska.

Purpose: To provide an outlet for the natural desire to "belong to a club"; to furnish opportunities to develop the habit of service to others, to enjoy recreational, charitable and spiritual activities under proper leadership; and to develop articulate Catholic leadership giving the knowledge and the cultural background through an Honors Program

Activities: Enterprises of the local units include camps, workshops, hiking clubs, dramatics, dancing, athletic tournaments, glee clubs, orchestras, sewing, cooking; visiting orphanages and veterans' hospitals, as well as homes for the aged, to cheer and assist the less fortunate.

The official publication is "Highlights," a bi-monthly Bulletin for Chairmen and Counselors Headquarters are at 10 W. 71st St., New York 23, N. Y.

Junior Daughters of Isabella

Membership: Catholic girls aged 10 to 22, about 3,500. There are 22 active junior circles located in Illinois, Colorado, Indiana, Ohio, Maine, Massachusetts, Minnesota, Rhode Island, Vermont, Michigan and New Hampshire.

Purpose: To promote religious, ethical, cultural, educational, civic and athletic training of Catholic girls.

Activities: Each local circle holds at least one formal meeting each month and is required to have standing committees on religion,

education, social affairs, membership, athletics and sick members. Local adult leaders, who serve without pay, are chosen from the local circle of the senior order.

Present headquarters are at 375 Whitney Ave., New Haven, Conn. The Daughters of Isabella edition of the "Catholic Home Journal" is the official publication.

Catholic Girl Scouts

About 29 per cent of the Girl Scouts, founded in 1912, are Catholic. Under the direction of the National Girl Scout Catholic Advisory Committee, the Catholic Scouts follow the general purpose of the organization, which is to help girls realize the ideals of womanhood as a preparation for their responsibilities in the home and as active citizens in the world. They participate in educational and recreational activities, under Catholic auspices, designed to give them experience in making and carrying out plans based on broad fields of interest; the activities aim, through comradeship, to develop initiative, self-control, self-reliance, and unselfish service to others.

All archdioceses and dioceses of the United States and its possessions are represented by 167,363 Catholic Girl Scouts. The National Girl Scout Catholic Advisory Committee advises the national organization on matters pertaining to the participation of Catholic girls in the program. There is official affiliation between the Girl Scouts and the Youth Department of the National Catholic Welfare Conference.

The "Leader Magazine" and the "American Girl Magazine" are published monthly. Headquarters: 155 E. 44th St., New York 17, N. Y.

Catholic Youth Organization

Founded in 1930 by Most Rev. Bernard J. Sheil in Chicago, the CYO aims to contribute to the development of young people, particularly Catholic young people, in all the phases of their environment that are not within the orbit of the home or the school. It recognizes the need to augment the work of

the parish whenever programs are required that cannot be conducted by the parish. There is no national headquarters. Each diocesan CYO is autonomous. In some dioceses it is an accredited social agency. The Chicago unit offering advice and suggestions, acts as a clearing house for information.

The Sodality of Our Lady School and Teen-Age Departments

At the Central Office of the Sodality of Our Lady, 3115 S. Grand Blvd., St. Louis 8, Mo., special departments have been established to assist Sodalities for children and young men and women in parishes and schools throughout the country. The "Queen's Work," a magazine for Catholic teen-agers, and the "Junior Sodalist," for elementary school children, are published monthly by the Central Office. Books, pamphlets and other services for Sodalities of youth are also prepared.

Membership: There are over 7,500 Sodalities for young people in parishes and schools in all parts of the United States.

Purpose: To form lay apostles chiefly through developing devotion and filial love toward the Blessed Virgin Mary: to engage members in apostolic activity of whatever kind is most needed. Pope Pius XII stated with brevity the purpose of the Sodality for young people early in 1948 when he wrote, "We do not hesitate to say that no age more than the present has needed Catholic youths moulded in this generous spirit of the Sodalists of Our Lady to promote the interests of Christ and His Church."

Activities: The general program includes spiritual, intellectual and social activities. Each local unit carries on its own specific program under the direction and supervision of the bishop and the Sodality director appointed by him. Activities of individual units vary according to local conditions and needs.

Christ Child Society

A welfare organization pledged to the service of children through

relief, health and character building. Founded by Mary V. Merrick in 1886; organized 1890; incorporated 1903. Headquarters, 608 Massachusetts Ave., N. E., Washington, D. C. A biennial report is published.

Membership: Approximately 10,000 adult and junior members. The Society is an international organization, having 34 branches in the United States and Holland.

Purpose: To aid and instruct poor children and to uplift and brighten their lives; to interest youth in the service of the children of the poor.

Activities: Various departments of service for underprivileged chil-

dren are organized to meet the needs of the locality: settlement houses and clubs, providing supervised recreation, play and guidance directed to moral and physical development; the Life of Christ and catechetical instruction, at the request of local pastors; health clinics and convalescent homes, for the upbuilding of health; summer camps for boys and girls, providing healthful recreation on water fronts; layette department, to supply outfits to new-born infants in need of clothing. In Washington this full program is in operation. At Christmas every member gives a gift to a child in need, in the name of the Christ Child.

CATHOLIC ACTION IN SCHOOL AND COLLEGE

The following brief outline will give some idea of the progress made in the United States by Catholic student groups that are vitally concerned with student Catholic Action. With the arduous task of initial organization well in hand, the promoters of Catholic Action in our schools may soon see the fulfilment of their plan to "bring into the University Catholic Action every Catholic student on every campus in the country."

The National Federation of Catholic College Students—The NFCCS is a federation of 156-student governments in Catholic colleges and universities in the United States. These are grouped into 16 regional councils distributed throughout the country. In addition the Federation is divided functionally into 15 national commissions, or centers of student activity in specified fields, such as Catholic Action Study, International Relations and the like. The Federation sponsored in 1947-1948 a Student Relief Campaign which collected \$150,000 for the relief of the material needs of university students throughout the world.

At its fifth national congress, April, 1948, the Federation decided to continue sponsorship of the Student Relief Campaign, and heard the results of a poll taken on student reactions to Catholic education.

Founded in 1937 on student initiative, the Federation has for its purposes: to acquaint Catholic college students with their responsibility to the student community; to

contribute to the development of Catholic lay leadership, to promote American Catholic student solidarity; to represent the members in the national and international scene; to act as a center of information on student affairs; to promote democratically elected student governments. The Federation publishes its own paper, the "Forum," a monthly, during the school year. Headquarters are maintained at 1312 Massachusetts Ave., N. W., Washington 5, D. C.

Newman Clubs—The recognized organ of the Catholic apostolate in non-Catholic colleges is the Newman Club. The first Club was formed by five Catholic students at the University of Pennsylvania in 1893. Members of eleven clubs from New York, Philadelphia and Princeton federated in 1915 and other clubs were invited to affiliate with the organization. In 1938 the name of the Newman Club Federation was adopted, and in 1941 this Federation became a member of the National Catholic Youth Council under the NCWC Youth Department.

There are now about 80,000 members of the 300 odd Newman Clubs fully affiliated with the national federation. Approximately 200 more clubs are listed with the headquarters office. The national organization is governed by a national convention which meets annually, and by an executive committee made up of the elected national officers and the chairmen of the 17 regional provinces into which the federation is divided.

The Newman Club movement has taken its inspiration from the great educator-convert of the last century, Cardinal Newman. Its purpose is to assist Catholic young men and women in secular educational centers to apply Christian thought and principles to the problems of the campus community and to the intellectual formation that they are receiving as college students. Their spiritual needs are cared for by chaplains, and annual retreats are fostered along with religion classes and discussion groups. In many cases, a full liturgical program of Mass and the sacraments is maintained in campus chapels.

The national federation represents the interests of Catholic students on the secular campuses to other national student and educational organizations, and to the leaders of education, the state and the Church. It promotes the organization of new clubs and fosters a national program to bring Christian principles to bear on the general educational and student life of the nation. The Newman Club Federation is affiliated with Pax Romana, the international movement of Catholic Students. The Federation publishes a monthly newsletter, "Newman Newsnotes," and issues informative bulletins, reports and programs from its national headquarters: 1312 Massachusetts Ave., N. W., Washington 5, D. C.

Pax Romana is a union or confederation of national university Catholic federations of the world, founded in 1921. It is a secretariate which links together student federations throughout the world,

helping one group of students to profit by the experience of others, lifting local Catholic activity out of its isolation and thus multiplying its beneficial results. Though its activities are many and varied, two are of supreme importance. By study and debate, Pax Romana members formulate a Catholic student opinion on the many far-reaching social, economic and political questions of the day. A continual combat is waged against the sinister influences and subversive societies designed to contaminate the youth of the world.

In 1947 Cardinal Pizzardo, Prefect of the Sacred Congregation of Seminaries and Universities, was appointed Pax Romana's cardinal protector.

Catholic Students' Mission Crusade—Established in 1918 to build up a general interest in the mission cause, and to promote among Catholic youth of the country a general knowledge of missionary conditions and activities, both at home and in foreign lands, the Crusade now has a membership of approximately 900,000, of whom about 600,000 are between 12 and 25. Senior units (in high schools, colleges and seminaries) and junior units (in elementary schools) total 2,800; there are about 80 veteran (graduate) units. Nearly 50 dioceses have diocesan coordination for the units. Headquarters: Crusade Castle, Shattuc Ave., Cincinnati 26, Ohio.

A quarterly, the "Crusade Programmer and Chairman's Guide," and two monthlies, the "Shield" and the "Shield Teacher's Guide," are published.

National Catholic Alumni Federation—The constituent units of this organization are the alumni associations of Catholic colleges and universities. Individual membership also includes Catholic alumni of non-Catholic colleges. The objects of this Federation are to advance effectively the educational and spiritual ideals for which the Catholic colleges of this nation were founded, and to bring into communication

the various distinct alumni associations of Catholic colleges. It was founded in 1924.

Headquarters. at 58 E Washington St., Chicago, Ill

The International Federation of Catholic Alumnae is a group similar in form to the foregoing. The organization, founded in 1914, now comprises 500,000 graduates of Catholic high schools, colleges and universities. There are 500 local and 31 regional units in over 30 states. Its purpose is to further the cause of religion and welfare by serving as a medium of communication between the Federated Alumnae and the Catholic schools. It fosters friendly competition among schools and alumnae associations in educational and athletic matters, assists talented students pursuing special studies; organizes study clubs, considers vocational guidance, compiles and distributes book and motion picture lists. Headquarters 22 E 38th St., New York 16, N Y.

Fraternities and Sororities

Alpha Delta Gamma—This fraternity, active in seven American Catholic colleges, was founded in 1924 at Loyola University, Chicago, to further the aims of the schools with which it is affiliated and to establish a Christian brotherhood, by sponsoring and encouraging extracurricular activities and rewarding scholastic achievement. "Alpha-delta News" is published monthly. Headquarters: 6813 W Hobart Ave., Chicago 31, Ill

Phi Kappa—Oldest national social fraternity of Catholic men in America, the organization was founded at Brown University in 1889. A senior member of the National Interfraternity Conference and the National Council of Catholic Men, Phi Kappa now has chapters in 29 secular colleges and universities and at the Catholic University of America, and 20 alumni chapters in metropolitan centers of the country. Membership is now 6,718. Phi Kappa initiated and carries on programs and activities similar to those of later established

fraternities. Its first principle is the fellowship of Faith, and it has been instrumental in fostering annual retreats for college students, the promotion of scholarship standards and social interests among its members. Headquarters are in the Fenwick Building, 435 Commercial Square, Cincinnati 2, Ohio. The quarterly publication is the "Temple of Phi Kappa."

Theta Kappa Phi—To provide opportunity for Catholic college men to obtain the Catholic philosophy and viewpoint, Theta Kappa Phi fraternity houses have been established at many colleges and universities throughout the country. In the fraternity is a Catholic atmosphere in which the collegian spends the most impressionable years of his life. It is the daily living with men of the same wholesome religion, background and philosophy that counts. The fraternity has a five-point program of Catholic Action, concerns itself directly with religious activities and requires of the members that they be good practical Catholics.

Headquarters are at the Catholic University, Washington, D. C.

Theta Phi Alpha—Much like the Theta Kappa Phi for men this sorority fills a large and important role on our secular campuses. It brings young women together in a Catholic atmosphere, which is most desirable in the prevailing environment. It attempts to furnish its members with a knowledge of the Faith, and to protect it in university and college life. Membership includes Catholic girl students about 16 to 22 and alumnae members of all ages, numbering about 3,500. There are 19 alumna and 14 undergraduate chapters in 18 cities.

Headquarters: 87 Arborway, Jamaica Plain, Boston 30, Mass. The publication is the "Compass"

Kappa Gamma Pi—The purpose of this organization is to set a higher standard of character, scholarship, service and leadership by emphasizing the value of scholarly endeavor and by making active and concerted effort for the main-

tenance of Catholic educational ideals. It is an honorary society to which the graduates of Catholic women's colleges may be admitted by achieving a high scholastic record and extra-curricular prominence. Membership is a reward for undergraduate effort and a stimulus for a life of Catholic Action after college. It fosters

scholarships and fellowships, increases the bond between students and alumnae. Founded in 1928, it is affiliated with 73 Catholic colleges for women, with 5,000 members. It recommends that individual groups join the NCCW for better work in Catholic Action.

The "Kappa Kamma Pi News" is the official publication.

SPECIALIZED CATHOLIC ACTION

Specialized Catholic Action, modeled upon the Belgian Jocist movement of Canon Joseph Cardijn, was introduced in the United States in 1935. Realizing eminently Pius XI's desire for a lay apostolate of "like to like," Specialized Catholic Action is not merely an individual apostolate, it is an organized movement—a lay movement in the true sense of the word, the responsibility and the decisions being in lay hands; this does not in any sense, however, lessen the importance of the chaplain's role. Specialized Catholic Action endeavors: (1) to undertake the complete Christian formation of the wage earner, the professional man, the student; (2) to transform progressively and methodically the social life of these vocations thereby promoting the spread of religion and the improvement of social life; (3) to create organizations which defend and aid the individual pursuing the Christian way of life. The corporate, organic structure and the cell inquiry method (**Observe—Judge—Act**) are its essential features. A group is made up of many cells, each with from four to ten leaders. The cells are incorporated into sections directed by committees of officers chosen from among the cell heads. The various groups are organized along parochial, diocesan, national and international lines. Cell meetings follow a definite program of prayer; liturgy study; New Testament discussion; action reports, and finally social inquiry, during which the members 1) **Observe**—a particular problem in hand, 2) **Judge**—by comparing the situation as they find it with what it should be according to Christian standards; 3) **Act**—by resolving on a concrete plan to improve the situation.

Young Christian Workers—The first Specialized Catholic Action group in the United States originated at Manchester, N. H., in 1935 under the name Young Christian Workers. A recent survey made by the YCW headquarters, 3, E. Chicago Ave., Chicago 11, Ill., shows that the Young Christian Workers have more than 50 cells operating successfully in 30 major cities throughout the US. The YCW is a movement of typical, single young workers under the age of twenty-five. It is an organization which groups, trains, serves and represents the young workers, so that they may re-Christianize their own lives, their environment and their fellow-workers. In the words of their founder, their work is to

"bring the whole world of labor to a realization of its divine origins and destiny" (See also p 444 *)

Young Christian Students—Existing in over fifty colleges and thirty high schools, both Catholic and secular, the YCS endeavors to help Christianize the student environment. It attempts to show the true relationship of the student to his fellow-students, to his school, and to the rest of the community. Its publications include the YCS Bulletin and "Concord," a monthly magazine written for student leaders. The general office is at 3 E Chicago Avenue, Chicago 11, Ill.

Young Christian Farmers—This group, still in the formative stage here, is successfully operating in Australia, Canada, and England.

Christian Workers—Married men and women in various occupations comprise the membership of this group, which is not yet on a national basis.

Lay Apostolate Schools

Center for Men of Christ the King—In answer to the need of specially trained apostolic leaders in the work of Catholic Action, this indoctrination center for Catholic Action was founded in 1946 at Herman, Pa. The general purpose is to recruit and train laymen for the role of action and conquest in the service of the Church. Since the spiritual formation of the leaders of Catholic Action must be based upon the sacramental and liturgical life of the Church, the training plan consists of daily Mass and Communion, one hour of daily adoration, recitation of at least part of the Divine Office, and daily spiritual reading. Complementing this is the intellectual formation with a similar emphasis upon "few ideas but profound and fruitful." The principal objects of study are: first, the great advances which have been made in Christian social thinking under the guidance and inspiration of the modern popes; second, the contemporary crisis; third, the necessity of a new philosophy of work; fourth, the confusion of the modern mind; and fifth, the general leadership framework of vision, unity, competence and influence.

The program consists of a series of introductory week-end courses, special summer courses, and a full year's course of formation for Catholic Action. As of June, 1948, more than 400 men from 25 states had attended the courses. It has the approbation of Most Rev. Hugh C. Boyle, Bishop of Pittsburgh.

Grailville School of Apostolate—To prepare young women in America for their task in the organized lay apostolate of the Church, Grailville was established at Loveland, Ohio, in March, 1944, under the patronage of the Archbishop of Cincinnati. The classes are planned to imbue apostolic young women with a vision of the potentialities of our

age, with the conviction acquired through an experience of integral Christian life, with the courage and competence to participate in organized lay action in their own surroundings. Each course concentrates upon principles and methods of the lay apostolate adopted to the psychology of woman, and vivified in an experience of Christian communal living. The courses range from week-end training periods to a full year's schooling, with a special series of one-week courses during the summer at Grailville and in various dioceses throughout the country. In addition to the regular staff, leaders of Christian thought—priests, laymen and laywomen—give lectures and lead discussions.

Among the publications prepared by the staff and students for the use of lay apostolic groups are "Program of Action," "Bulletins for the Celebration of Christian Feasts," "The Task of Woman in the Modern World," "This Is Marriage," and "This Is Social Justice."

Summer School of Catholic Action—In 1931, under Jesuit direction, the Staff of the Central Office of the Sodality of Our Lady inaugurated this study program at St. Louis. Six-day sessions, held each year in various cities throughout the United States and Canada, embrace a variety of courses covering every phase of Catholic Action. Special courses are held for priests, nuns, sodalists and active lay apostles. Organization classes and program discussion also fit into the scope of the school, while frequent conventions give the student a chance to take part in warm but friendly discussions. Evening classes cover, on a more mature level, the same topics as the day sessions. Those specially trained in the various fields of work in Catholic Action conduct the courses. Since its founding in 1931, the SSCA has registered over 85,000 students. Director: Fr. Thos. A. Bowdern, S. J.; headquarters: "Queen's Work," SSCA Dept., 3115 S. Grand Blvd., St. Louis 18, Mo.

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The Forum, seminarians' publication. St. Meinrad, Ind.: St. Meinrad's Seminary

Integrity, a magazine about Catholic lay life today. New York 28, N. Y.: Integrity Publishing Co., 1556 York Ave.

Voice of the YCW, San Francisco, Calif.: YCW, 109 Golden Gate Ave

The YCS Bulletin. Dayton, O.: Dayton University

The YCS Leader. Notre Dame, Ind.: Young Christian Students, Notre Dame University

CONFRATERNITY OF CHRISTIAN DOCTRINE

The modern revival and expansion of the Confraternity of Christian Doctrine began with Pope Pius X. His Encyclical *Acerbo nimis*, on the Teaching of Christian Doctrine, issued April 15, 1905, directs: In each parish the Confraternity of Christian Doctrine is to be canonically instituted. In January, 1935, the Sacred Congregation of the Council reiterated this pronouncement in a decree *On the Better Care and Promotion of Catechetical Instruction*.

An important present work of the Confraternity is the promotion of the Cause for Beatification of this holy pontiff.

The work of the Confraternity is the spread of knowledge and practice of the Faith by the following means: religious training of Catholic elementary school children not attending Catholic schools, by instruction classes during the school year and in vacation schools; religious instruction of Catholic youths of high school age not attending Catholic schools, in study clubs and by other methods; religious discussion clubs for adult groups; religious education of children by parents in the home; instruction of non-Catholics in the teachings of the Catholic Faith.

Active members serve at least one hour a week or fifty hours annually, and are enrolled in the following divisions: Teachers, who assist priests and sisters in catechetical work, especially in religious vacation schools and in instruction classes; Fishers (home visitors), who make systematic surveys of the parish, encourage children to attend instruction classes and adults to join discussion clubs, and promote subscription to the diocesan paper; Helpers, who provide facilities for classes and clubs, transport teachers and pupils, assist with preparation of material for religious vacation schools and instruction classes; Discussion Club Leaders, who conduct or attend religious discussion clubs for adults and secular high school students; Parent-Educators, who co-

operate with Parent-Educator programs of the Confraternity; Apostles of Good Will, who assist in the program for non-Catholics.

In November, 1934, the American hierarchy appointed an Episcopal Committee on the Confraternity of Christian Doctrine. This Committee immediately organized a Publications Department of the Confraternity of Christian Doctrine and established a National Center as a bureau of the National Catholic Welfare Conference. The Committee has seven members under the chairmanship of Bishop O'Hara of Kansas City.

National Center—With a priest director and an efficient staff at Washington, the National Center functions as a clearing-house for Confraternity information, which is made readily available to any diocese desiring it. Since each diocese is autonomous, the establishment, development and program of the Confraternity are directed by diocesan authority, and not by the National Center.

The National Center sponsors National and Regional Congresses, makes special surveys, supplies factual information and answers inquiries about Confraternity activities and programs. Upon the request of the Ordinary, it supplies the services of an experienced staff member to assist the diocesan director with organization procedure and the development of Confraternity activities. Diocesan directors of the Confraternity have been officially appointed in 118 archdioceses and dioceses of the United States.

Congresses—National congresses, suspended in 1941 because of the war, were resumed in 1946 when the Confraternity met at Boston, October 25-29. Regional congresses are held throughout the United States during the year in order to make available to local clergy, religious and lay the programs developed in the national congresses. Each congress is under the patronage of the Ordinary of the diocese in which it is held, with the diocesan

Director of the Confraternity as Chairman of the Congress. All dioceses of the province are invited to participate. *Proceedings* of the congresses are published in full.

Discussion Clubs—To inform the laity, particularly on religious subjects, and to develop the power of self-expression on the part of all members, are the purposes of the religious discussion clubs. Leadership among the laity is a great need of our day; through the discussion club, latent talent is often discovered, and recognized talent is developed.

The discussion club is not merely for exceptional laymen, experts and college graduates, but for all persons of high school years and over, quite regardless of their degree of formal education.

The Discussion Method is preferable to the lecture or stereotyped question-answer method. Little or no thought is required to listen to a lecture and how much of it can the average listener reproduce when he has an opportunity to do so to advantage? Discussion encourages individual thought and expression, stimulates quick thinking and extemporaneous speaking, fosters toleration for the opinions of others and trains leaders in thought and action.

Small groups are informal, and therefore promote freer expression by all members. The discussion club ordinarily has a membership of eight to twelve persons.

The following is a simple plan for the establishment of discussion-club organizations:

(1) A number of leaders are designated and each one enlists the cooperation of a group—all men, all women, or mixed—to form a club ranging in number of members from six to twelve.

(2) Sufficient copies of the selected text of study are provided for each member from the outset (The text must be inexpensive, and each member should purchase his own copy.)

(3) After the personnel of the clubs is fairly well agreed upon,

a general meeting of all the members of all the clubs and as many other parishioners as are interested is called to explain the movement. Explanation is offered on (a) the history of the movement and its possibilities; (b) the general plan of the parish organization; (c) the benefits of a unified study program in the parish, and the importance of adherence to schedule; (d) the simplicity of the discussion method (if possible a demonstration should be arranged).

(4) A discussion club of the group of leaders should be formed. The parish director or parish Chairman of Discussion Clubs can act as leader at a weekly meeting of this group to prepare the week's assignment by the discussion method.

(5) The opening date of the semester having been announced, the leaders' club meeting is held to prepare Lesson I of the adopted text.

(6) Each leader is provided on consignment with sufficient materials for his or her club. Each should hold a club meeting for discussion of Lesson I within the week. Leaders' meetings may be held at the rectory or the parish hall; individual club meetings are held in the members' homes.

(7) At the end of the semester a parish review meeting, to which all the members of all the clubs are invited, is held.

(8) Recommended Confraternity report forms are most suitably used to insure smooth-running organization.

The Religious Vacation School—This is conducted for three hours during the forenoon, five days a week, for four weeks during the summer vacation. Its pupils are: (1) children in parishes without schools; (2) children in sections of parishes remote from their schools; (3) children who, though they are within reach of a Catholic school for a variety of reasons do not attend. Such schools are in operation in every US diocese.

"Our Parish Confraternity"—The Parish Confraternity undertakes to

mobilize the apostolic-minded laity of a parish under the direction of the pastor for the religious instruction of neglected children, of youth and of adults, both Catholic and non-Catholic. The monthly, "Our Parish Confraternity," aids this same movement. It contains

each month signed articles by experienced Confraternity leaders in America and especially by diocesan directors who have the responsibility for the development of the program, and aims to assist in making the Confraternity a vital, pervasive force in every parish and mission.

Publications Department.—Under the direct supervision of the chairman of the Episcopal Committee of the Confraternity of Christian Doctrine, the Publications Department functions through a priest-censor, a secretary and small staff. It publishes texts, pamphlets and leaflets on organization and procedure, teachers' manuals of graded courses of study and religious discussion club aids; material for catechists, biblical students, parent-educators and those working with non-Catholics. At the request of Confraternity officials, it supplies exhibits of Confraternity publications and information regarding their use; maintains a catechetical library of textbooks, charts and other visual materials useful in advancing Confraternity objectives (See also page 195)

Publications may be procured from the Confraternity of Christian Doctrine, 1312 Massachusetts Avenue, N. W., Washington 5, D. C., or from Confraternity Publications, 508 Marshall Street, Paterson 3, N. J.

CIP—CATHOLIC INTERCONTINENTAL PRESS

CIP, the Catholic Intercontinental Press, was first founded in the United States by A. M. Brady as the American Center of Information Pro Deo (June, 1941); it was incorporated under its new name October 21, 1947.

CIP is a non-profit organization aiming at the penetration of public opinion by religious ideas, primarily through the secular press. CIP proposes to meet public opinion on the common ground of current events and to influence that opinion by accurate reporting and interpretation of the news in the light of Catholic principles of politics, sociology, economics, culture and morality; intending thereby to clarify the spiritual issues involved in temporal affairs, to bring about realistic and practical co-operation among Catholics and non-Catholics, to consolidate the bonds of international and intercontinental solidarity, to disseminate the sound philosophy of democracy, to further progress, economic, social, cultural.

Since 1943, CIP centers have been set up in Brussels, Mexico

City, Montevideo, Ottawa, Paris, Rome, San Juan and Tokyo. In November, 1945, the International Institute Pro Deo was founded in Rome to train laymen for the apostolate of public opinion. During 1948, in addition to its regular press services, weekly newspapers were begun by CIP in Italy and Belgium—"L'Ora dell' Azione" in Rome and "De Unie" in Brussels.

The American CIP, directed by Mrs. Brady and located at 5 Beekman Street, New York City, publishes: daily—"CIP Press Service"; weekly—"CIP Correspondence," news letters, "CIP Syndicated Column," "CIP Documentation"; semi-weekly—"CIP Editors' Information." Also published are "CIP Forum," studies intended to clarify the democratic tradition and "CIP Course in Politics: Philosophy and Practice." Another activity is the organization of forums on post-war problems. Plans are under way to establish local Committees Pro Deo in various cities in the United States, Canada and Italy.

SOCIETY OF ST. VINCENT DE PAUL

The story of the Industrial Revolution is one of misery, greed and human exploitation seldom equaled in the history of mankind. Governments, allowing industry and commerce to expand with no restrictions placed by social legislation, neglected to meet the situation. In the chaos that resulted the Church found a new challenge and a new opportunity.

That challenge came to the ears of Frederick Ozanam, a 22-year-old student of the University of Paris, in a cynical taunt: "Christianity in other times has indeed worked wonders. But today it is dead. You Catholics are very proud of your faith, but what are you doing for the poor? Where are your good works manifesting the value of your faith and compelling us to embrace it?" Young Ozanam and his associates had often and ably defended the historic Church in the public refutation of such calumny. But now the challenge seemed to demand present action. Calling his companions together, Ozanam asked them: "Does it not seem to be time to join action to words and to affirm by works the vitality of our faith?" Thus animated, in 1833 they formed the first Conference, choosing St. Vincent de Paul for their model and patron, and took upon themselves the visitation of the poor in their homes.

Its organizers, mindful that social reform is a matter of individual reform and concerns itself primarily with self-reform, did not plan a permanent society but merely intended to help one another in the practice of a Christian life. But others, attracted by the beneficial results that were evident in France, encouraged the spread of the Society. In 1836 a Conference was established in Rome, and in 1844 one was founded in England and Ireland. The first Conference in the United States was formed in St. Louis, Mo., in 1845, and before long it had spread to Chicago, New Orleans, New York, Philadelphia and Buffalo.

The works of the Society are

an embodiment of the corporal and spiritual works of mercy. They include: spiritual and material comforts for inmates of hospitals and institutions; care of poor and neglected children, religious instruction of public school students, country vacations for the underprivileged, and the purchase of books for the poor attending parochial schools; providing Christian burial for the poor and friendless; furnishing food and shelter for homeless transients; giving legal advice for those who require it; and many other works of charity.

The Society of St. Vincent de Paul is a pious association with complete independence of ecclesiastical authority as regards its existence, its constitution or organization, its statutes, its activity and internal government. The Society has been praised, encouraged and enriched with many indulgences by Popes Gregory XVI, Pius IX, Leo XIII, Pius X, Benedict XV, Pius XI and Pius XII. Active membership is limited to practical Catholic men over 18 years of age and requires attendance at at least three weekly meetings of the Conference each month and a weekly visit to the poor family or families assigned to the members. Honorary members are practical Catholic men who do not join actively in the works of the Society but make an annual offering of a fixed sum of money.

The Council General, located at Paris, France, maintains general jurisdiction over the Society throughout the world. The Society in national divisions is administered under the supervision and direction of a Superior Council. The Metropolitan Central Councils have jurisdiction in the territory of ecclesiastical provinces, and the Diocesan Central Councils in the dioceses in which they are organized. Particular Councils are established in cities or towns where there are three or more Conferences. The Conference is the unit of the organization of the Society and is based upon parish lines.

The headquarters of the Society in America known as the Superior Council is located at 289 Fourth Avenue, New York City. There are 2,500 units of the Society in this country with a membership of 25,000. During the past 25 years \$50,000,000 have been distributed to the poor by the members, and 13,000,000

visits were made to the poor. In 1944 alone, 300,000 visits were made and \$2,300,000 expended.

The centenary of the founding of the Society in the United States was commemorated in a four-day program in St. Louis, Sept. 28-Oct. 1, 1945.

THE CATHOLIC LAYMEN'S ASSOCIATION OF GEORGIA

Organized in 1916, when a storm of anti-Catholic bigotry was sweeping that state, the Catholic Laymen's Association of Georgia stands as an example of what militant laymen can do in defense of their Faith and in the promotion of good will among neighbors.

Subjected to a widespread campaign of abuse and misrepresentation, so vicious that it resulted in the passage of a "Convent Inspection Act" by the state legislature, the Catholic laity of Georgia decided on a united effort to combat this tide of religious intolerance. Though numbering but 20,000 of Georgia's 3,000,000 population, the Catholic laymen of that state, without precedent to guide them, began a program designed to make the Catholic Church better known and better understood in Georgia. The Laymen's Association answered every one of the numerous attacks against Catholics and their Church which were appearing in the Georgia press three decades ago. Advertisements offering to furnish information about Catholics, their beliefs and practices, were inserted in newspapers throughout the state. Pamphlets giving the Catholic viewpoint on matters most frequently the subject of attack, were circulated by hundreds of thousands from the headquarters the Association had established in Augusta. Catholic Encyclopedias were placed in colleges and public libraries. Hundreds of copies of "The Faith of Our Fathers" were given to inquirers who sought general information about Catholicity. In 1920, the Association began publication of the "Bulletin," a newspaper

which spreads information among Catholics and non-Catholics. Protestant ministers are among the patrons of the Association's circulating library. The Association has promoted the lay retreat movement, sponsored lectures and radio programs, and participated in civic affairs, though never being connected with political activity.

The work of the Association has had the inspiring approval of the late Bishop Benjamin Keiley, under whom it was founded, and that of his successors, Bishop Michael J. Keyes, S. M., and Bishop Gerald P. O'Hara.

The Georgia clergy have given enthusiastic cooperation. Ten prominent laymen of Georgia have guided the Association's activity as presidents: A. J. Long, K. S. G., the late Jack J. Spalding, K. S. G., the late Thomas F. Walsh, K. S. G., the late Captain P. H. Rice, K. C. S. G., Alfred M. Battey, Dr. J. Reid Broderick, Bernard J. Kane, K. S. S., Bernard J. Fahy, K. S. S., Estes Doremus, and Fred Wiggins, now serving Hugh J. Kinchley, as executive secretary, directs the work of the Association, following in that capacity the late James J. Farrell and Richard Reid, K. S. G.

The reaction to the work of the Catholic Laymen's Association on the part of the non-Catholics of Georgia has justified the position taken by its founders—that the non-Catholics of that state are fair-minded and sincere and that when the truth is properly presented to them they will recognize it and accept it, and be ready to aid a campaign against misunderstanding and prejudice.

NORTH CAROLINA CATHOLIC LAYMEN'S ASSOCIATION

Founded by Most Reverend Vincent S. Waters, Bishop of Raleigh, early in 1946, to create a better understanding between Catholics and non-Catholics and to unify the scattered Catholics in the nation's most sparsely Catholic populated state, the association today has chapters in most of the cities of North Carolina.

One of its first projects was the founding of a newspaper, the "North Carolina Catholic," which now has a circulation of nearly 5,000. Many of its readers are non-Catholics and an advertisement offering correspondence course instruction in the Catholic faith drew requests from more than 200 non-Catholics.

Another successful enterprise, a public library project, is aided by gifts of used books from Catholics all over the world. More than 60 public libraries have been supplied with a selection of from 60 to 75 Catholic books. The goal is a full Catholic library for every public library in the state.

A variety of other projects, contemplated or in operation, are: Study Clubs, already started in all the parishes; first subjects of study were Marriage; the Mystical Body. Religious Movies, which have fea-

tured pictures like "St. Francis of Assisi," "The Virgin of Guadalupe," "The Eternal Gift." First Friday Clubs, planned for the larger parishes. Catholic Pamphlet Racks, already installed in many bus and railroad stations. Visitor's Committees, groups of laymen and laywomen who greet strangers attending Mass in their parish church and supply them with missals.

First executive secretary of the association and first editor of the paper was Dale Francis, a convert newspaperman from Ohio. He was assisted by Barbara Francis. At the end of 1947, Philip Ogilvie of Georgia, a graduate of Catholic University and a convert, was named executive secretary, and Rev. Frederick Koch became editor of the "North Carolina Catholic."

At the first annual convention, Col. William F. Kernan, a convert, formerly a professor at Harvard, and author of "Defense Will Not Win the War," was chosen president. Elected to the board of directors was Prof. Nathan Pitts, Negro convert, a member of the faculty of a North Carolina Negro university. In May, 1948, Mr. W. Gordon Doran was elected the second president of the organization.

THE LEGION OF MARY

(Courtesy Rev. L. J. Wempe, Washington, D. C.)

On September 7, 1921, fifteen women met in Dublin, under the direction of a priest, to form a society for visiting the sick poor in the Dublin Union Hospital. They knelt around a table on which were a statue of Our Lady of Grace, two vases of flowers and two candles. The rosary with invocation and prayer to the Holy Ghost were recited, followed by spiritual reading. Plans for the work were drawn up; officers were elected; a weekly meeting was arranged; and the meeting ended with prayer.

The following Wednesday evening the second meeting was held. Reports of their hospital visits were submitted by members.

Soon the Legion grew in numbers and in scope. In 1927 it had thirteen units in the city of Dublin itself and had extended its operations to Waterford, Ireland. From then on its expansion was phenomenal: 1928, Scotland; 1929, England; 1931, United States and India; 1932, Canada and Australia; 1933, New Zealand, Africa, West Indies; 1937, China and Burma; 1938, Costa Rica; 1939, Malta; 1940, France; 1941, Philippines; 1942, Holland and Brazil; 1945, Mexico. There is hardly any type of work for souls that does not pertain to the Legion of Mary. And the work has proved adaptable to men as well as to women.

What precisely is the Legion of Mary? It is an answer to the appeal of Pope Pius XI for Catholic Action. For some years there had been a movement on foot in the Church to quicken the falling pulse of the lax Catholic through the lay apostolate. The Legion plays a vital part in bringing back the lost sheep into the fold. Men and women the world over, of staunch faith and unshakable principle, realize they can share in the work of saving souls by personal contact, by sympathetic interest and by Catholic devotion.

They pledge themselves to the service of Christ in a manner that requires a love for those who have strayed, a spirit of prayer and some small portion of their time and energy. Once each week they meet under the supervision of a priest: they recite the rosary to gather strength and grace for a visit to the home of a man who does not receive the sacraments, a woman who attempted marriage outside her Church, a mother who neglected to have her child baptized. Such visits require tact and prudence on the part of the Legionaries as well as lips sealed with a promise of secrecy. Occasionally they are turned away, though they must never be discouraged or disheartened. Generally, they are courteously, even joyfully, received.

The nomenclature of the Legion comes from ancient Roman military practice. In olden times the Roman Legion symbolized the acme of courage, discipline, honor, endurance, success and loyalty. So, these men and women who would enroll under the standard of the Blessed Mother, must show these virtues or traits in a supernatural way.

A local branch of the Legion is called a Praesidium; in Roman times this meant a fortified post or garrison, a detachment of Legionaries on special duty. In a district where two or more Praesidia exist, a Curia is formed. Each

Praesidium is called after a title of the Blessed Mother, e.g., "Queen of Apostles." The Curia assembles at least once a month, and to every meeting each praesidium sends its spiritual director and four delegates. The governing body for a country or a region is styled a Senatus. The supreme governing body of the Legion of Mary for the whole world is called the Concilium, and is permanently resident in Dublin.

The Legion of Mary is open to all Catholics who (a) are at least eighteen years of age (this condition applies to active Legionaries only), (b) lead edifying lives, (c) are animated with the spirit of the Legion, (d) are prepared to do every duty which membership in the Legion involves. There are, in all, four degrees or types of Legion membership, these enabling every type of Catholic to lend some worthwhile aid to the work of the Legion, which is truly the work of Christ. There are in the United States about 10,000 members in 70 dioceses. A quarterly, "Maria Legionis," is published. The subscription is 70c a year, and the address is: P. O. Box 43, Jamaica, N. Y.

The following is a sample of the results obtained during the course of a single year by a mere handful of Legionaries in a large city parish in Washington, D. C.: fifty persons returned to the sacraments; fifteen infants were baptized; fourteen marriages were validated; several persons were instructed in the Faith and embraced the Church; many were persuaded to join the different parish organizations for the benefit of their souls. These figures might be multiplied a thousand times to gain a bare estimate of the work of Mary's Legion throughout the United States and the world.

The central address for the Legion in the United States is: Legion of Mary, P. O. Box 43, Jamaica, New York.

THE NARBERTH MOVEMENT

(Courtesy of the NCCM)

Early in 1929 a small group of men of the parish of St. Margaret at Narberth, Pa., decided to answer the plea of the Vicar of Christ for Catholic lay action with a neighborhood apologetical movement. A committee of seven was formed, with the pastor as censor. A parish rally was called, plans unfolded, money raised—and the movement began under the name: Catholic Information Society of Narberth.

To 500 non-Catholic neighbors went a letter, frankly stating the plans and purposes of the society. Thereafter all received by mail each month an envelope containing a leaflet prepared by the founder and director of the movement, Karl Rogers, who died in 1942. These messages have no resemblance to religious tracts, but are little chats from one neighbor to another, which can be read in two minutes. Each explains in a simple and interesting manner one of the many things which non-Catholics do not know or do not understand in its true light. They are never combative. They do not mention Protestant creeds or the lack thereof. They are friendly, informative, courteous, but never compromising.

The front page of each leaflet is devoted to a short title. Some state interesting facts, such as "What 338,000,000 people believe"; "No hen ever laid a bad egg." Other titles take from the mouths of accusers their very own words, such as: "Is the Catholic Church the church of the ignorant?", "But Catholics go to church because they *have* to!" The answers are brief, cheerful, reasonable and authoritative, ending always with an invitation to write for an explanation of any other Catholic belief or practice.

Under Karl Rogers the work had the blessing and sanction of Car-

dinal Dougherty, Archbishop of Philadelphia.

Its promotion and extension has now been taken over by the National Council of Catholic Men. Fifty members of the hierarchy, many nationally known priests and other authorities have highly praised the work and urged that it be spread throughout the land. This has been done within the last several years.

There are 22 Catholic Information Societies using the leaflet plan. Copy for the pamphlets is obtained from the National Council of Catholic Men; the printing is done locally.

Some 276 lay groups are publishing the Narberth material in their local secular papers as free feature articles. They are appearing in more than 300 such papers each week, reaching well over 2,500,000 people, creating good-will and understanding, and pleasing the editors because they are adding interest-value to their columns.

One of the advantages of this type of the apostolate of the printed word is that the cost is slight, for Narberth supplies for merely a small supporting fee, 52 articles set up in newspaper style, ready to be passed on to the editor, together with a complete plan for arranging the work. Even paid-for space is not very expensive.

Anyone desiring to know more of the Narberth Movement, can obtain, for 24c in stamps, complete literature and samples of either the newspaper or leaflet plan. Address: Narberth Movement, National Council of Catholic Men, 1312 Massachusetts Ave., N.W., Washington 5, D.C.

CATHOLIC CAMPAIGNERS FOR CHRIST

(Courtesy of David Goldstein, LL. D.)

Mrs. Martha Moore Avery and David Goldstein, "converts from Marx to Christ," both pioneer agitators in the Socialist movement of New England, became pioneer Catholic lay apostles to the man in the street. Assisted by Arthur B. Corbett, they organized the Catholic Truth Guild of Boston in 1917 for the purpose of carrying on an educational campaign in the streets, squares and parks of America. Its name was changed in 1935 to the Catholic Campaigners for Christ.

Outlined as "religiously Catholic and patriotically American," with the approbation of Cardinal O'Connell, and permission of the Mayor of its city of origin, the work was given a sacred and civic start. It began on Independence Day, 1917, before about 7,000 persons assembled on historic Boston Common, after its attractive "motor pulpit" had been blessed by His Eminence at the Holy Cross Cathedral. Eighty meetings were held in ninety successive days of the first season. This initial success caused Mr. Goldstein and Mr. Corbett to arrange a cross-country tour, as one of the objectives of the work was to demonstrate nationally the timeliness and practicability of laymen carrying the Catholic message to the man in the street.

The work done on the West Coast impressed Archbishop Edward J. Hanna so favorably, that he sent the Campaigners on their journey from the Golden State to the Old Bay State with a Cadillac in place of their Ford outfit, together with a message for Cardinal O'Connell, which His Eminence came to Boston Common to receive publicly. This work, which was placed under the patronage of St. Francis of Assisi by the two Franciscan tertiaries who originated it, continued year after year until its practicability had been demonstrated in thirty-one states. The

success of the work, in which many laymen participated, encouraged the organization of Evidence Guilds and Motor Missions in many parts of the United States. Priests, as well as laymen, are campaigning for Christ out in the open today, some of them in cars outfitted for the celebration of Mass and the distribution of the sacraments, and enabling the story of Christ and His Church to be carried to the people assembled in the open spaces of our country.

In the year 1942, the silver jubilee of organized Catholic outdoor speaking was celebrated. David Goldstein rendered a report to the Catholic Evidence Conference of the work done by the Campaigners for Christ from lecture cars during the previous twenty-five years. He said in part:

"Our campaign for Christ merely blazed the Catholic outdoor lecture trail. It demonstrated that the fear expressed in 1916, that the speakers would be mobbed, was unwarranted. With four minor exceptions, our meetings were not interfered with, nor the speakers assaulted. And on not one occasion has any of the four successive lecture cars used in the nation-wide tours, upon which large crucifixes were displayed, been damaged or even deliberately scratched.

"This work of enlightenment was furthered, and partly financed, by the sale of about a quarter of a million books. The Catholic seed planted in the hearts and minds of the people assembled around our lecture cars often took root, thanks to our dear Lord, His Blessed Mother, and our patron, St. Francis. The campaign was conducted not merely to overcome misunderstanding; not merely to help outsiders get the gift of faith, but to awaken some of the much needed propaganda spirit in the hearts and minds of our fellow lay Catholics."

THE CATHOLIC EVIDENCE GUILD

(Courtesy of the NCCM)

The Catholic Evidence Guild is a lay movement looking to the diffusion of Catholic truth through the instrumentality of outdoor speaking. It was founded on April 24, 1918, in Westminster Cathedral Hall, London, and began its outdoor work August 4, 1918.

In London, the training of guildsmen begins in the Junior class, which meets twice a week—for instruction, and for practice. The Junior course takes about six months and most speakers go through it three times. Then they are eligible for the Senior class, which meets one night a week to study theology, with particular reference to the teaching of street-corner audiences. Before addressing public audiences, speakers are tested by priests appointed by the bishop, on each subject of doctrine. In the US, basically the same training is given.

Outdoor meetings are held in advantageous spots (pitches) and the licensed guildsmen speak there at regular hours each week. Each guildsman gives a talk on any subject in which he is licensed and then answers questions on that subject (only), whereupon he gives way to another licensee with another subject. A chairman—that is, one who holds a number of these limited licenses and who has shown himself competent to conduct a meeting and to answer general questions—is in superintendence at all outdoor meetings, ready to reinforce the ordinary speaker. It is a primary rule of the Guild never to give an answer of which the speaker is uncertain, but rather to admit the limitations of his knowl-

edge and to offer to provide an answer at the next meeting.

The Guild talks are always doctrinal and expository—never polemical or hortatory. Priests are invited to speak from the Guild platforms whenever possible. In the Westminster Guild, one meeting a week is conducted solely by priests, and the “preaching” is left to them.

The Guild has a regular program of spiritual activities, which requires spending a time in adoration before the Blessed Sacrament equal to the time spent in outdoor speaking. Retreats, Communion breakfasts, and prayers and devotions are also maintained.

There were approximately 50 Guilds in England before the war and probably there are as many still. The Westminster Guild, for example, managed to operate throughout the war, despite the conscription of many of its members, and all the various ways in which the war drained off speakers. Guilds have also been formed in Scotland, Australia, India and the US.

Guild work in the United States dates from 1931, although outdoor speaking was inaugurated here as early as 1917 by David Goldstein and his associates. American Guilds are presently operating in Baltimore, Boston, Buffalo, Hays (Kans.), Indianapolis, New Orleans, New York City, Philadelphia, Washington (D. C.) and Waterbury (Conn.).

The Catholic Evidence Bureau of the National Council of Catholic Men, 1312 Massachusetts Ave., N. W., Washington 5, D. C., has interested itself in the furtherance of the Guild Movement, and will supply additional information.

The Catholic Lay Apostle Guild

In the summer of 1935 the Catholic Lay Apostle Guild, founded by Rosalie Marie Levy, a convert from Judaism, began holding meetings on the streets of New York City at which questions on Catholic doctrine were answered. The Lay Apostle Guild differs from the Evi-

dence Guilds in that no talks are given, and in that the answers are given directly to the questioner rather than to the entire assemblage, whereas the Evidence Guildsmen answer questions from a raised platform in a voice loud enough to be heard by all who care to listen.

THE CATHOLIC INTERRACIAL MOVEMENT

The Negro in America

Certain factors of the Negro's background are important:

(1) The Negro, freed from slavery eighty-five years ago, was hastily turned from a life of dependence to the status of freedom, without proper preparation.

(2) The early days of his emancipation were marked by the evolution of innumerable discriminations and barriers to his progress.

(3) During this period, there also developed a deep-seated American tradition which regarded the Negro as essentially inferior. A color line has thus been established.

(4) Yet despite these obstructions, Catholic authorities have stated, the progress made by the American Negro in the eighty-five years since the Emancipation is unparalleled in history.

(5) The Negro resents the prejudice based on presumed white superiority.

(6) The Negro still is met by denials and discriminations caused by Jim Crow laws throughout the South, residential segregation throughout the country, and barriers to the free exercise of essential rights and opportunities. The war has not eased the resulting tension.

The Interracial Lay Apostolate

In the last few years, groups of Catholics, clergy and laity, have been zealously seeking to remove the prejudices and apathies that prevent Americans from rendering support to the missions and to create an atmosphere for conversion, and furthermore to bring about such a change of attitude on the part of American Catholics as to convince the Negro of the just and charitable spirit of the Catholic Church. Engaged in the work is the Clergy Conference on Negro Welfare, a group of priests, secular and religious, nationally known through their teaching, preaching, writing and lecturing. Among the lay groups is the Catholic Inter-

racial Council of New York, founded in 1934. Composed of Negro and white Catholics, the specific purposes of the organization are: to spread the doctrine of the spiritual dignity of the human person, and the universality of the Church; to apply this doctrine to race relations in America; to combat race prejudice; and to strive for equal justice for all. The program of the Council, primarily one of education, is aided by the monthly publication of the "Interracial Review." The policy of the "Review" is not only to expose and condemn the social injustices inflicted on the Negro, but to demonstrate the progress already made in remedying these evils. A large share of the educational work of the Council is carried on by the Speaker's Bureau, which supplies Negro and white Catholic speakers for other Catholic organizations, and its office serves as a source of information for interracial activities.

In 1939 the Clergy Conference on Negro Welfare established the De Porres Interracial Center, at 20 Vesey Street, New York City, where are located the headquarters of the Catholic Interracial Council, the editorial offices of "The Interracial Review," a large Catholic Interracial Library, and a permanent exhibit of the racial situation in the United States and the church work for the Negro. Visitors and students are welcomed.

Catholic Interracial Councils also have been established in Detroit, Los Angeles, Chicago, Brooklyn, Washington, St. Louis, Philadelphia and Baltimore; four are in the process of organization.

Today there are many indications that the white Catholic laity is becoming interested in the Catholic interracial movement:

(1) A growing interest in the work and tasks of the Catholic colored missionary priests and Sisters.

(2) An ever-increasing number of Catholic interracial activities wherein both white and colored Catholics are participating. Notable

are the New York and Chicago Friendship Houses.

(3) An ever-increasing number of churches in the North which contain a substantial number of Negro communicants.

(4) The interest of Catholic writers, speakers and social action groups has increased the space coverage of the Negro and interracial program in the Catholic press nearly 1200 per cent in nine years.

(5) The Catholic Inter-collegiate Interracial Conferences have produced good results since their launching in 1936-37. During the first week in March, 1945, 40 college groups affiliated, with the National Federation of Catholic College Students observed the first Interracial Justice Week in Catholic Colleges. In March, 1948, more than 125 Catholic colleges participated in this observance, centered about such activities as plays, prose and poetry contests, radio programs and assemblies.

(6) The fact that each year more and more of our Catholic colleges are opening their doors to admit the duly qualified Negro student. Educated Negroes substantiate the ideal of interracial cooperation by frequently addressing student bod-

ies as well as other Catholic parish and organization groups and the Negro press reaction to this growing interest of the American Catholic is encouraging.

Significant of Catholic university interest was the establishment at Fordham and St. John's Universities of a two-point credit course of 16 two-hour lectures on interracial problems.

The James J. Hoey Awards for Interracial Justice were founded in 1942, in honor of the first president of the Catholic Interracial Council, to be given annually to two Catholic laymen—one white and one Colored—for outstanding contributions to interracial justice (See General Index: Awards, Holy)

The Catholic Students' Mission has urged continually that Catholic educational facilities be extended to Negroes and that the individual Crusader work against discrimination in industry.

The Catholic approach to this problem was codified thus by the Catholic Inter-collegiate Interracial Conference of 1938: "No action can truly be called Catholic that excludes interracial justice from its program of justice and charity in human relations."

THE CATHOLIC WORKER MOVEMENT

The Catholic Worker movement was started in 1933 by Peter Maurin, French peasant philosopher, and Dorothy Day, newspaper-woman convert, with the publication of a monthly, "The Catholic Worker." It fosters a lay apostolate embracing:

(1) clarification of thought, by means of informal discussion groups, study clubs, publications disseminating Catholic sociological teachings; (2) operation of Houses of Hospitality, centers for the practice of spiritual and corporal works of mercy; (3) encouragement of industrial and agricultural co-operatives, founding of farming communes as the first step toward a decentralized agrarian economy; (4) support of legislation for the common good.

The circulation of the first edition of the paper, published in New York, was 2,500 copies; its monthly circulation is now 65,000. Houses of Hospitality, supported by voluntary contributions, feed, clothe and shelter the destitute in seven cities. Groups on four farms co-operate in the agrarian program. England and Australia have active Catholic Worker groups, each publishing its own paper. Outstanding activities include publications popularizing papal encyclicals on peace and social reform, work for betterment of interracial relations, improvement of condition of labor, propaganda for Christian pacifism, exposition of the doctrine of the Mystical Body of Christ. The New York address is 115 Mott Street.

THE NATIONAL CATHOLIC COMMUNITY SERVICE

The National Catholic Community Service was established by the American Hierarchy in November, 1940, as the Church's official agency to mobilize and coordinate the Catholic resources of the country for the benefit of the men and women in the defense forces, those engaged in war production industries and also their families. After February, 1941, NCCS became associated with five similar welfare agencies in the United States in a joint planning and fund-raising enterprise which was known as the United Service Organizations, Inc. (USO). The NCCS, by establishing "a home away from home" for those in the service both in this country and overseas, made during World War II a significant contribution to the general welfare and morale of members of the defense forces and war workers, regardless of color or creed. After the cessation of hostilities, and the disbanding of USO operations on Dec 31, 1947, the usual NCCS program of activities was extended, where needed, to members of defense forces, the patients in the Veterans Administration hospitals and their families.

Objectives—briefly these are objectives of NCCS:

1. To serve the spiritual, educational, recreational and welfare needs of members of the defense forces and patients in Veterans Administration hospitals and their families;

2. To bring to bear upon civilian and military defense forces in communities throughout the country the morale-building process of spiritual and religious leadership;

3. To offer Catholic servicemen and women and VA patients encouragement in the faithful practice of their religion and opportunities for proper rest, recreation and amusement

4. To cooperate with public and private agencies in meeting the increased needs brought about by the influx of the members of the defense forces and VA patients and their families into a community;

5. To enlist the support and active participation of laity and clergy in the planning and operation of the work.

Organization—NCCS functions under a Board of Trustees composed of the Administrative Board of the National Catholic Welfare Conference and the Military Vicar of the Army and Navy Ordinariate; one member of the Board of Trustees, elected annually by the Board, represents it between Board meetings. Responsible to the Board of Trustees for the interpretation and execution of its general policies is an Executive Committee of not less than five members, appointed annually by the Board. This Committee, with a national staff, is responsible for the proper administration of affairs. Relying greatly upon the volunteer support of individuals and groups, NCCS works closely with the National Councils of Catholic Men and Catholic Women that the common resources of Catholics throughout the country may be better coordinated. The president of the NCCM acts as chairman of the Committee on Participating Organizations with the president of the NCCW as vice-chairman. Local NCCS operating committees, appointed by the bishop of the diocese, plan and supervise local NCCS programs within national standards under the bishop's direction. The headquarters of NCCS is at 1312 Massachusetts Ave., N.W., Washington 5, D.C.

Religious Activities—The religious welfare of men and women of the Catholic Faith has been of prime importance to NCCS. The close relationship between chaplains, priest-moderators, parish priests and operating committees has insured opportunity to men and women in camps and bases for observance of their religious duties. Provision is made for attendance at Mass, spiritual guidance, religious talks, and study clubs, and instructions in the Faith. Special events such as field Masses, Communion breakfasts, retreats, and days of recollection are sponsored. Re-

ligious pamphlets are furnished in addition to rosaries, medals and missals.

Catholic volunteers visit the VA patients frequently, assist wheelchair patients to Mass and other services, cooperate in Catholic memorial services, and invite Catholic patients to religious activities in the local parishes.

NCCS-VA Hospital Service — A major development in the post-war NCCS program has been the institution of the NCCS-VA hospital service on a national scale. Detailed plans of the enlarged hospital service are contained in the NCCS publication, "The Hospitalized Veteran and His Catholic Neighbor." Based on extensive NCCS experience and research in the VA hospital field, the booklet outlines a practical program whereby Catholic volunteer groups in communities adjacent to VA hospitals may contribute greatly to the general welfare of the patients, 25

percent of whom are Catholic. Long-range plans have been made to organize an NCCS-VA committee in every VA hospital in the country, with the approval of the local bishop. These committees stimulate and coordinate the volunteer efforts of Catholic organizations to meet the recreational, social and personal needs of patients and also to give special assistance to Catholic chaplains in providing for the patients' religious welfare.

NCCS is a member of the VA Voluntary Service National Advisory Committee in Washington, a group of national organizations formed by the Veterans Administration to guide relationships with community groups who are interested in service to hospital patients. As a result of this national membership, official Catholic representation under the NCCS banner is possible on the officially recognized VAVS Committee of every VA hospital.

THE FORUM

The Forum, as organized in this country, is simply a modern form of the apostolate which Pope Pius XI considered indispensable to the formation of a Christian social order. Lectures are given by authoritative speakers on current scientific, social or economic topics having religious implications. A lively discussion follows which commands the active participation of the hearers.

The forum platform is not a substitute for the pulpit, the classroom or the convert class, but rather supplements these by stimulating a more vigorous Catholic consciousness of current problems. Partisan politics are always avoided as well as matters that might create local bitterness. The activity is open to all, Catholic and non-Catholic — making a strong effort to attract youth of high school age and older.

There are certain notes that must always distinguish the Catholic Forum. First, it must be sponsored by distinctly Catholic groups; second, it must have the approval of the diocesan Ordinary; third, the entire program should be guided by a well-informed and capable Catholic priest lest the organization fall victim to purely secular interests.

The year 1948 saw an increase in the number of Catholic Forums. Among the more important are the Charles Carroll Forum (Washington, D. C., and Chicago, Ill.), the Te Deum International, the Loyola University Forum (New Orleans), the Church Labor Forum (Baton Rouge), the Catholic Forum of the Air (Wilmington, Del.), the Columbian Forum (K of C), the Catholic Forum (Harrisburg, Pa.), Xavier University Forum (Cincinnati), St. Joseph's College Forum (Philadelphia) and the Catholic Film and Radio Forum. The forum lecturers are always experts in their particular field, but they need not necessarily be renowned or always Catholic, since the forum aims not only to bring to the fore an army of Catholic leaders but also to take advantage of the distinguished and dependable learning of non-Catholic leaders.

THE NATIONAL COUNCIL OF CATHOLIC NURSES

The National Council of Catholic Nurses is the American nurses' answer to the request of two Sovereign Pontiffs: Pius XI, who desired that the nurses of the United States be organized into an effective apostolate; and Pius XII, who has asked for an organization of Catholic nurses the world over.

Origin — The Council was formally organized in Chicago on June 10, 1940, is now an affiliate of the National Council of Catholic Women, and is under the direction of the Episcopal Chairman for Lay Organizations of the National Catholic Welfare Conference. The Episcopal Chairman appoints a National Spiritual Director from among the diocesan spiritual directors.

The organization maintains its office, with a full time Executive Director, at 1312 Massachusetts Ave., N W., Washington 5, D C

Purposes of the Council as stated in the Constitution are:

1. To protect, encourage and advance the spiritual, professional, material welfare and social contacts of Catholic nurses.

2. To encourage and assist in the formation of an association of Catholic nurses in every US diocese.

3. To foster and encourage among all nurses the spirit of charity in the care of the sick by emphasizing spiritual and social values and opportunities in the exercise of the profession of nursing.

4. To provide an agency through which Catholic nurses will be able to speak and act corporately in matters of interest to their profession.

5. To promote, under control of affiliated organizations, a program whereby Catholic nurses dedicate a portion of free service to the poor

Membership—Membership in the National Council is mainly through affiliated diocesan organizations of nurses, but provision has been made in the National Council for accepting also individual members, who reside in dioceses where no diocesan organization exists. Only grad-

uate, registered, professional nurses are eligible for membership in either the National Council or any affiliated diocesan organization.

Any diocesan association of Catholic, graduate, registered, professional nurses, approved by the Ordinary of the diocese in which it has its headquarters, is eligible to apply for diocesan membership. Such application is to be made on a form procured from the Secretary of the National Council and is to be accompanied by a copy of the Constitution and By-Laws of the diocesan association, and any other literature concerning the organization. The diocesan association becomes a diocesan member of the Council when its application for membership is approved by the Executive Committee.

These are now units affiliated with the National Council in the majority of dioceses of the US.

National Convention — The Council has thus far held four biennial conventions. The first was convoked in Detroit in 1942, and centered on the theme, "In All Things, Charity." At the second convention, held in Pittsburgh, in 1944, discussions revolved about "The Spiritual and Social Welfare of the Catholic Nurse." Chief topic of the third meeting (Toledo, 1946) was "The Catholic Nurse in a Changing World." At the 1948 convention held in Boston, the topic treated was "Service to the Patient — Service to Christ." The convention is the meeting of the duly elected delegates of local diocesan affiliated councils, who assemble to transact the business of the council, determine the objectives and policies, and elect officers for the National Council. To preserve the organization's national character the officers are selected from different parts of the US., and no two officers may be from the same diocese.

The Council publishes the quarterly, the "Catholic Nurse," which is sent to members.

THE CATHOLIC MATERNITY GUILD APOSTOLATE

In the encyclical on Christian Marriage, Pope Pius XI recommended the formation of "public and private guilds," declaring: "Since it is no rare thing to find that the perfect observance of God's commands and conjugal integrity encounter difficulties by reason of the fact that the married are in straitened circumstances, their necessities must be relieved as far as possible." On March 11, 1931, shortly after the promulgation of the encyclical, Rev. Joseph J. Schagemann, C. Ss. R., inaugurated the Catholic Maternity Guild Movement. The guilds, associations of Christian charity, with members of both sexes, married and single, are erected in parishes in accordance with canon law, as "Piae Uniones," and when canonically established by the bishop cannot be dissolved except by him, his successor or superior. The guilds may not be incorporated under the laws of the state as this would prevent a bishop from dissolving a guild. Incorporation is not required according to a ruling of the Bureau of Internal Revenue, for contributors to claim deductions in income tax reports.

The National Catholic Women's Union, the women's section of the Catholic Central Verein of America, pioneered in the movement. But other groups have taken up the work of this apostolate, so that now there are guilds functioning or in process of formation in 30 dioceses. Coordination has been effected with hospitalization insurance and with parish credit unions. As the guilds aim to aid parents who wish to bear the burdens of parenthood, the so-called "rhythm theory" is entirely foreign to their purpose.

Maternal aid is given on the self-help and mutual-help principle of cooperative guilds. Helping people to help themselves, the guilds do not pay the full cost of maternity care. When the fund is sufficiently ample, parents are aided to meet current school expenses, and by the

gradual accumulation of a "quasi-dowry," young people are enabled to make a start in life. The membership year of the several classes begins with the first contribution. While the St. Vincent de Paul Society aids the destitute, these guilds aim to assist, in the first place, people of the moderate-income class who do not wish to accept charity in the odious sense of the word. By means of Defense Stamp Albums, US Victory bonds are procured for present needs and long-range planning.

As the main objective of the guilds is supernatural, the members are exhorted in retreats and at guild meetings to make use of the supernatural means of sanctification in their state, as explained in the encyclical. The discussion groups of the parochial Confraternity of Christian Doctrine, and the Cana and Pre-Cana Conferences, are coordinated with the educational work of the guilds, and serve to acquaint couples with the solution of one of the most vexing problems of married life, namely, the financial burdens of parenthood. For the physical welfare of mother and child, the guilds arrange lectures by competent physicians and nurses, and recommend the use of the free pamphlets of the Children's Bureau, Department of Labor, Washington, D. C. *Planning and Recording Family Expenditures*, a bulletin of the Department of Agriculture, has been used by the guilds to teach budgeting.

The brochure, *The Catholic Maternity Guild Apostolate*, the only authentic presentation of **The Plan**, can be procured gratis from the Central Bureau of the Central Verein of America, 3835 Westminster Place, St. Louis 8, Missouri. For a copy of the treatise, *Procedure*, which explains the practical method of founding guilds, apply to Rev. Joseph J. Schagemann, C. Ss. R., P. O. Box 746, Annapolis, Maryland.

CATHOLIC SOCIETIES IN THE UNITED STATES

*(A brief resumé of Catholic societies in the country not treated in other parts of the Almanac
More detailed and complete information may be obtained from the headquarters of each society)*

Name	Date	Purpose and Publication	Headquarters and Membership	
Alumnae Association of the National Catholic School of Social Service	1924	To further the cause of carefully trained Catholic social workers and to aid in developing a plan of expansion providing more adequate facilities for training	2400 19th St., N. W., Washington, D. C.	800 members in 14 branches throughout the world
American Board of Catholic Missions	1924	To coordinate and fix mission work into Home and Foreign groups "Annual Report," quarterly	360 N. Michigan Ave., Chicago, Ill.	
American Catholic Historical Association	1919	To promote study and research in the general history of the Catholic Church throughout the world "Catholic Historical Review," quarterly	Catholic University of America, Washington 17, D. C.	800 in U.S.
American Catholic Philosophical Society	1926	To promote research in the field of philosophy with particular emphasis on Scholastic philosophy "New Scholasticism," quarterly, "Proceedings," annually	Catholic University of America, Washington 17, D. C.	363 in 7 branches in U.S.
American Catholic Sociological Society	1938	To stimulate concerted study and research among Catholics working in the field of sociology, and to disseminate the sociological implications of the Catholic thought pattern "American Catholic Sociological Review," quarterly	Loyola University, 820 North Michigan Ave., Chicago, Ill.	400 in 3 branches
American Catholic Theological Society	1946	To bring together teachers and those interested in sacred theology, through cooperation, to further interest in and more effective presentation of Catholic theology in the modern world	Catholic University of America, Washington 17, D. C.	
American Christmas Crib Society	1925	To promote devotion to the Infant Savior, to develop more artistic cribs in churches and to introduce cribs into every home at Christmas	912 Croghan St., Fremont, O.	
American Lithuanian Roman Catholic Federation	1906	To promote Catholic Action	2334 S. Oakley Ave., Chicago, Ill.	35,000 in 12 states
Ancient Order of Hibernians (AOH)	1856	To aid its members and those in extraordinary need "National Hibernian," bi-monthly	1648 Westmont Ave., Pittsburgh 10, Pa.	50,000 in U.S.

Name	Date	Purpose and Publication	Headquarters and Membership
Angelic Warfare Confraternity	1938	To inspire young and old in the fight for purity by devotion to St. Thomas, its patron. "The Torch," monthly.	141 E. 56th St., New York, N. Y. Several thousand throughout the world
Antonian Choir	1938	To perform various works of charity, to supply choirs for poor churches and mission churches, to propagate devotion to St. Anthony of Padua and promote the Third Order of St. Francis among youth "The Antonian," annually	2116 N. E. 18th St., Portland, Ore. 500 in 5 western states
Apostolate for the Deaf and Hard of Hearing	1935	To provide spiritual, material, social, educational, recreational and employment assistance for the deaf and hard of hearing of the Brooklyn diocese "Ephpheta," monthly	191 Joralemon St., Brooklyn 2, N. Y. 2,000.
Apostolate of Suffering	1926	To teach the art of suffering to the sick, invalids and shut-ins, operates a free library for members "Our Good Samaritan," monthly	1551 N 34th St., Milwaukee, Wis. 6,000.
Apostolate to Assist Dying Non-Catholics (Apostolate of the Prayer-card)	1931	To assist well-meaning non-Catholics to die a happy death, or lead them to the Faith, by use of the prayer-card.	St Clare Convent, Hartwell, Cincinnati, O.
Archconfraternity of Christian Mothers (Christian Mothers)	1881	To keep married women conscious of the ideals of Christian womanhood, wifehood and motherhood, by prayer, reception of Holy Communion and discussion of family problems	220 37th St., Pittsburgh, Pa. 1,400 branches in US, Canada and Guam
Archconfraternity of Perpetual Adoration	1893	To adore the Blessed Sacrament and assist the souls in purgatory	St John's Abbey, Collegeville, Minn 10,000 in US
Archconfraternity of Prayer for the Conversion of Israel (API)	1903	To obtain for the souls of the Jews the full and perfect light of truth, that by it they may be led to the knowledge of Jesus, the Messias. "API Bulletin," annually	Notre Dame de Sion, 3823 Locust St., Kansas City 3, Mo 37,600 throughout the world.
Archconfraternity of the Divine Child	1905	To establish the primacy of God in education, insure liberty for Catholic teachers and pupils, and foster vocations to religious teaching orders "Messenger of the Divine Child," quarterly	122 W 77th St., New York 24, N. Y. 35,000 in 90 branches in the US.
Association of Catholic Trade Unionists (ACTU)	1937	See General Index.	226 Lafayette St., New York 12, N. Y. 9 states.

Name	Date	Purpose and Publication	Headquarters and Membership
Association of Our Lady of Salvation	1872	To organize pilgrimages to Catholic shrines throughout the world, to promote devotion to Our Lady	670 West Boylston St., Worcester 6, Mass.
Blessed Martin Guild	1935	To overcome color prejudice and to promote interest in the Colored Apostolate through devotion to Bl. Martin de Porres "The Torch," monthly	141 E. 65th St., New York 21, N. Y. Branches throughout the world.
Boy Savior Movement	1896	To encourage children to accept the Boy Jesus as their constant companion and to follow His example loyally in all their activities	44 Second Ave., New York 3, N. Y. 7,000 in 10 branches in New York.
Canon Law Society of America	1939	To foster a freer interchange in the expression of thought and opinion on topics of canonical import, to stimulate a more general interest in canonical lore and its practical application "The Jurist," quarterly	477 Madison Ave., New York 22, N. Y. 450 in 6 branches in the US and Canada.
Catechetical Guild Educational Society	1932	To furnish sponsorship and aid to the teaching of religion through radio, films and the press	147 E Fifth St., St. Paul 1, Minn. National.
Catholic Alumni Sodality of Boston	1899	To foster personal holiness and Catholic Action "Alumni Sodality" Bulletin, monthly	761 Harrison Ave., Boston 18, Mass 1,400.
Catholic Anthropological Conference	1926	To promote both anthropological research and publication by Catholic missionaries and other specialists, and ethnological training among candidates for mission work "Primitive Man," quarterly	Catholic University of America, Washington 17, D C 1,700.
Catholic Arts Association	1937	To foster true understanding and sound practice of art among Catholics "Catholic Arts Quarterly"	1601 Dixie Highway, Covington, Ky. 550 in 6 branches.
Catholic Association for International Peace	1927	To further truly Christian peace through the preparation and distribution of studies applying Christian teachings to international life and relations "CAIP News Letter," monthly	1312 Massachusetts Ave , N W , Washington 5, D. C 565.
Catholic Benevolent Legion (CBL)	1881	Fraternal Insurance society for Catholic men "CBL Monthly Bulletin"	186 Remsen St., Brooklyn 2, N. Y 2,299 in 75 branches
Catholic Biblical Association of America	1936	To promote scientific study of the Bible and the popular diffusion of Biblical knowledge "Catholic Biblical Quarterly"	Catholic University of America, Washington 17, D C. 555.

Name	Date	Purpose and Publication	Headquarters and Membership
Catholic Big Sisters, Ladies of Charity	1902	To promote the spiritual interests of and recreational programs for neglected or delinquent girls under 16 years of age	Children's Court, 137 E 22nd St , New York 10, N Y. 100.
Catholic Board for Mission Work among the Colored People	1907	To support Sisters teaching among the Negroes Our Colored Missions," monthly	154 Nassau St., New York 7, N Y 21,000.
Catholic Broadcasters Association	1948	To promote truth through radio and television by Catholic programs, to facilitate cooperation among Catholic broadcasters and other Catholic communication media "CBA Newsletter," monthly	P O Box 1573, Wilmington, Del 400 in 6 branches
Catholic Business Education Association (CBEA)	1945	To encourage Catholic business educators to present their subjects in the light of Catholic social principles "CBEA Bulletin," quarterly, yearly journal.	Cardinal Hayes High School, 650 Grand Concourse, Bronx 56, N Y. 1,015 in 6 branches.
Catholic Central Union	1877	To foster fraternal insurance among Americans of Czech descent "Vestník" ("Herald"), quarterly	1436 W 18th St , Chicago 8, Ill 6,000 in 85 branches in 6 states.
Catholic Central Verein of America	1855	A union of societies devoted to Catholic Action and the promotion of the Christian social order "Social Justice Review," monthly	3835 Westminster Place, St Louis 8, Mo. 45,000 in 17 branches in 22 states.
Catholic Church Extension Society of the USA	1905	To provide spiritual and material assistance for Catholic missionaries and missions in the US and its dependencies. "Extension Magazine," monthly	1307 South Wabash Ave , Chicago 5, Ill.
Catholic Civic Clubs of America	1941	To better citizenship by teaching the methods and procedures of our democratic government	Catholic University of America, Washington 17, D C 25,000 in 1,000 branches
Catholic Classical Association of Greater New York	1940	To provide assistance and direction for teachers of the classics, and to investigate the relations of the classics to Catholic culture "Folia," three times a year	Cardinal Hayes High School, 650 Grand Concourse, Bronx 56, N Y 550 in 15 states
Catholic Commission on Intellectual and Cultural Affairs (CCICA)	1946	To promote Catholic intellectual and cultural cooperation in the world at large, to establish a truly Christian world order	1312 Massachusetts Ave , N W , Washington 5, D C 122 in 18 states
Catholic Court Attaches Guild of New York	1939	To create a spirit of true Catholic fraternalism among Court attaches of New York City by promoting their spiritual and temporal interests "OYEZ", five times a year	52 Chambers St , New York 7, N Y 1,500 in 49 units

Name	Date	Purpose and Publication	Headquarters and Membership
Catholic Daughters of America	1903	To propagate and preserve the Faith, to foster charity, patriotism and the spiritual and temporal well-being of Catholic womanhood "Woman's Voice," quarterly	10 W. 71st St., New York 23, N. Y. 200,000 in over 1,200 branches in the US, Puerto Rico, Cuba and Alaska
Catholic Economic Association	1941	To foster development of scientific economic analysis in all its aspects, and to clarify the relationship of economic science to other social sciences, especially Christian social philosophy "Review of Social Economy," annually	Collegeville, Ind. 400 throughout the world.
Catholic Family Protective Life Assurance Society	1868	To insure Catholic families under the mutual benefit plan and to protect them by furnishing Legal Reserve Life Insurance To propagate the Faith "Family Friend," quarterly	724 N Water St , Milwaukee 2, Wis. 21,000 in 165 branches in 4 states
Catholic Film and Radio Guild	1941	To use the screen and radio to advance the message of Christ "Catholic Film and Radio Review," published chiefly in connection with public forums	249 Wilcox Bldg , Los Angeles 12, Calif. 126 in 7 branches in 5 states
Catholic Guardian Society	1913	The after-care of children discharged from Catholic Guild Caring Homes	1 Park Ave , New York 16, N Y
Catholic Home Bureau for Dependent Children (Catholic Home Bureau)	1898	To place for adoption and in boarding homes Catholic children of New York archdiocese who are in need of care away from their own homes	1 Park Ave , New York 16, N Y
Catholic Hospital Association of the US and Canada	1915	To promote the realization of progressively higher ideals in all phases of hospital and nursing endeavor "Hospital Progress," monthly	St. Louis University, St. Louis, Mo 750 hospitals.
Catholic Information Society	1940	To foster good will and understanding toward the Catholic Church and thus create a more united American citizenry Weekly feature service "Catholic Information," released to secular press	214 W 31st St , New York 1, N Y 3,000.
Catholic Institute of the Press	1944	To unite all Catholics in the publishing fields, to foster fellowship and Christian principles	Commodore Hotel, New York 17, N. Y. 961 in the Eastern US
Catholic Knights of America	1877	To provide fraternal insurance for Catholics "CK of A Journal," monthly	N 8th St , St. Louis, Mo 11,746 in 292 branches in 17 states

Name	Date	Purpose and Publication	Headquarters and Membership
Catholic Knights of St. George	1881	To provide a fraternal union of Catholic men; to aid its members and their dependents morally and materially. "Knight of St. George," monthly.	709 Brighton Road, Pittsburgh 12, Pa. 19,781 in 347 branches in 7 states.
Catholic Kolping Society (Kolping Society)	1923	To provide homes and spiritual contacts for young men working in large cities. "Kolping Banner," monthly.	811 Oakdale Ave., Chicago 14, Ill. 1,000 in 13 branches in 9 states.
Catholic League	1943	To provide religious aid to Poland. "Liga," monthly.	1200 N. Ashland Ave., Chicago 22, Ill. 600 parish units in 75 dioceses.
Catholic Library Association	1921	To foster Catholic library work. "Catholic Library World," monthly (Oct.-May).	P. O. Box 25, Kingsbridge, New York 63, N. Y. 1,600 throughout the world.
Catholic Medical Mission Board	1927	To provide medical information and materials for missionaries. "Medical Mission News," bi-monthly.	8-10 W. 17th St., New York 11, N. Y.
Catholic Near East Welfare Association (Near East Missions)	1926	To support missions in the Near and Middle East and South India and aid Eastern Rite refugees in Europe. Sponsors a weekly column in Catholic papers.	480 Lexington Ave., New York 17, N. Y.
Catholic Order of Foresters (COF)	1883	To provide fraternal insurance and an educational, social and athletic program for its members.	30 N. La Salle St., Chicago 2, Ill. 160,503 members in 1,553 branches in 28 states and Canada.
Catholic Pamphlet Society	1938	To distribute Catholic pamphlets in the Diocese of Buffalo. "Pamphlet News," quarterly.	1 Delaware Ave., Buffalo 2, N. Y. 300.
Catholic Poetry Society of America	1931	To promote a Catholic poetic movement and the advancement of American art and culture. "Spirit," bi-monthly and "CPSA Bulletin" (news organ) bi-monthly.	386 4th Ave., New York 16, N. Y. 1,500 in 15 branches.
Catholic Press Association	1911	To promote the acquaintance of Catholic editors and publishers and work for their mutual benefit. "Catholic Journalist," monthly.	Fordham University, Bronx 58, N. Y. Active membership: 207 publications. Associate membership: 435.
Catholic Renaissance Society (CRS)	1940	To stimulate interest in the Catholic Renaissance of letters and to recognize and advance scholarship in that field. "Renaissance," semi-annual (autumn-spring).	Box 66, Catholic University of America, Washington 17, D. C. 54 colleges and universities; 22 high schools; 2 organizations in 21 states.
Catholic School Press Association	1931	To promote journalism in Catholic schools by aiding the faculty advisers and student staffs of school publications. "The Catholic School Editor," quarterly.	1131 W. Wisconsin Ave., Milwaukee, Wis. 900.

Name	Date	Purpose and Publication	Headquarters and Membership
Catholic Thought Association	1934	To extend and deepen the knowledge of Catholic principles by lectures and discussions on the works of St. Thomas Aquinas with special application to modern problems.	869 Lexington Ave., New York 21, N. Y.
Catholic Total Abstinence Union of America	1872	To promote the moral virtue of temperance and to labor for the amelioration of the victims of intemperance. "The Catholic Advocate," three times a year.	2917 Dickinson St., Philadelphia 46, Pa. 70,000 in 105 branches in 6 states.
Catholic Truth Society of Oregon	1922	To make better known the principles of Catholicism by various popular means. To combat religious bigotry. "The Catholic Sentinel," weekly.	2066 S. W. 6th Ave., Portland, Ore. 1,000.
Catholic Unity League	1917	To furnish Catholics and non-Catholics with Catholic literature by means of a lending library, to finance lectures for non-Catholics.	415 W. 59th St., New York 19, N. Y. 10,000 in US and Canada.
Catholic Women's Benevolent League (CWBL)	1895	To offer fraternal insurance and social activity for Catholic women between 16 and 55. "Bulletin," monthly	840 Eighth Ave., New York 19, N. Y. 4,000 in 106 branches in 7 states.
Catholic Writers' Guild of America	1919	To promote the interests of writers, to record literary achievements, to express the Catholic position on current events by means of the press, screen, stage and radio.	128 W. 71st St., New York 23, N. Y. 200.
Chaplains Aid Association	1917	To provide religious supplies for Catholic chaplains and service men in the armed service. "Chaplains Aid Association Bulletin," irregularly	24 E. 52nd St., New York 22, N. Y.
Christophers, Inc.	1946	To encourage individual Americans to restore to public and private life the principles of Christ. "News Notes," bi-monthly.	121 E. 39th St., New York 16, N. Y.
Co-Missionary Apostolate	1935	To give spiritual support to Divine Word missionaries afield by offering up one or more days in the week for an "adopted" brother priest	St. Mary's Mission House, Techny, Ill. 300,000 throughout the world.
Confraternity of Our Lady of Perpetual Help and St. Alphonsus	1871	To foster devotion to the Blessed Mother under the title, "Our Lady of Perpetual Help." "Perpetual Help" and "Perpetual Help Bulletin," monthlies.	526 59th St., Brooklyn 20, N. Y. Several million in 1,250 branches throughout the world.

Name	Date	Purpose and Publication	Headquarters and Membership
Confraternity of Pilgrims of Ste. Anne de Beupre	1943	To spread the fame of and conduct pilgrimages to famous shrines. To assist the sick poor to make these pilgrimages. "St. Anne's Work," quarterly.	109 N Dearborn St., Chicago 2, Ill 10,000.
Confraternity of the Immaculate Conception	1874	To honor the Blessed Virgin as Our Lady of Lourdes and because of her Immaculate Conception. "The Annals of Our Lady of Lourdes," monthly.	Notre Dame, Ind
Convert Makers of America (CMOA)	1944	To foster convert making by the laity under the guidance of the clergy.	1124 E Lomita Ave., Glendale, Calif
Crusade for More Fruitful Preaching and Hearing of the Word of God (The Crusaders)	1937	To increase preaching and hearing of the Word of God, to arouse devotion to Christ, the Divine Teacher, and to promote a feast in His honor	223 E. 105th St., New York 29, N Y.
Czech Catholic Union of Texas (KJT)	1899	To provide fraternal insurance and religious and social activities for its members. "Nasneec," weekly	La Grange, Tex. 9,000 in 99 branches
Daughters of Isabella, National Circle	1897	To unite women for the attainment of religious, social and intellectual ideals. "Catholic Home Journal," monthly	375 Whitney Ave., New Haven, Conn 100,000 in 550 branches in 26 states.
Defenders of the Faith	1937	To defend, explain and propagate the Catholic faith among those who are ignorant of it "Our Faith," monthly	Benet Lake, Wis. 10,000
Enthronement of the Sacred Heart in the Home	1908	To reestablish the social reign of the Sacred Heart in and through the family	4930 S. Dakota Ave., N E, Washington 17, D C 250,000 families in the US
Family Rosary, Inc.	1942	To restore the daily recitation of the Rosary in the home.	432 Western Ave., Albany 3, N Y
First Catholic Slovak Ladies Union, USA	1892	To provide fraternal insurance and benefits for its members and promote charitable and cultural enterprises. "Zenska Jednota," fortnightly	3756 Lee Road, Cleveland 20, O. 72,806 in 900 branches in 15 states
First Catholic Slovak Union of the USA (Jednota)	1890	To promote the spiritual and temporal welfare of its members and to aid religious, national, charitable and cultural enterprises. "Jednota," weekly.	3289 E 55th St., Cleveland 4, O. 96,000 in 1,137 branches in 10 states and Canada.
Grand Carmolian Slovenian Catholic Union (KSKJ)	1893	To provide insurance and the benefits of Catholic organization to Slovenian immigrants to the US "Glasilo," weekly	351 N Chicago St., Joliet, Ill 41,000 in 180 branches

Name	Date	Purpose and Publication	Headquarters and Membership
Guard of Honor of the Immaculate Heart of Mary	1932	To foster devotion and reverence to Mary To make acts of reparation to her and cooperate with her, by personal prayer and sacrifice in saving souls "The Messenger of the Guard of Honor of the Immaculate Heart of Mary," semi-annually	135 W. 31st St, New York 1, N. Y. 21,000 in the U.S.
Guild of Catholic Lawyers	1928	To promote the temporal and spiritual welfare of its members and uphold the best traditions of the legal profession	51 Chambers St. (Pres.), New York 7, N. Y. 650.
Guild of Our Lady of Ransom	1946	To provide legal, social and financial assistance to needy inmates and former inmates of penal institutions	Box 100, Charlestown 29, Mass.
Guild of Our Lady of Sion	1922	To work and pray for the conversion of the Jews	135 W. 31st St, New York 1, N. Y.
Guild of St. Apollonia	1919	To promote the spiritual and professional advancement of its members Special activity dental care for children in parochial schools "The Apollonian," quarterly	476 Commonwealth Ave, Boston, Mass. 300 members.
Holy Name Society (in US)	1909	To teach men and nourish their souls through reverence for Jesus and His Holy Name "Holy Name Journal," monthly	141 E 65th St, New York 21, N Y Diocesan unions under a director general 3,500,000.
Institute of the Social Order	1939	To apply papal social doctrine to problems in the US. "Social Order," monthly	3115 S Grand Blvd, St Louis 18, Mo 6,374
International Catholic Truth Society (ICTS)	1899	To propagate and preserve the Faith by the production and distribution of Catholic literature and by preaching	405-407 Bergen St, Brooklyn 17, N. Y. 10,000.
Katolicky Delnik (Catholic Workman)	1891	To provide fraternal insurance and charitable, social and educational programs for practical Catholics. "Katolicky Delnik," monthly (English and Czech sections).	New Prague, Minn 16,000 in 164 branches in 16 states.
Knights of Lithuania (K of L)	1912	To instill in its members a deeper love of the Catholic Faith. To encourage the appreciation of American citizenship and Lithuanian traditions and provide social activities "Vytautas"	366 W Broadway, S Boston, Mass 1,800 in 35 branches in 12 states
Knights of Peter Claver	1909	To promote fraternal insurance and charitable enterprises. "The Claverite," monthly.	2405 London Ave, New Orleans 19, La 4,313 members in 81 branches in 14 states
Knights of St. John, Supreme Commandery	1886	Sick and death benefits; uniform department, assistance at all functions of the Catholic Church	305-306 Metropolitan Bldg, Evansville, Ind. 15,000 in 15 states, British West Indies, Costa Rica, Jamaica and Africa

Name	Date	Purpose and Publication	Headquarters and Membership
Knights of St. John, Supreme Ladies Auxiliary	1900	To unite Catholic women, and to promote filial respect for the authority of the Church. To provide sick and death benefits.	32 Jefferson Ave., Rochester, N. Y. 25,000 members in 11 states and B. W. I.
Knights of the Altar	1939	To provide a definite organization for altar boys and a central clearing house for parochial directors of altar boy societies. "The Catholic Boy," monthly.	1300 Foshay Tower, Minneapolis, Minn. 10,000.
Ladies' Catholic Benevolent Association (LCBA)	1890	To unite Catholic women for the practice of Christian virtue and to provide sick and death benefits. "The Fraternal Leader," monthly	305 W. 6th St., Erie, Pa. 81,266 in 970 branches.
League of Night Adoration in the Home	1927	To foster family adoration of the Sacred Heart.	4930 S. Dakota Ave., N. E., Washington 17, D. C. 200,000.
League of St. Gerard	1942	To foster devotion to St. Gerard as the patron of mothers, and to combat the forces of anti-life.	Redemptorist Fathers, Oconomowoc, Wis. 1,768.
League of St. Jude	1928	To foster devotion to St. Jude. "Voice of St. Jude," monthly.	221 W. Madison St., Chicago 81, Ill. 54,000.
League of Tarcians of the Sacred Heart	1917	To spread adoration of the Sacred Heart in the home.	4930 S. Dakota Ave., N. E., Washington 17, D. C. 513,000.
League of the Sacred Heart (Apostleship of Prayer)	1844	To promote union in prayer for the extension of Christ's kingdom and the salvation of souls. "Messenger of the Sacred Heart," monthly.	515 E. Fordham Rd., New York 58, N. Y. 6,000,000 in 13,282 branches.
Legion of Christ the King	1933	To promote true patriotism and aid the missions.	21 Washington St., Brighton 46, Mass. 200 in 2 branches.
Lithuanian Roman Catholic Alliance of America (RC Alliance)	1886	To provide sick and death benefits and to preserve Lithuanian traditions. "Garsas," weekly	73 E. South St., Wilkes-Barre, Pa. 10,000 in 244 branches
Little Flower Mission Circle, Inc.	1925	To foster religious vocations among girls. "Come Follow Me," quarterly.	321 E. 156th St., New York 55, N. Y. 19,111.
Marquette League for Catholic Indian Missions	1904	To preserve and propagate the Faith among American Indians. "Calumet," quarterly	105 E. 22nd St., New York 10, N. Y. 10,000.
Missionary Association of Catholic Women	1916	To aid home and foreign missions. "Mission Monthly," (except Dec)	2342 N. 36th St., Milwaukee 10, Wis.

Name	Date	Purpose and Publication	Headquarters and Membership
Missionary Union of the Clergy in USA	1926	To instill the mission idea among the priests and seminarians of the US. "Missionary Union of the Clergy Bulletin," quarterly, "Academia Mission Studies," eight times a year.	109 E. 38th St., New York 16, N. Y. 14,000 in 120 branches.
Mother Seton Guild	1939	To promote the canonization of Mother Seton.	Knights of Columbus Bldg., Emmitsburg, Md.
National Alliance of Czech Catholics	1917	To unite all Czech American Catholic and organizations religiously, culturally and socially. "The Sentinel," (Hlidka) quarterly.	1346 W. 18th St., Chicago 8, Ill. 25,000 in 40 branches.
National Catholic Music Educators Association (NCMEA)	1942	To promote interest in liturgical and secular music to encourage close cooperation among Catholic music educators. "Bulletin," quarterly.	1234 Washington Blvd., Detroit 26, Mich. 2,400.
National Catholic Women's Union	1916	To unite Catholic women in the practical application of charity, civic virtues and Christian philosophy. "The Bulletin," monthly.	3835 Westminster Place, St. Louis, Mo. 240,000.
Nocturnal Adoration Society of the United States	1882	To pledge laymen to nocturnal adoration of and reparation to the Blessed Sacrament. "Sentinel of the Blessed Sacrament," monthly	184 East 76th St., New York 21, N. Y. 21,000 members in 91 branches.
Order of Seville	1924	To provide social benefits and protect the civil rights of Catholics. "Seville News," monthly	414 W. 51st St., New York, N. Y. 2,500 in 9 branches.
Our Lady's Knights of the Sky	1942	To band Catholic armien under the protection of the Blessed Mother.	Rev. W. J. Clasby, Country Club Drive, Los Altos, Calif. 90,000.
Pious Union in Honor of St. Joseph for the Dying	1942	To offer for the dying with attendance at a monthly Mass for that intention.	816 S. Clark St., Chicago 5, Ill. 500,000
Pious Union of Our Mother of Good Counsel	1753	To promote devotion to the Mother of God, and to honor the miraculous fresco at Genazzano, Italy.	6312 S. Claremont Ave., Chicago, Ill. 1,000,000 in the US.
Pious Union of the Holy Ghost	1904	To spread and foster devotion to the Third Person of the Blessed Trinity	262 Blackstone Blvd., Providence 6, R. I. 100,000.
Polish-American Historical Commission	1942	To promote study and research in the history and social background of Americans of Polish descent. "Polish-American Studies," semi-annually.	St. Mary's College, Orchard Lake, Mich. 250 in 20 states.

Name	Date	Purpose and Publication	Headquarters and Membership
Polish Roman Catholic Union of America	1873	To unite Americans of Polish ancestry and promote the ideals of fraternal spirit, religion, culture and American citizenship "Narod Polski," semi-monthly.	984 Milwaukee Ave., Chicago 22, Ill. 140,000 in 1,100 branches
Pontifical Association of the Holy Childhood	1843	To ransom pagan children and procure for them Baptism and Christian training, to establish and support asylums for orphans and abandoned babies. "Annals of the Holy Childhood," 8 issues yearly.	947 N Lincoln Ave., Pittsburgh 12, Pa. 1,000,000.
Priests' Eucharistic League	1887	To deepen the clergy's devotion to the Eucharist. "Emmanuel," monthly.	184 E. 76th St., New York 21, N Y 25,500.
Reparation Society of the Immaculate Heart of Mary	1946	To save the world through the intercession of the Immaculate Heart by devotion to Our Lady of Fatima. "Fatima Findings," monthly.	720 N Calvert St., Baltimore 2, Md 20,000 in 45 states.
St. Ansgar's Scandinavian Catholic League	1910	To unite Scandinavian Catholics in the US, to foster the religious and cultural development of its members and the conversion of Scandinavia. "Bulletin," annual.	40 W. 13th St., New York 11, N Y. 300 members in 9 branches.
St. Anthony's Guild	1924	To help and sanctify its members, to claim souls for Christ, through its priests laboring in foreign lands and in every field of apostolic effort in our own country, to further the cause of Christ through the publication of works for every field of Catholic Action, particularly Catechetics "Anthomian," quarterly	St. Anthony's Guild, Franciscan Monastery, Paterson 3, N. J
St. Caecilia's Guild for Promoting Participation in the Chanted Mass	1943	To promote participation in the chanted Mass. Musical and liturgical activities Sponsored by "The Caecilia," Review of Liturgical Music, 8 issues yearly	5401 Arsenal St., St. Louis 18, Mo
St. Francis de Sales Guild	1936	To promote the spiritual and material welfare of the deaf in the Diocese of Providence.	103 Pine St., Pawtucket, R I. 1,000.
St. Margaret of Scotland Guild Association	1938	To unite Scotch-Irish Catholics and their friends in the US for the promotion of their spiritual, social and cultural interests by affiliating with the Franciscan Friars of the Atonement in propagating their work of Church Unity	Franciscan Friars of the Atonement, Graymoor, Garrison, N Y. 2,000 in 9 branches in 3 states.

Name	Date	Purpose and Publication	Headquarters and Membership
St. Patrick's Club and Sodality	1932	To foster belated vocations to the priesthood in young men who have passed the usual age for beginning the study of Latin, also to promote vocations for the brotherhood "Patrician," quarterly	30 W 16th St , New York 11, N Y.
St. Paul's Guild	1901	To assist converts, to render temporary financial aid to those who have lost their livelihood by reason of conversion "The Epistle," quarterly	4 E 73rd St, New York 21, N Y. 3,600 members in 46 states.
Scapular Apostolate	1940	To promote devotion to the Immaculate Heart of Mary as requested by her at Fatima, chiefly through the scapular devotion "The Scapular," bi-monthly	338 E 29th St , New York 19, N. Y 80,000 in 652 branches
Seraphic Society for Vocations	1943	To promote vocations to the priesthood and religious life in general by a crusade of prayer and good works, locally, to foster vocations to the Franciscan priesthood and brotherhood "Vocation Notes " through-out the school year	St Joseph's Seminary, Westmont, Ill 150,000
Serra International	1935	To assist the education of young men for the priesthood and to provide means of forming enduring friendships among Catholic men "Serra International Bulletin," fortnightly	155 N. Clark St , Chicago 1, Ill 2,500 in 42 units
Slovak Catholic Federation of America	1912	To promote fraternal union, piety, education and Catholic Action among Slovak Catholics "Dobry Pastier," monthly	1130 Congress St., Schenectady 3, N Y 200 parishes in the US
Slovak Catholic Sokol	1905	To promote fraternal, athletic and cultural interests among Slovak Catholics "Katolicky Sokol," weekly, "Children's Friend," monthly	205 Madison St , Passaic, N J 45,000 in 1,500 branches
Society for the Propagation of the Faith	1822	To solicit prayers and alms for the support of missions in every part of the world "Catholic Missions," eight times annually.	109 East 38th St , New York 16, N Y 1,000,000 in 120 branches in the US
Society of Daily Communicants	1932	To encourage daily sacramental and spiritual communion	St Paul's Shrine of the Blessed Sacrament, E 40th St and Euclid Ave , Cleveland 3, O
Society of St Gregory of America	1914	To promote Sacred Music according to Pius X's motu proprio and Pius XI's "Divini Cultus," "The Catholic Choir-master," quarterly	Room 1510, 119 W 40th St , New York 18, N Y 1,500

Name	Date	Purpose and Publication	Headquarters and Membership
Society of St. Peter the Apostle for Native Clergy	1898	To solicit funds for the education and support of natives training for the priesthood in mission lands	109 E. 38th St., New York 16, N. Y. 120 branches in the US.
Soul Assurance Prayer Plan	1933	To foster reparation and adoration to the Sacred Heart.	13 W. Delaware Pl., Chicago 10, Ill. 3,000,000.
Te Deum International	1939	To promote good will and understanding among people of each community regardless of race, color, or creed, to afford Catholic laymen with the active means of publicly praising God, to stimulate Catholic culture, personal sanctification, and education	Box 943, Springfield, Ill. 40,000 in 23 cities.
Trinitarian Missionary Guild	1941	To spread devotion to the Most Holy Trinity. Members share in all the good works of the Order of the Most Holy Trinity. "The Trisagion," bi-monthly.	4310 Madison St., Hyattsville, Md. 5,000 members, 20 Active Chapters in 8 states.
Ukrainian Catholic Youth League	1933	To promote Catholic Action among the youth of Ukrainian extraction	815 N. Franklin St., Philadelphia 23, Pa. 3,500 in 60 branches in 8 states.
United Catholic Organizations Press Relations Committee	1938	To prevent and correct misrepresentation of matters vital to Catholic interests in secular newspapers, magazines, books, radio, etc	45 Catholic organizations participating in the New York Division 6 W 71st St., New York 23, N. Y. Other Divisions in Philadelphia and Indianapolis
United States Catholic Historical Society	1884	To collect, preserve and publish the records of the Catholic Church in America "Historical Records and Studies," two volumes yearly.	(Suite 103) 924 West End Ave., New York 25, N. Y. 350 members
Western Catholic Union	1877	To provide fraternal insurance and to promote Catholic Action "Western Catholic Union Record," monthly	WCU Bldg., Quincy, Ill. 17,000 in 200 branches.
Women's Catholic Order of Foresters	1891	A fraternal insurance society having also a religious, social and charitable program "Women's Catholic Forester," monthly.	140 N. Dearborn St., Chicago, Ill. 66,000 in 1,075 branches in 31 states and Canada.
Young Men's Institute	1883	To foster the spiritual, intellectual and social development of young men. "Institute Journal," bi-monthly.	50 Oak St., San Francisco 2, Calif. 8,500 in 75 branches.

THE KNIGHTS OF COLUMBUS

The Knights of Columbus are a fraternal benefit society of Catholic men, chartered by the General Assembly of the State of Connecticut on March 29, 1882. The headquarters is in New Haven, Conn.

The membership in June, 1948, was 711,430, in 2,717 subordinate councils in the United States, Canada, Newfoundland, Alaska, Cuba, Mexico and Puerto Rico. Insurance in force totals \$325,820,846; insurance gained in the year ending June, 1948, was \$19,759,339.

The purposes of the society, as stated in the charter, are: (1) to render pecuniary aid to its members and the beneficiaries of members, (2) to render assistance to sick and disabled members; (3) to promote social and intellectual intercourse among its members; (4) to promote and conduct educational, charitable, religious, social, war relief and public relief work.

The Knights of Columbus publish their own monthly magazine, "Columbia," which is recognized as an organ of outstanding literary merit. Besides promoting the objectives of the society, the magazine carries articles of general Catholic interest.

The society sponsors a leisure-time program for boys of high-school age. This organization, known as the Columbian Squires, is operated through circles sponsored by the councils. Over 35,000 students have enrolled in the correspondence school maintained for members and their families; instruction is given in 100 subjects.

The ideals of the society are charity, unity, fraternity and patriotism. Individual councils maintain committees to visit their sick and shut-in members, to aid brothers in distress, and to exemplify a religious respect for departed members.

In the field of boy guidance, the work of the society is recognized as one of the greatest contributions to the welfare of American youth.

Among the society's numerous contributions to education are an endowment fund of \$500,000 for

scholarships at the Catholic University of America and an endowment at the same university for a Chair of American History. State and subordinate councils have established scholarships at many colleges and academies, and the Fourth Degree has annually conducted essay contests on phases of American history. The St. John's, Newfoundland, Council gave to the Archdiocese a fully equipped school for 480 pupils.

The society is especially active in promoting the Legion of Decency, Organization for Decent Literature, Laymen's Retreats, Days of Recollection, the Catholic Press, Study Clubs, Columbian Forums, religious lectures, Catholic Evidence Guilds, public Good Friday observances, Catholic welfare drives, etc.

A comprehensive program against subversive activities in North America is at present one of the major projects of the society. The Knights of Columbus Crusade against Communism and for Christian Justice has made a notable contribution to American democracy. Scores of noted lecturers and publicists have delivered thousands of lectures under the auspices of the society, while millions of patriotic and anti-subversive publications have been distributed free of charge.

In 1944 the Supreme Council established an educational trust fund of \$1,000,000 to provide a Catholic college education for the sons and daughters of members of the Knights of Columbus who might lose their lives in the armed forces during World War II, or die within a specified period, or be totally disabled as a result of military service.

In January, 1948, the Knights inaugurated the advertising of Catholic doctrine and practice in paid space in secular magazines of large circulation. The advertisements invite inquiry and offer free booklets explaining Catholic teaching. A free course of instruction by mail is offered those interested but not immediately willing, or able, to request it from their parish priest.

THE APOSTLESHIP OF THE SEA

The Apostleship of the Sea was organized in 1920 to provide for the spiritual, social and moral welfare of Catholic seamen. Designed to serve men who have, at most, only intermittent contact with their homes and home parishes, the seamen's institutes, centers and clubs affiliated with the organization furnish them with opportunities for receiving the Sacraments and hearing Mass; and provide facilities for recreational, personal and social service.

Pioneer work in directing the establishment of the Apostleship of the Sea was done by Father Archibald Douglas, of South Queensferry, England, 1889. A year later the Apostleship of Prayer took up the cause and by 1922 Catholic Service for seamen was being given in 10 ports. In the same year an International Council of the movement was established at Glasgow, Scotland.

In 1931 the Council adopted the title *Apostolatus Maris Internationale Concilium* (A. M. I. C.) and revised its constitution, which was further developed at Hamburg in 1934. Today service centers have been set up in 317 ports in 40 countries. The Holy See appointed Most Rev. Donald A. Campbell, Archbishop of Glasgow, president of the organization and placed it under the protection of the Sacred Consistorial Congregation. Also in 1947, the Holy See granted faculties to the Archdiocese of Westminster to enable seamen to receive Holy Communion at any time of the day, a privilege that may soon be extended throughout the world.

The men's spiritual welfare is primarily the concern of priests who, in centers and aboard ships in ports which they serve as full- or part-time chaplains, say Mass for the seamen, administer the sacraments, give instructions, and do all to further the purpose of the apostolate: "so to serve the men in a spirit of Christian charity that they will want to be good and work

at their Faith." In the maritime centers, which are open to men of all faiths, former seamen and trained and experienced workers are engaged. Recreational facilities are provided and other services rendered, such as those bearing on medical care, exchange and port information, contacting relatives, forwarding of mail, storage of baggage. Libraries, writing rooms, dormitories and restaurants are furnished; and reading matter is supplied to outgoing sailors.

The centers, which are mostly diocesan property and, as such, annexes of the local church, are an answer to the expressed desire of the late Pope Pius XI, that there should be "no port in the whole world where the Apostleship should not be firmly established." The entire work of the apostolate is included under the broad program of Catholic Action, and the Holy See desires that "seamen shall be apostles to seamen."

The international nature of the Apostleship of the Sea demands the existence of the International Council established in 1922, although most of the work in ports of the world is done by local groups. These, in turn, are in several nations directed and coordinated by National Councils. International congresses are held for development of plans and activities; Pope Pius XII granted permission for the convening of such a meeting at Rome in 1946.

In January, 1947, the Port Chaplains and Catholic Maritime Club Chaplains formed the National Conference of the Apostleship of the Sea, for the further development of the work throughout the US.

The publication, "Apostleship of the Sea," a quarterly, has a yearly port and ship circulation of 20,000. The "Prayer Book for Catholic Seafarers" and "The Sea and Its Apostolate," written by Rev. C C. Martindale, S J., have been welcomed by seamen of every nationality.

The Sea Apostolate Clubs greatly improved spiritual and social serv-

ice to Catholic seamen during the war. Attendance at clubs and institutes throughout the world is indicated by the report that almost 60,000 men passed through the doors of two of the clubs in the US in 1945 and 1946

Centers in the United States are: Brooklyn, N. Y. (653 Hicks St.); Mobile, Ala. (Conti and Claiborne Sts.); New Orleans, La (711 Camp St.); Newport News, Va (2506 Huntington Ave.), New York, N. Y. (485 West 22nd St.); Philadelphia, Pa. (1110 South Second St.); Portland, Ore. (512 West Burnside Ave.); San Francisco, Calif. (320 Harrison St.); San Pedro, Calif (221 West 6th St.), Seattle, Wash.

(Westlake and Olive Way); Wilmington, Calif. (319 Avalon Blvd.).

The work of the Apostleship of the Sea in the post-war world is one of promise. With its creditable record of wartime achievement to support it, the organization plans to extend its services to the 20 (of the total of 60) maritime nations where it has not yet initiated its work, and to reach as many as possible of the almost one million Catholic seamen of the world. For they, in love with their Faith and in need, as the Apostle-seamen long ago, voice the cry: "Master, does it not concern Thee that we are perishing?" (Mk. 4:38).

CHRISTIAN PRINCIPLES IN INDUSTRY

The attempt to realize in the United States the aims of the social encyclicals of Popes Leo XIII and Pius XI has brought about increasingly the introduction of the Catholic social pattern into labor and industry. Among the means employed has been the establishment of labor-minded organizations and of workers' schools

The Catholic Conference on Industrial Problems— Initiated by the Social Action Department, NCWC, December, 1922, to promote study and understanding of industrial problems in the light of Catholic teaching. The method is conference and open discussion; votes on any questions of industrial policy are prohibited. Membership is open to all, and conferences have been held in over 60 principal cities throughout the US. Headquarters: 1312 Massachusetts Ave, N W, Washington 5, D C

The Association of Catholic Trade Unionists (ACTU)— A group founded by laymen in New York in February, 1937, and aiming at the spread of trade unions and the education of capable Christian leaders for them. The Association sponsors labor schools (see below) to train the worker in trade unionism and to fit him for the economic and social problems of industrial life. In addition, ACTU conducts forums, publishes two labor papers, provides free legal assistance to workers and gives advice on particular union problems. The Association is represented in industrial centers throughout nine states in this country, and in England and Scotland. National headquarters: 226 Lafayette St, New York 12, N. Y

Institute on Industry— Founded eleven years ago by the National Council of Catholic Women and the Social Action Department, NCWC, and designed for wage-earning women. The Institute consists of an annual summer school in Washington, D. C., and of numerous regional conferences. Courses are directed to educating and helping women between the ages of 18 and 35, and vary with current labor problems. Headquarters: 1312 Massachusetts Ave, Washington 5, D. C.

Workers' Schools— Aiming at the goals envisioned in the great social encyclicals, these schools educate workers, theoretically and practically, as collaborators with employers in the making of a sound and prosperous social order.

Workers' schools date back to 1911, when Rev. Terence Shealy, S. J., founded at Xavier College, New York, a school of social studies which was later transferred to Fordham University and became affiliated with

its School of Sociology and Social Service. In the early 30's St. Joseph's College, Philadelphia, inaugurated a series of courses for Catholic workmen. The Xavier Labor School, one of the largest, opened in 1936. The Association of Catholic Trade Unionists started three schools in the N. Y. metropolitan area in 1937; and on Jan. 4 of the following year the Crown Heights School of Catholic Workmen opened in Brooklyn.

There are about 100 schools in the US: 20 conducted by the Jesuits; 23 by the ACTU; 32 under diocesan auspices, 4 sponsored by individual parishes; 7 connected with colleges; others under supervision of the Knights of Columbus, Holy Name Society, Young Christian Workers, Oratorian Fathers, Sheil School of Social Studies and the Catholic Labor Guild of Boston. The year 1947 saw the establishment of several schools in the diocese of Manchester and of the Bellarmine School of Social Studies for women in New York. In 1948, the South Side Labor Relations School, Brooklyn, was established with special helps for Negroes.

The courses pursued in workers' schools, pointing to a positive rather than a negative and merely anti-communistic approach to labor problems, have brought to workers a knowledge of Christian principles to guide them in their relations with fellow workers and employers, and have provided them with means for making this knowledge a vital force in the labor movement.

Although the curricula of the various schools differ in particular respects, all follow the same broad lines. rights and duties of labor, labor ethics, labor history, labor law, labor-management relations, union constitutions, union methods, collective bargaining, contract negotiations, grievance procedure, job analysis, parliamentary law and public speaking, communist tactics, papal encyclicals, Christ and social problems. Specialized courses are planned either for limited groups, e g., telephone workers, printers, or dealing with specific laws, such as the Taft-Hartley Act or the Railway Labor Act, are sometimes offered.

Many schools cover such courses in a series of 10-week semesters, while others have terms of longer duration. Instructors and discussion leaders of the schools are persons well grounded in Catholic social teaching and recognized authorities in the labor-management field.

The membership of the schools varies from 20 to 300, with an average of about 50. Fifty-five per cent of the schools polled in 1944 reported a stable membership; 35% replied that membership was variable; 11% placed variability at about 50% of initial membership. Over 60% had an entirely Catholic student body; 13% were open to union members only, and 84% to both union and non-union students. Eighty-two per cent reported membership as consisting mainly of men in the middle income bracket of (\$1,300-\$2,900).

Workers' schools receive increased recognition in labor circles. Co-operation is accorded by labor union leaders and the reputation in labor circles of the many priests and laymen carrying on the work, is high.

THE CO-OPERATIVE MOVEMENT

In his encyclical, "Reconstructing the Social Order," Pope Pius XI implicitly advocates the founding of co-operatives. The chief purpose of the co-operative movement is to eliminate the excessive profit-maker in economic life. The method is to enable the workers and consumers to assume control of their own economic activities and to perform the

services of producing and buying for themselves. A co-operative society is formed by a group of people banding together to produce, sell or buy something for themselves, or to pool their financial resources for credit or loan purposes. Thus the three distinct phases of the movement are: consumers', producers' and credit co-operatives.

Consumers' Co-operation

The consumers' or distributors' co-operative is the most successful of the co-operative societies. It aims to supplant the middleman or retail merchant by an organized association of consumers who arrange to supply themselves with goods instead of buying them from the retailer. Each member has one vote.

A consumers' co-operative may have its inception in a neighborhood group who organize to buy goods collectively, and later contribute enough capital to open a store of their own. When several such stores have been founded, they may organize into a federation of co-operative stores, which, in turn, may establish its own wholesale business. The wholesale project may develop to such an extent that it may own and operate its own factories, farms and transportation facilities, and its members may do their banking through the banking department of the co-operative. Such is the state of development in England and Scotland.

Development of Consumers' Co-operation—The first successful venture was that of the Rochdale Equitable Pioneers' Society, founded in 1844, in the small English manufacturing town of Rochdale. This society, which began with a capital of \$140 and a membership of 28 indigent workmen, could boast in 1940 of a capital of 558,664 pounds sterling ((\$2,324,041) and a membership of 43,712.

Co-operative associations, following the Rochdale principles, soon developed in other countries. In 1947 there were 810,000 co-operative societies with a total membership of over 143,000,000 persons in 43 countries. More than half were agricultural, about one-fifth were credit unions, one-twelfth were consumers' organizations, and the remainder were producers', housing and various types of co-operatives. The number of people who are now associated with co-operatives is an evident indication of their success. In 1942 in Sweden 50% of the

population was served by co-operatives; in Great Britain 25% of the population; in Denmark 50% of the population; in Finland 55% of the population, in Norway 33 1/3% of the population; and in Switzerland 45% of the population.

Outstanding in the Western Hemisphere is the development of the co-operative movement in Antigonish, Nova Scotia, sponsored by St Francis Xavier University. The Extension Department began in 1921 the experiment in adult education that has spread into the three maritime provinces of Canada.

The chief feature of the co-operative movement in the provinces is the emphasis on education through several hundred study clubs. The government report for the Maritimes shows that there are 149 different co-operatives, in merchandising, processing, marketing, and other services. In 1946 there were 431 credit unions with 80,000 members and total assets of \$7,252,000.

Promotion of co-operative enterprises in the United States is recent. From 1900 to 1914 co-operative retail stores began to develop around the chief industrial centers. One of the first successful ventures was the Central Co-operative Wholesale, founded by Finns, in Superior, Wis., in 1917. The success of the Finnish organization led farmers to found other co-operatives, especially in the field of gasoline and oil distribution, for the large oil concerns, financed by money from the East, drained the West of millions of dollars. The first co-operative filling station appeared in 1921, and five years later the first co-operative wholesale was formed in Minnesota with the coalition of a few retail co-ops. According to the report of National Co-operatives, Inc. 2,500 gas and oil co-operatives did a \$250,000,000 business in 1946.

Consumers' co-ops in the United States today are characterized by considerable variety. The best known, and presumably the largest group, consists of stores for han-

dling groceries and general merchandise. By 1946 consumers' co-operatives with a membership of over 2,500,000 were doing an annual business of one billion dollars.

A promising growth has taken place in recent years in the co-operative wholesale field. There are at least 20 co-operative wholesale units, extending into a number of states. The annual turnover of several of them runs beyond the \$5,000,000 mark. In 1946 wholesale co-operatives did a business of \$232,171,356.

Development of Agricultural Marketing Co-ops — This type of co-ops somewhat paralleled the development of co-operative consumer societies. However, it early outstripped the growth of the latter.

Fully half the farmers of the United States are members of marketing associations today. The latest report of the Farm Credit Administration shows that there are 7,378 farmers' marketing associations, with a membership of about 3,150,000 and doing an estimated business of \$5,147,000,000. There are 2,772 farmers' purchasing associations with a membership of 1,860,000, and doing an estimated business of \$923,000,000.

Some marketing associations also served as purchasing agencies. The purchasing business of these was

estimated at \$750,000,000. Vice versa, the purchasing co-ops did some marketing. The marketing business of the latter was estimated at \$3,030,000,000.

Principles of Consumers' Co-operation — The principles of the Rochdale Equitable Pioneers' Society, which have been adopted by other similar co-operatives, are:

(1) A consumers' co-operative society shall be democratically controlled

(2) Money invested in a co-operative society, if it receives interest, shall receive a fixed percentage which shall not be more than the prevailing current rate

(3) If a co-operative makes a net profit, that profit shall be returned to the consumers who patronize the society on the basis of the amount of purchase.

(4) Membership is voluntary and unlimited.

(5) Business shall be done in cash.

(6) A portion of the profits shall be used for educational purposes in the field of co-operation. (A college in Kansas City and St. Francis Xavier University in Nova Scotia train students for this work)

(7) Goods and services shall be sold at prevailing market prices, if these are not too high.

(8) Co-operative societies shall co-operate with one another.

Producers' Co-operation

A producers' co-operative is that type of industrial undertaking in which the workers are at the same time the complete or controlling owners of the productive enterprise. Its management is usually conducted by a committee elected by the workers.

Development of Producers' Co-operation — Definite evidence of a producers' co-operative is had in the Leclair house-painting establishment in 1833, and in the Godin stove works in 1830, where the workers eventually became the owners of both enterprises. At the turn of the century the movement had a re-birth in this country, but most of the attempts were unsuccessful.

In 1946 co-operatives affiliated with National Co-operatives, Inc., here and in Canada owned and operated 179 productive facilities.

Producers' co-ops thrive better in the field of agriculture than in that of industry. They have had their highest development in Denmark, where in 1939 there were organizations for processing, domestic marketing and export. These Danish associations controlled 85% of the export of bacon and 49% of the export of butter. In Finland in 1939, co-operative federations produced 95% of the country's butter supply and exported 38% of Finnish eggs. Ireland, too, has had success with agricultural co-operation.

Credit Co-operation

A credit union is a co-operative association organized to promote thrift among its members and to create a source of credit for useful purposes. It is chartered either by the federal government through the Farm Credit Administration or by the state government. It is usually organized to serve a group of people having a close bond of occupation, association or residence, such as employees of a company, members of a church, residents of a small community, etc.

To become a member of a credit union one must belong to the group it serves and be elected to membership by the board of directors. A 25-cent membership fee is charged. Each member agrees to save a small sum monthly toward the purchase of one or more \$5 shares. Through his shares each member is a part owner of the credit union, with a vote in its management.

The business affairs are usually handled by a board of directors, a credit committee and a supervisory committee. The credit committee inquires carefully into the character and financial condition of each applicant for a loan, to ascertain his ability to repay fully as well as to determine whether the loan is for a provident or productive purpose and will be a benefit to the borrower. The supervisory committee audits the books and reports annually on the condition of the union. There may be an educational committee, the public relations unit, which can effectively stimulate interest in the union.

Loans are made to members only. The interest rate, including all costs, does not exceed 1% per month on the unpaid balance. Profits from loans and investments are distributed among the members as annual dividends in proportion to their savings. Loans are made for provident or productive purposes. A provident purpose is one which would be of immediate service to the borrower or his family in meeting emergencies. A productive purpose is one which would

aid the member to save through the use of credit. In federally chartered credit unions, up to \$100 may be borrowed without security, over \$100 requires security by assignment of shares or the endorsement of a note by another; the loan term may not exceed 2 years.

Development of Credit Co-operation — Credit banking can be traced to the "Monti di Pietà" or Banks of Charity, founded in Italy by two Franciscans, Barnabas of Terni and Bl. Bernardine of Feltre. Money was collected from the rich and lent to the poor at interest rates sufficient to defray the costs of administration. Co-operative banking, as we know it today with its two systems, however, had its beginning in Germany. The Schulze-Delitsch system, founded in 1850, by Mr. Schulze in his small native town of Delitsch, embraces the small shopkeepers, business men, artisans and other middle-class town-dwellers. The Raiffeisen system, established by Mayor Raiffeisen of Flammersfeld in 1849, consists of rural banks supplying credit to small landowners or tenant farmers.

Until 1942 the credit associations in the United States were increasing at a faster rate than any other type of co-operative organization; they then began to reflect the war-time conditions, and their membership and business fell off precipitately. In 1944 the decline was checked and a slight upturn occurred. But the reconversion problems in 1945 caused the total number of credit unions to fall. In 1947, however, the total number of credit unions reported in the US was 8,893 with a total membership of 3,309,232 and loans amounting to \$277,411,510.

The services of the Social Action Department, NCWC are always at the disposal of pastors and parishioners who may wish to establish parish credit unions. The Credit Union National Association, Inc., P.O. Box 431, Madison 1, Wisconsin, will gladly supply information on all types of credit unions.

THE NATIONAL CATHOLIC RURAL LIFE CONFERENCE

The National Catholic Rural Life Conference was founded to strengthen Catholicity in the rural districts and to promote the general welfare of the rural population. In 1922, through the efforts of Rev. Edwin V. O'Hara, now Bishop of Kansas City, the US Catholic rural leaders formed a conference which by June, 1948, had 10,500 members among rural pastors, teachers, sociologists, farmers, agricultural agents, official of the Department of Agriculture, and university professors. It now has a national office, and a director in almost every diocese.

Eighty percent of our Catholic population live in cities. Under present conditions, when cities are so large and economic welfare, dependent upon the industrial system, is so uncertain, the development of Christian family life is frequently close to impossible. Life in the rural areas or in small communities, on the other hand, naturally encourages family living in the fullest sense. The Conference is organized to lead the people back to the rural areas.

For another reason this movement is necessary. A study of the birth-rate for a century shows a two-thirds decline in the city, a 100 per cent increase in the country. In the city, for every 10 adults, there will be 7 adults in the next generation, 5 in the third, and 3.5 in the fourth. In the country, for every 10 adults there will be 13 in the second generation, 17 in the third, and 22 in the fourth. The future people of the city are coming from the rural areas whatever their religion may be.

Aims—The National Catholic Rural Life Conference has four working aims through which it is pledged to serve the Catholic Church and the rural people: (1) to care for the underprivileged Catholics living on the land; (2) to keep on the land the Catholics who are there; (3) to settle more Catholics on the land; (4) to convert the non-Catholics there.

Activities—To accomplish its aims the Conference acts as the agency of interchange among the 87 rural life directors and aids them in conducting their local activities. It organizes and sponsors rural institutes and schools; furnishes study club material to seminaries, schools and lay groups; provides speakers for meetings of priests, sisters, and for groups of Catholics and non-Catholics. It promotes devotion to St. Isidore, the Patron of Farmers. It has formed a bureau to supply retreat masters and handles correspondence in answering requests for information concerning land settlement, homesteading, and other rural subjects.

National and International Contacts—Through its own representatives and experts in the various fields, it keeps in constant contact with Catholic and non-Catholic groups interested in rural life, cooperatives, sociology, economics, family, youth, press, art, recreation, and science. It holds an annual national convention to call universal attention to the importance of its program for both urban and rural populations. The twenty-sixth national convention was held in La Crosse, Wis., Oct. 15-20, 1948.

The Conference watches legislation in rural matters, examines proposed laws in the light of Catholic teaching and often presents its case before Congressional Committees. In 1948 the Conference worked for displaced persons, the acreage limitation bill, and farm labor legislation. Through its literature and pamphlets, especially its official monthly publication, "Christian Farmer," and its books, the conference disseminates the sound principles of Catholic rural philosophy.

Headquarters: 3801 Grand Ave., Des Moines, Iowa; **President:** Most Rev. John P. Treacy, Bishop of La Crosse; **Executive Secretary,** Rt. Rev. Msgr. L. G. Ligutti.

CATHOLIC COMMITTEE OF THE SOUTH

(Courtesy of Rev. Vincent J. O'Connell, S. M., Chairman)

The objective of the Catholic Committee of the South, originally called the Catholic Conference of the South, is to unify Catholic endeavor in the Southland so that Catholics can cooperate with all who seek to develop Christian life and institutions on a regional scale. Christian institutions are needed to meet the problems of the South in the fields of Rural Life, Industrial-Labor Relations, Education, Race Relations and Youth. An authority on population in the United States Department of Agriculture states that nearly half of the nation's increase in population is being produced by the South (although only a quarter of the population lives there), and therefore most of the nation's citizens a century hence will probably be descendants of today's Southern rural populace. In view of this, the committee has adopted the following program:

(1) To bring to Catholics in the Southland and other sections of the country the Gospel ideal: a region rooted in Christian life and institutions.

(2) To intensify Catholic activities in the South through close cooperation with such agencies as the National Catholic Welfare Conference and the National Catholic Rural Life Conference

(3) To foster social reforms favorable to Christian family life

(4) To sponsor sound programs in agriculture and industry looking to the improvements which guarantee a just return for human labor; and to oppose all exploitation of workers.

(5) To promote a better understanding between Southern capital and labor according to the principles defined in the Social Encyclicals.

(6) To train leaders, white and colored, who will bring the force of Christian teaching to labor and industry through their respective organizations.

(7) To develop specific programs for the youth of the South so as to insure trained leadership for the future.

(8) To bring about a Christian understanding among Southerners irrespective of race and creed.

(9) To insist on the historic fact that Christian principles are basic to the American conception of citizenship and government.

(10) To foster and develop, in the Christian and American spirit, true political and economic democracy.

The Committee's organization consists in: (1) Executive officers — Episcopal Chairman, General Chairman, Vice-Chairman, Executive Secretary, Treasurer, Chairman of the regional departments. (2) Six regional departments — Rural Life, Labor-Industry, Education, Race Relations, Southern Apostolate and Publicity. (3) Diocesan committees which are formed on the basis of one priest and two lay members in each department.

The CCS seeks to carry out its program through collaboration with all groups sincerely working for a social order based on justice and charity. Leadership training is both intellectual and spiritual. The former includes study of pontifical and episcopal documents, fact-finding in the fields of the committee's activity, and preparation of tentative practical projects; under the head of spiritual training come efforts to make the Church more articulate in the South, and the pledges of individual leaders to make a retreat at least annually.

Through the annual conventions of the Committee held at Atlanta, Ga. (1940), Birmingham, Ala. (1941), Richmond, Va. (1942), Biloxi, Miss. (1943), Memphis, Tenn. (1944), New Orleans, La. (1946), Charlotte, N. C. (1947) and Lexington, Ky. (1948), the prestige of the Church has been greatly enhanced in quarters where previously she was scarcely known or greatly misunderstood.

CATHOLIC THEATRE

The Catholic Theatre Conference was organized in 1937 by directors and sponsors of educational, parish and community theatres to provide for the exchange of information and help between those who aim to foster the spread of truth through dramatic art. It is the conviction of the Conference that the higher the standard of that art, the more successfully is truth served.

To that end the Conference operates, at 316 W. 57th St., New York City, a Service Bureau which offers to members these privileges: the "Production Calendar," a newsletter issued nine times a year; the "Bulletin," published annually; royalty reductions on a limited list of plays; a graded play list for directors; regional and national meetings presenting experts in theatre and allied fields and providing opportunity for the mutual acquaintance of members. Over and above these aids to directors and their dramatic groups, the Conference offers through its membership the privilege of sharing in the important task of strengthening the fibre of Catholic theatre. In its emphasis on a theatre of the spirit and in the eagerness of its members to help each other, the Conference is a unique organization.

The affairs of the Conference are managed between biennial national conventions by an Executive Board of three officers and six executive committee members, all experienced in theatre needs and resources. At the national convention held at Catholic University June 20-23, 1947, the following Executive Board was elected: President, Rev. K. G. Schroeder, Loras College, Dubuque; Vice-President, Joseph F. Rice, Los Angeles Theatre Unit; Secretary-Treasurer, Helen Purcell, New York; Executive Committee Members, Rev. G. E. Guyon, O. Praem., Central Catholic High School, Green Bay, Wis.; Walter Kerr, Catholic University, Washington; Sister Maria Ancilla, St. Joseph College, West Hartford, Conn.; Sally Moormann, College of

Mt. St. Joseph on the Ohio; Rev. Urban Nagle, O. P., Blackfriars' Guild, New York; Sister Thomas More, O. P., St. Clara Academy, Sinsinawa, Wis.

Regional activity is an integral part of the Conference program and events will be sponsored throughout the United States and Canada during 1948. The following regional chairmen were elected at meetings held in conjunction with the national convention: West Coast—John R. Garzero, San Francisco Catholic Theatre Guild; West Central—Rev. George Johnston, S. J., St. Louis University; Central—Sister Mary Angelita, B.V.M., Immaculate Conception Academy, Davenport; East Central—Margaret Passmore, Catholic Theatre of Detroit; Mid-Atlantic—William L. H. Bunker, Philopatrian Theatre Guild, Philadelphia.

The Catholic Dramatic Movement, known as the Catholic Dramatic Company until 1927, was founded in 1923 and is the oldest organization in the Catholic theatre field in the United States. In 1926 appeared the first edition of "Practical Stage Work," first illustrated Catholic stage magazine. Revised to include film activity, it is now entitled "Practical Stage Work and Catholic Film Review." The Catholic Dramatic Guild was founded in the following year, and in 1928 the "Catholic Theatre Year Book" began publication. All activities of the Movement centered on the publication and production of plays which were suitable for the Catholic stage.

The Production Department was set up in 1937, and in the following year the School of Dramatics opened its doors to students from all over the country, and the first summer school in drama was held. In 1942 the Catholic Summer Theatre was inaugurated. The Catholic Dramatic Guild, a national organization of dramatic clubs in parishes, schools and societies, had before the war over 9,000 dramatic clubs on its

mailing list and affiliated clubs in all parts of the United States, in Canada, Australia, New Zealand, South Africa and other English-speaking countries.

The summer of 1946 witnessed the opening in New York City of the first professional Catholic Theatre School in the United States. An all-professional staff headed by Marie Moser, Ph. D., and including well known stage and screen actors under the direction of Rev. Mathias Helfen, founder and national president of the Catholic Dramatic Movement, offered courses for children, young people and adults. Connected with the school were the Catholic Children's Theatre and the Catholic Young Actors' Guild, both of which organizations were giving performances in New York theatres; and also the professional Catholic Theatre, consisting of professional actors and actresses under Equity rules and receiving Equity salaries.

The Catholic Theatre School has regular fall and winter sessions from September to June, open to full- and part-time students. Address of the School is: C.B.S. Theatre Bldg, 1697 Broadway, New York City

Headquarters of the Catholic Movement is at the School of Dramatics, 1120 North 18th Street, Milwaukee 1, Wis.

Blackfriars Guild is a Catholic theatrical organization with chapters in cities throughout the country and headquarters and principal center of operation at 316-320 W. 57th St., New York. Founded by two Dominican priests, Rev Urban Nagle and Rev. Thomas F. Carey, it takes its name from Blackfriars Theatre in London, formerly a Dominican convent, confiscated by the Crown in the 16th century, where many of Shakespeare's plays were performed. This organization was founded in Washington, D. C., in 1932 and the New York chapter has been in existence since 1940. It was established for the production of plays in accord with the Catholic tradition of the theatre. New York chapter of Blackfriars

limits its activity to new scripts. Thousands have been read in its eight years of existence and some thirty odd have been produced. Some of these have been subsequently bought by commercial producers. Four thousand actors have their names on file with New York Blackfriars. For many of these the opportunity of playing for the Guild has been the beginning of a professional career. There are no racial or creed requirements for actors. The dissemination of Catholic ideas through artistic scripts is the main concern. The president is John J. McManus.

Catholic University School of Drama — The Blackfriars' Guild in 1937 started the Department of Speech and Drama at the Catholic University in Washington. Courses lead to the Bachelor of Arts and the Master of Arts degrees in all phases of speech and drama, including costuming, make-up, stage designing, direction, oral reading, playwriting, drama theory, development of dramatic form, acting, and history of the theatre.

Connected with the Department is the University Theatre in which the practical aspects of theory are carried out. The success of this theatre in the past few years has proved the sound value of the work. The policy of the University Theatre has been the production of classical, experimental and original plays. The entire 1947-48 season was devoted to a Playwriting Festival of all original works selected from the output of the playwriting classes.

Besides the regular curriculum for the school year, there is also a summer session. The present head is Rev. G. V. Hartke, O. P.

Catholic Actors Guild of America, Inc. — This Guild was established in 1914 by the Rev. John Talbot Smith and a small group of enthusiasts in New York City. It has steadily grown from a nucleus of 25 members to more than 1,200, and is presently headed by Gene Buck and Pat O'Brien, president and vice-president, respectively.

The Guild exists for the spiritual and temporal welfare of the people in the theatrical profession. The work has many phases. Young and inexperienced amateurs come in large numbers to the offices of the Guild for counsel and a helping hand. Often it has been the only recourse in the hour of direst need. The Guild's efforts are directed to non-Catholics as well as Catholics.

The ecclesiastical authorities of the Archdiocese of New York have always manifested a sympathetic interest in its work. The late Cardinal Hayes spoke with pride of its accomplishments. Cardinal Spellman and other members of the hierarchy have approved its work and its aims.

The activities of the Guild are numerous. During the winter tea is served several afternoons a week at the Hotel Astor. All the members are invited to attend. In October the social year begins with an entertainment and dance to which

members are invited and urged to bring guests. Regular meetings are held at which the business of the Guild is discussed. The meetings are followed by an entertainment. Members are kept in touch with the activities of the Guild by its publication, "The Call Board."

Besides a regular system of providing clothing, lodging and food to the needy, a bed is maintained in St. Vincent's Hospital for the use of the members, free of charge. At Calvary Cemetery the Guild maintains a burial plot. It is marked with a granite monument, donated by Gene Buck, on which are inscribed the names of more than 170 Catholic actors and actresses who are buried there. During the past year additional land has been purchased to assure sufficient burial space for many years.

The Actors Chapel is located at St. Malachy's Church, New York City. The offices of the Guild are at the Hotel Astor, New York City.

CATHOLIC FILMS

The past few years have witnessed an intense interest in the production of Catholic motion pictures. The Catholic Motion Picture Guild founded recently was established under the auspices of the Catholic Dramatic Movement. It has the following objectives: to encourage the production of Catholic movies by commercial producers for both commercial and non-commercial fields; to cooperate with all private and non-commercial producers who are interested in making films for the classroom and auditorium; to produce continuously Catholic films of a religious, educational and entertaining nature; to interest parishes, schools, institutions, and organizations in showing approved Catholic films as a means of education and entertainment; to make every Catholic auditorium a Catholic movie house. Over twenty approved Catholic films are already available and are described in "Role," official magazine of the Guild. The program has been highly recommended by the bishops of the country. Plans include the employment of professional actors, directors and photographers in order to insure an attractive grade of film. A non-profit venture, it hopes to operate on a national scale with the financial aid of the Guild members. Headquarters: P. O. Box 1336, Milwaukee 1, Wis.

The Guardian Films, a project sponsored by the Catechetical Guild Educational Society, has for its purpose the production of educational films for school and parish halls. It was organized in 1946 under the direction of Rev. Louis A. Gales. The films are handled by secular dealers. Headquarters: 128 E. 10th St., St. Paul, Minn.

The Catholic Film Service is a 16 mm sound rental library offering a wide variety of films, many of them commercially produced and now released at reduced rates. Headquarters: 234 Clarendon St., Boston, Mass.

The Catholic Film and Radio Guild at Los Angeles, Calif., besides distributing religious pictures promotes the cause of Catholic movies by a monthly publication, "Catholic Film and Radio Review."

THE ACADEMY OF AMERICAN FRANCISCAN HISTORY

That scholars and historians of the Americas may have ready access to the rich lore of Franciscan history in the New World, the Academy of American Franciscan History was founded in 1944 under the guidance of Very Rev. Mathias Faust, O. F. M., Delegate General of the Order of Friars Minor in North and Central America.

Awaiting the labors of the historians of the Academy are the records of Franciscan missionary work among the Indians of the New World. Beginning with Peter of Ghent and Martin of Valencia, who were responsible in a large measure for the initial steps in the conversion of Mexico, and continuing down to Junipero Serra and Magin Catala, the Friars labored in nearly every country of the Americas. In South America alone they were represented in large numbers in Peru, Ecuador, Colombia, Venezuela, Bolivia, Chile, Argentina, Brazil and Guiana. Included in the number of Friars are saints, as St. Francis Solanus, and a large number of martyrs headed by Juan de Padilla, protomartyr of the United States. The field of activity for the Academy is, then, four centuries of Franciscan endeavor, its influence in the Christianization and civilization of the Americas, and the great mass of documents, manuscripts and letters complementing the labors.

Besides research work in uncovering and assembling documents and books of Franciscan Mission history, stored in convent and national libraries in Spain and the Americas, the Academy plans a bibliographical index of American Franciscana. Volumes treating of American Franciscan history have been published. Among these may be mentioned: "Calendar of Documents in Santa Barbara Archives," by Maynard Geiger, O. F. M.; "Letters of Junipero Serra," translated and edited in Spanish and English texts by the late Maximin Piette, O. F. M. Two volumes of documents

on New Mexico, in text and translation, are being prepared for publication by Dr. J. M. Espinosa. Finally, the Academy plans to collect and systematize publications of all documents on American Franciscana from the time of Columbus. This general series will be issued in chronological order.

The Academy issues a quarterly review of Inter-American cultural history, called "The Americas." The aim of this review is to publish scholarly contributions in the field of Inter-American history, economics, sociology, ethnology, literature and folklore. It endeavors to present sound, scholarly historical studies treating of the development of the nations of Latin America, with a special reference to the colonial background and an appraisal of the modern growth and expansion of these nations. Biographical studies of characters important in the study of Inter-American affairs are printed. "The Americas" purposes to further the Good Neighbor Policy on an intellectual plane, by attempting to reach a better understanding of the historical and cultural origins and ideals of the twenty republics to the south of us. In addition to contributions by the foremost scholars of the United States and Canada, articles written by specialists of the various countries of Latin America appear in it in competent English translation.

The members of the editorial staff are: Alexander Wyse, O. F. M., Director of the Academy; Roderick Wheeler, O. F. M., Ph. D.; Francis B. Steck, O. F. M., Ph. D., Catholic University of America; Maynard Geiger, O. F. M., Ph. D., Mission Archivist, Santa Barbara, Calif.; Fidel Chauvet, O. F. M., Ph. D., Mexico City, D. F.; and Roderick A. Molina, O. F. M., M. A., Washington, D. C. The Advisory Editors include outstanding scholars in the field of American history.

The home of the Academy is located at 29 Cedar Lane, Washington 14, D. C.



Catholicism and Literature

Literature is an art which expresses truth, goodness and beauty in an artistic fashion. These three metaphysical objects of the literary art are bound up with nature, of which literature becomes a vivid interpretation. It is only from the Author of nature that its secrets and the complexities of the human soul can be learned. Hence literature finally rests in its perfect form upon an exact and worthy interpretation of truth, goodness and beauty in creation, which is a reflection of the eternal blueprint in the mind of God, obtained through Divine Revelation wherein are divulged the secrets of the Creator, and through the Church of God which He has appointed custodian of that same Revelation.

The Church has always encouraged literature and the fine arts when they have been untainted with pagan sensuality. The Church has always denounced and repressed all literature tainted with moral evil.

THE IMPRIMATUR

Some books are required by Church Law to have ecclesiastical censorship prior to publication. When these books have been censored and approved (signified by the term *Nihil obstat*), they are submitted to the Ordinary for the *Imprimatur*. The *Imprimatur*, or permission to have the book published, is not an approval by the Ordinary of the contents. It does, however, presuppose the approval of the contents given by the censors and their judgment that the book may, under present circumstances, be read without detriment to faith or morals.

Ecclesiastical censorship is required for the following:

- (1) Books of Holy Writ; annotations or commentaries on the books of Holy Writ.
- (2) Books treating of Holy Scripture, sacred theology, church history, canon law, natural theology, and ethics.
- (3) Prayer-books; devotional, catechetical, moral, ascetical, and mystical books and pamphlets.
- (4) All writings which contain anything that particularly concerns religion and morals.
- (5) Sacred images when printed, whether or not a prayer is printed with them.

BOOKS PROSCRIBED BY CANON LAW

In order to preserve faith and morals and in an effort to make clear the mind of the Church regarding the prohibition of harmful books the Code of Canon Law explicitly states what type of book is forbidden.

The following books or publications because of their nature or because of their lack of approval by competent authority are, in general, prohibited by the Code of Canon Law:

- (1) Editions of the original text and of ancient Catholic versions of Holy Scripture, even those of the Oriental Church, which are published by non-Catholics; translations of the same texts made or edited by non-Catholics.
- (2) Books of any writers which defend heresy or schism or which tend in any way to overthrow the very foundations of religion.
- (3) Books which avowedly attack religion or good morals.

(4) Books of any non-Catholics which treat professedly of religion, unless it is evident that they contain nothing contrary to the Catholic Faith.

(5) Books of Sacred Scripture, commentaries and notes concerning them, and translations published without the permission required. Canon Law demands that certain books, mentioned above, be subject to ecclesiastical approval. Also books and booklets which tell of new apparitions, revelations, visions, prophecies and miracles, or which introduce new devotions, even under the pretext that they are private, unless these books and booklets were edited in accordance with the precepts of Canon Law.

(6) Books which impugn or deride any Catholic dogmas, which defend errors proscribed by the Apostolic See, which detract from divine worship, which attempt to overthrow ecclesiastical discipline, or which avowedly aim to defame the hierarchy or the clerical or religious state.

(7) Books which teach or approve any kind of superstition, fortune-telling, divination, magic, evoking of spirits and the like.

(8) Books which declare that duelling, suicide or divorce is licit; which, treating of the Masonic or similar sects, contend that these are useful and not dangerous to the Church and civil society.

(9) Books which of set purpose treat of, tell or teach obscene or impure topics.

(10) Editions of liturgical books approved by the Apostolic See in which something has been so changed that it does not agree with the authentic and approved editions.

(11) Books in which indulgences are recorded which are apocryphal or proscribed and recalled by the Holy See.

(12) Printed images of Our Lord, the Blessed Virgin Mother, the angels and saints and other servants of God, not in accord with the spirit and decrees of the Church.

THE INDEX OF PROHIBITED BOOKS

During the Middle Ages the prohibitions of books were more numerous than in ancient times due to the necessity of suppressing heresy and the fact that writings were more widely disseminated through the invention of printing. To prevent the faithful from reading books that might ruin either their faith or morals various catalogues of prohibited books were printed by private enterprise until Pope Paul IV commissioned the Holy Office to prepare a general index. This first Roman "Index of Prohibited Books" was published in 1559. Later appeared the Tridentine Index ordered by the Council of Trent and published in 1564 with the approval of Pope Pius IV. It has been often reprinted and, as modified and corrected by Leo XIII, is now followed. The last edition, published in 1938, reproduces the previous edition of 1929, and includes all additions made to it up to the end of February, 1938. Prohibitions made since that time are to be found in the "Acta Apostolicae Sedis," the official publication of the Holy See.

A special Congregation for the Reform of the Index and Correction of Books was created by Pius V in 1571. This Congregation had universal jurisdiction. It sought out pernicious publications, which if it deemed suitable after mature examination, it condemned and proscribed.

In 1917 Pope Benedict XV, by a "Motu Proprio," turned over this office of censoring publications to the Congregation of the Holy Office. This "Motu Proprio" was confirmed in Canon 247 of the Code.

It is to be noted that books forbidden by the Holy See are forbidden everywhere and in whatsoever language they may be translated. The term, "books," applies in the Index legislation to published volumes and to booklets, pamphlets and leaflets as well.

SOME FAMOUS CATHOLIC LIBRARIES

Belgium—There are three centers of Catholic literary treasures in Belgium. The oldest is the library of the Catholic University of Louvain, founded in 1636 and containing at the outbreak of World War II over 825,000 books. The library was burned out again in 1940, as it was in 1914, during the first World War. Even during the recent war, efforts were made to rebuild the edifice and the collection. So far over 350,000 books have been acquired.

Four years after the founding of the Louvain Library, the Library of the Bollandists came into being in Brussels. It was founded to facilitate research into the lives of the saints, which is still its main purpose. The collection of 200,000 books and 730 manuscripts deals principally with hagiography, philology and ecclesiastical history.

In 1839, when the Society of Jesus moved its house of studies to Louvain, it set up there a library which today holds 235,000 volumes. The Library of the Jesuit College serves as a university library for philosophy and theology courses. It is strong in the allied courses of biblical studies, ascetical theology and missiology.

England—The Oratorians and Jesuits have played an important part in the recent rise of Catholicism in England. The Oratory Library, founded in London in 1849, is an outstanding general Catholic collection. Among its specialties are Catholic works pertaining to the penal times and Jansenistic literature. In all, there are about 40,000 volumes.

The Jesuit College of Stonyhurst has a library of 60,000 books, many of them being rare, including the Book of Hours used by Mary Queen of Scots when she went to her execution, Catholic books printed by the college, and the famous illustrated manuscripts of the Arundel Collection.

Germany—Three Benedictine monasteries in Germany have large libraries. The most famous is that of Maria Laach, which has 65,000 volumes. The monastery in Metten bei Duzendorf has 100,000 books, 150 manuscripts and 175 incunabula. In Munich, the Monastery of St. Boniface has 116,000 books, 150 manuscripts and 57 incunabula. This latter library has many manuscripts in Arabic, and the collection specializes in exegesis, patristics and bibliography.

Italy—The Ambrosian Library in Milan became world-famous when the last Pope, Pius XI, served as its librarian. He modernized the system so that scholars could easily find material. Formed in 1609 as a center of humanistic culture by Federico Cardinal Borromeo, the Ambrosian Library from its founding has enjoyed a high reputation in that it was the first library in continental Europe to be opened to the public. It has 5,000 books, 10,000 manuscripts and 3,000 incunabula. The Ambrosian Library is rich in classical antiquities. Among them are the seventy Bobbio manuscripts.

A modern cultural institution, also in Milan, the Catholic University of the Sacred Heart, has a library which was founded in 1921. Its collection of 375,000 volumes covers all the religious sciences, philosophy, law, economics, history, science and archeology. The collection of experimental psychology is one of the finest in all Europe, since it grew out of the personal library of Father Augustino Gemelli, O. F. M., famous scholar in that field, and rector of the university.

India—In Bombay, the College of St. Xavier has 35,000 books, specializing in material needed to help cultural progress in that mission land. Biology and micro-biology are important studies, as are Indian history and philology.

United States — The Catholic University of America, in Washington, D. C., is the official center for Catholic instruction in America. Its 300,000 volumes, 400 manuscripts and 75 incunabula serve for study and research. Besides the very necessary theology and philosophy collections, the library contains large collections of books in and about the Semitic, Greek and Latin languages and Holy Scripture. The library also maintains constantly growing collections of psychology, canon law, social sciences, library science, education, nursing, drama, art and Ibero-Americana.

Vatican State — The great Vatican Library dates back to the early Christian centuries. In the first years of the Church the popes collected records, decrees of the Councils, and exegeses of the sacred text; but today there are few remains of this first pontifical collection. The present Library dates uninterruptedly from the fifteenth century when Pope Nicholas V (1447-1455), the great humanist, acquired 860 manuscripts, the remains of the Imperial Library of Constantinople. This pontiff is regarded as the founder of the Vatican Library as it is known today. Sixtus IV increased the number of manuscripts to 3,700 and, by the construction of its glorious halls, gave a permanent basis to the Library. In modern times the Library has so continued to expand that Leo XIII, Pius X and Pius XI have made use of several wings built by Sixtus V, to house the numerous accessions of manuscripts and printed books.

In the course of years the manuscript collection of the Vatican Library has been increased by donations and purchases of entire libraries: the Palatine of Heidelberg, the Urbanite, those of the Dukes of Urbino, Christine of Sweden, the Duke of Sermoneto, and the especially noteworthy Borgia, Barberini and Chigi collections. The total is almost 74,000 manuscripts. The incunabula collection includes about 7,500 items. While it has been from its origin a manuscript and incunabula library, nevertheless it has also an important collection of over 625,000 printed books on all subjects.

Among the priceless treasures of the Library are: a fourth-century Bible; manuscripts of Terence, Virgil, Cicero, Tacitus and Dante; autographs of Petrarch, Tasso, Michelangelo, St. Thomas Aquinas, Luther, Henry VIII; and the "Repubblica" of Cicero, probably the oldest Latin manuscript in existence.

During the last fifty years the Library has developed remarkably. Leo XIII opened the historical and literary treasures of the Vatican to world scholars. Under the pontificate of Pius XI, the Library was enriched by the addition of a new wing, new equipment, and by a reclassification and re-cataloging system adopting the most modern methods. Monsignor (now Cardinal) Tisserant was sent by the Pope to America to study modern library technique. His report made, the Vatican Library was reorganized and modernized along lines inspired by such model libraries as the Library of Congress and those of the University of Michigan and Columbia University. The work was accomplished with the aid of the Carnegie Endowment for International Peace, which sent four American library authorities to spend several months in the Vatican Library, while four of the Vatican staff came to the United States to acquaint themselves with modern American methods.

The process of cataloging still continues. So far, 35 volumes of the catalog have appeared. The Library also prints cards descriptive of its collection, which are available and in great demand by world-wide centers of learning and research.

Giovanni Cardinal Mercati is the present head of the Vatican Library; Dom Anselmo Maria Albareda, O. S. B., is Prefect.

NOTABLE COLLECTIONS IN CATHOLIC LIBRARIES OF THE UNITED STATES

Boston College, Chestnut Hill, Mass.—Books and manuscripts of Francis Thompson, including 455 volumes, 64 manuscripts, 53 autographed letters. Among them are: the famous Ushaw notebook, earliest extant example of Thompson's work; a special collection of 165 unsigned magazine articles, identified by Rev. Terence Connolly, S. J., curator; the complete manuscript of the "Life of St. Ignatius Loyola."

Catholic University of America, Washington, D. C. — The Clare Booth Luce collection numbers 5,000 volumes and includes books dealing with the theatre of all countries and periods; also some 20 French and American works now out of print.

College of Notre Dame of Maryland, Baltimore, Md.—The Fourier Library has the Gerard Manley Hopkins collection of poems, letters, and notebooks, 25 volumes of critical studies and 150 periodicals with critical essays.

College of St. Catherine, St. Paul, Minn. — Carnegie music collection of 846 recordings, 250 scores, 147 books. There are 2,600 titles in the library science collection.

College of the Holy Cross, Worcester, Mass.—Jesuitana collection consists of several hundred volumes of 17th and early 18th century works, written or edited by Jesuits. Strong in Latin and Greek Classics and belles lettres. The Louise Imogen Guiney collection has copies of first editions of her published works, and many from her personal library, containing her autograph. There is an incomplete collection of periodicals in which her works appeared. Along with a few original manuscripts is a large collection of her letters to various contemporaneous literary persons.

College of the Immaculate Conception, Washington, D. C. — The library contains 33,500 volumes of Dominicana, philosophy, theology, patrology, Church history and canon law.

De Paul University, Chicago, Ill. — The Irish Collection has over 1,000 books, pamphlets, periodicals and newspapers, and is well equipped in the Irish literary Renaissance and Irish history in general.

Georgetown University, Washington, D. C. — Riggs Memorial Library has the John Gilmary Shea collection of Catholic Americana. There are 3,176 books, 1,271 magazines, 62 volumes of periodicals, 3,000 pamphlets and 2,500 manuscripts. In the collection are manuscripts of grammars and vocabularies of Indian languages compiled for Shea by missionaries.

Holy Name College, Washington, D. C. — Franciscana collection of 14,973 volumes, 129 incunabula, 105 manuscripts, 673 rare books; complete bound volumes of Franciscan periodicals. Has books by or about Franciscans, and is strong in history, theology, philosophy. Large collections of patrology and canon law.

Loyola University, Chicago, Ill. — Cudahy Memorial Library has Jesuitana collection of 14,707 volumes written by Jesuits from their origin until now, in all fields.

Loyola University of the South, New Orleans, La. — Louisiana collection covers history, literature, maps; Irish collection, history and literature. In the special collections are 600 volumes, 15 manuscripts and 25 incunabula.

Manhattan College, New York, N. Y. — Cardinal Hayes Library has three special collections. The Barrett collection has 15,000 items about American poetry. The Bishop Loughlin collection of mathematics consists of 1,800 volumes in French, Latin, German, Italian, English and Arabic. The Slattery Dante collection contains 772 items on Dante Alighieri. Besides these, the Rare Book Room contains incunabula, manuscripts, rare American Catholic books and material from distinguished presses.

Mundelein College for Women, Chicago, Ill.—The **Rothensteiner** collection contains 622 rare items, including early complete folio editions of St. Augustine, St. Ambrose, St. Thomas Aquinas, St. John Chrysostom and St. Robert Bellarmine; 2 incunabula and the Old Testament published by the Plantins in 1565.

Providence College, Providence, R. I.—Has a **Thomistic** collection, a **Dominican** collection and one of **Rhode Island** law, numbering 35,000 volumes and 2,000 pamphlets.

Regis College, Denver, Col.—The **Regis Catholic Historical Library** has 45,000 volumes, 5,000 pamphlets and 100 manuscripts to aid in research work along Catholic historical lines.

St. Bonaventure's College, St. Bonaventure, N.Y.—**Friedsam Memorial Library** has 78,000 volumes. The **Franciscan Institute** collection contains 95 incunabula, 5 manuscripts, 3,000 volumes in microfilm, among them the best William of Ockham editions in America. There are also 5,000 volumes of Franciscan philosophy, history, theology and periodicals. Outstanding works are those of Alexander of Hales, John Duns Scotus, St. Bonaventure, William of Ockham and the Migne "Patres Latini." Also, the beginning of a **Library of Living History**, a series of recordings designed to give a continuous report of important events in current history.

St. John's Abbey, Collegeville, Minn.—Has 5,000 volumes on liturgy of the Catholic Church, as well as on the liturgical movement, early, and Protestant liturgies. The library contains the **Henry Bradshaw Society** publications.

St. Mary of the Lake Seminary, Mundelein, Ill.—The **Feehan Memorial Library** has a general collection of doctrinal theology, canon law and patrology. The **Mueller** collection consists of 1,500 books on canon law. The **Cardinal Mundelein** collection contains illuminated documents, 300 letters of canonized saints; a complete collection of the

signers of the Declaration of Independence; signed documents from each member of the Constitutional Convention; autographs of all presidents and their cabinets; and signatures of all bishops who attended the Vatican Council. This collection also embraces 45 incunabula. The **Carry** collection has 2,000 rare Irish books, many in Gaelic, including the first edition of the Bible in Gaelic.

St. Mary of the Woods College, St. Mary of the Woods, Ind.—Has 5,000 French religious books printed from the 16th to the 19th centuries.

St. Mary's College, Winona, Minn.—Contains a collection of 50 books by and about **Paul Claudel**.

St. Michael's College, Winooski Park, Vt.—The **Vermont Historical** collection consists of about 375 items on the Catholic history of the Diocese of Burlington.

Seton Hill College, Greensburg, Pa.—The library has started a collection of books on Church music, its history, methods, scores, recordings. Also in the library is a 1478 **Koburger Bible**.

Trinity College, Washington, D.C.—The library has some 40 manuscripts of **American Catholic** writers, about 100 early printed books and 2 incunabula.

University of Dayton, Dayton, Ohio—**Marian Library** is trying to assemble everything in English on the Blessed Virgin Mary. The present concentration is on books, but attention will be given to pamphlets, periodicals and other materials. The collection now has 700 books, 100 pamphlets and a few manuscripts. The **Marian Library** is now building up a **Union Catalog** of Marian books in principal libraries of the country.

University of Notre Dame, Notre Dame, Ind.—The library has over 200,000 volumes, including the **Dante** collection of 2,800 volumes; the **Green Botanical Library** of 4,000; the **Nieuland Botanical Library** of 5,000; and 450,000 manuscripts related to **Catholic history** in the United States.

University of Portland, Portland, Ore.—The library recently acquired the David Wheeler Hazen collection consisting of 4,000 volumes of important Lincolniana and American history: 500 volumes relate di-

rectly to Abraham Lincoln; 1,500 concern the men and events contemporaneous with him; 2,000 represent the periods before and after his time.

THE GALLERY OF LIVING CATHOLIC AUTHORS

To promote the apostolate of Catholic letters, the Gallery of Living Catholic Authors was founded by Sister Mary Joseph, S. L., in 1932 at Webster Groves, Mo. It has primarily for objective the recognition of living Catholic writers, the leaders of Catholic thought both here and abroad, and secondly the creation or the building up of a Catholic reading public, an intelligent and enthusiastic Catholic laity who know the Catholic authors, read their books, talk about them, demand their books at public libraries and consult the many guides and reviews in order to keep abreast of the output of Catholic literature. The Gallery functions through a Board of Governors, composed of literary authorities, each member of the Board being chairman of a committee having special knowledge of writers in certain fields, or in foreign languages. The Blessed Virgin under the title of Our Lady of Letters is patroness. Membership in the Gallery is unlimited; names of authors may be submitted by anyone and if approved by the Board the author is asked for an autographed photograph, a letter and a page or more of original manuscript. Originals are rephotographed and prints made and used for exhibition purposes, the originals being placed in safety files for preservation. Lantern slides are also made and used for the illustrated lectures given by the Director of the Gallery, Sister Mary Joseph, S. L., in schools and colleges, and before clubs, conferences and literary circles, throughout the United States and in Canada. Such presentation of Catholic writers serves to stimulate interest in their works and proves beyond doubt that Catholic authors are comparable in every phase of literature with the best of the un-Christian or the pagan writers who have captured the literary field. After fifteen years, membership in the Gallery numbers about 400 Catholic contemporary writers. Of these some 300 are living and 100 are now deceased.

When the Gallery reached the 200 mark, the Board decided to erect the greatest of the authors into an Academy, a Permanent Gallery, based in some points on the French Academy, membership in this Academy of forty contemporary immortals, twenty-five non-Americans and fifteen Americans, to be decided by the combined electoral and popular vote, vacancies to be filled by the Board. A national plebiscite was conducted by Rev. Francis X. Talbot, S. J., chairman of the Board and editor of "America," and over 1,500 votes were submitted. Partial results were published in "America," October 10, 1936. Thirty-one places were filled, twenty non-American and eleven American authors being elected Academicians. Others have been elected by the Board, and seven vacancies remain to be filled. G. K. Chesterton was elected to the Academy but died before the formal opening. Death has since claimed four other members, Archbishop Goodier in 1939, Henri Gheon in 1944, Maurice Baring in 1945 and Msgr Guilday in 1947. The list as of the end of 1948 includes the following:

Non-American Members of the Academy

Karl Adam
Maurice Baring
Hilaire Belloc
G. K. Chesterton

Paul Claudel
Padraic Colum
Christopher Dawson
Abbe Ernest Dimnet

Eileen Duggan
 Henri Gheon
 Etienne Gilson
 Archbishop Alban Goodier, S. J.
 Christopher Hollis
 Johannes Jorgensen
 Shella Kaye-Smith
 Msgr. Ronald Knox

Shane Leslie
 D. B. Wyndham Lewis
 Arnold Lunn
 Jacques Maritain
 C. C. Martindale, S. J.
 Alfred Noyes
 Giovanni Papini
 Sigrid Undset

American Members of the Academy

Leonard Feeney, S. J.
 James Gillis, C. S. P.
 Monsignor Peter Guilday
 Carlton J. H. Hayes
 Daniel A. Lord, S. J.
 Sister Madeleva, C. S. C.
 Theodore Maynard

Agnes Repplier
 Daniel Sargent
 Monsignor Fulton Sheen
 Francis X. Talbot, S. J.
 William Thomas Walsh
 Helen C. White
 Michael Williams

In 1940 it was decided by the Board of Governors that a Catholic Literary Award be given annually for the outstanding book of the year by a member of the Gallery. The first Award was given posthumously to Eric Gill for his "Autobiography," published just after his death in 1940. The second Award was made to the Very Rev. Walter Farrell, O. P., for "A Companion to the Summa," the third to John Farrow for his "Pageant of the Popes," the fourth to William Thomas Walsh for his "St. Teresa of Avila," the fifth to Msgr. Ronald Knox for "The New Testament in English," and the sixth, in 1946, to Evelyn Waugh for "Brideshead Revisited."

The Gallery plans to be not only a collection of autographed photographs, letters and pages of manuscripts, but a place of research for scholars and students working on the history of contemporary Catholic literature, a research library complete as to books, pamphlets, booklets and magazine articles written by these twentieth-century authors, an information service offering biographical and bibliographical data on these writers; in fine, a Catholic clearing-house of information and suggestions, international in scope, authority and function. There are now in Gallery Hall at Webster College, Webster Groves, Mo., over 60,000 pages of manuscript and 500 letters and autographed photographs of authors. There is also a card catalogue giving biographical and bibliographical data on 5,000 authors, which is constantly being enlarged and brought up to date. Books of Gallery authors are solicited from publishers, in order to build up a complete library of modern Catholic literature.

Eventually the Gallery of Living Catholic Authors will be housed in a building of its own. Were this in New York, or some other center of literary activities, it could function as a club for authors and those interested in literature. Plans for a building were specially designed for the Gallery by the great non-Catholic architect, Ralph Adams Cram. The completion of his plans, or other housing accommodations suited to Gallery purposes, and the realization of the above objectives depend upon those who desire to assist in the work of making Catholic authors better known.

In order to assist the Gallery in its work, the Auxiliary Guild of Our Lady of Letters was formed in 1944. Leo R. O'Neill (12 Roseland St., Boston 24) is the director. At present in Tokyo, he continues to direct Guild affairs from there. Memberships in the Guild are open to those who wish to participate in this vital form of Catholic Action, the promotion of Catholic literature. Members receive many spiritual benefits and keep in touch with Catholic literary activities through the bi-monthly "Our Lady of Letters," issued from Gallery headquarters at present located at Webster Groves near St. Louis, Mo. The president of the Board of Governors of the Gallery is Dr. William A. FitzGerald. The secretary

and Eastern Representative of the Gallery is Catherine M. Neale (45 Tudor City Place, New York 17, N. Y.).

Catholics have much to give. Spiritual standards make the books written by the greater number of Catholic authors not less literary and certainly richer in content than they would otherwise be. And if the rising generation can be stimulated to create a greater Catholic literature they will have achieved a necessary work of Catholic Action. The highest ecclesiastical approval and the special blessing of Pope Pius XI and of Pope Pius XII have been given the Gallery of Living Catholic Authors.

Members of Gallery of Living Catholic Authors

(Academy members are indicated by bold face.)

Adam, Rev. Karl	Burton, Katherine
Adams, Elizabeth Laura	Campbell, Rev. Paul E
Alexander, S J., Calvert	Campbell, Roy
Allers, Rudolph	Carr, Mary Jane
Angelo, Valenti	Carroll, C S C, Patrick
Arcari, Paolo	Carten, Laura Paty
Archambault, S J., Joseph Papin	Carver, George
Arendzen, Rev. John	Casey, Rev Patrick
Attwater, Donald	Castaneda, Carlos E
Bagger, Eugene	Chambers, Maria Cristina
Baldus, Simon A	Chang Hual, Edward
Bandas, Rev Rudolph G	Chanler, Margaret
Bandini, Rev. Albert	Chavez, O. F M, Fray Angelico
Bargellini, Piero	Chevalier, Jacques
Barrett, S. J., Alfred	Childe, Wilfrid Rowland
Beck, Anthony J.	Cicognani, Most Rev. Amleto G.
Beebe, Catherine	Clarke, Isabel
Belloc, Hilaire	Claudel, Paul
Bennett, Richard	Clemens, Cyril
Benson, M. S Ss T, Joachim	Clifton, Violet
Benz, Rev Francis E.	Clinton, Ursula
Blacam, Hugh de	Code, Rev Joseph B
Blocker, O. F. M., Hyacinth	Colby, Elbridge
Blondel, Maurice	Colum, Mary
Blunt, Msgr. Hugh Francis	Colum, Padraic
Boland, O S B, Paschal	Concannon, Helena
Bonn, S. J., John Louis	Confrey, Burton
Bordeaux, Henri	Connell, C. Ss R, Francis J
Borden, Lucille Papin	Connolly, James Brendan
Bouscaren, S. J., Timothy L	Connolly, S. J., Terence L.
Boylan, S. J., Eustace	Considine, M. M., John J.
Boyton, S. J., Neil	Conway, C S P., Bertrand L
Bregy, Katherine	Corkery, Daniel
Brennan, O. P., Robert Edward	Coudenhove, Ida von
Brien, Roger	Cox, S J, Ignatius W
Britt, O. S B. Matthew	Criss, Mildred
Brodrick, S. J., James	Cronin, Archibald J
Brown, S. J., Stephen J.	Cronin, S S., John F.
Browne-Olf, Lillian	Curtayne, Alice
Bruce, William G.	Daly, S J., James J.
Bruchesi, Jean	Daly, Maureen
Brunini, John Gilland	D'Arcy, S. J., Martin C.
Bryan, Dorothy M.	D'Assisi, O. S U., Mother F.
Buck, Alan M	Dawson, Christopher
Buckley, Nancy	Day, Dorothy
Bunker, John	Deferrari, Roy J.

De La Bedoyere, Michael
 Derleth, August
 Desrosiers, Leo-Paul
 DeWulf, Maurice
 Dimnet, Abbe Ernest
 Dirks, Walter
 Doherty, Edward
 Dolan, O. Carm., Albert H.
 Donnelly, S. J., Francis P.
 Donovan, Josephine
 Dooley, Msgr. Peter
 Drinkwater, Rev. Francis
 Dudley, Rev. Owen Francis
 Duggan, Eileen

Eden, Helen Parry
 Edwards, S. V. D., Edward J.
 Elliot, Ethel Cooke
 Ellard, S. J., Gerald
 Eustace, Cecil J.

Farnum, Mabel A.
 Farrell, O. P., Walter
 Farren, Robert
 Farrow, John V.
 Faulhaber, Michael Cardinal von
 Feeney, S. J., Leonard
 Feiten, Joseph
 Fenton, Rev. Joseph C.
 Fides Shepperson, R. S. M., Sister
 Fitzgerald, C. S. C., Gerald
 FitzPatrick, Edward A.
 Fitzpatrick, Vincent de Paul
 Flynn, Very Rev. Vincent J.
 Furfey, Rev. Paul Hanly
 Furlong, Msgr. Philip A.

Garesche, S. J., Edward
 Garrigou-Lagrange, O. P., Reginald
 Gasquet, Marie
 Gemelli, O. F. M., Agostino
 Gibbons, John
 Gibbs, Sir Philip
 Gillis, C. S. P., James M.
 Gilson, Etienne
 Giltinan, Caroline
 Giordani, Count Igino
 Goldstein, David
 Gorman, C. P., Ralph
 Grabmann, Msgr. Martin
 Grant, Dorothy Fremont
 Graves, William W.
 Gray, Mary Agatha
 Green, Julian H.
 Greene, Graham
 Gregory, Padraic
 Groulx, Lionel
 Guardini, Romano
 Gurian, Waldemar

Guyot, C. M., Gilmore H.
 Gwynn, Denis R.

Haas, Most Rev. Francis J.
 Habig, O. F. M., Marion
 Haiman, Miecislaus
 Halecki, Oscar
 Hall, Frank A.
 Handel-Mazzetti, Enrica von
 Hayes, Carlton J. H.
 Hayes, Rev. James M.
 Heeg, S. J., Aloysius
 Herbst, S. D. S., Winfrid
 Heyliger, William
 Hildebrand, Dietrich von
 Hinkel, John V.
 Hoffman, Ross J. S.
 Hoffmann, Rev. Mathias M.
 Hollis, Christopher
 Homan, Helen Walker
 Horgan, Paul
 Houselander, Caryll
 Hubbard, S. J., Bernard
 Hubbard, Margaret Ann
 Hughes, Rev. Philip
 Hurley, Doran
 Husslein, S. J., Joseph

Iswolsky, Helen

Jaegher, S. J., Paul de
 James, Stanley B.
 Jarzembowski, Rev. Bernard
 Jorgensen, Johannes

Kaye-Smith, Sheila
 Kelly, Blanche Mary
 Kelly, Rev. John Bernard
 Kenkel, Frederick P.
 Kennedy, Rev. Franklyn J.
 Kennedy, Rev. John S.
 Kernan, Thomas
 Keyes, Frances Parkinson
 Kiely, Mary Frances
 Kienberger, O. P., Vincent F.
 Kinchley, Hugh
 Klein, Abbé Felix
 Klinkner, Anthony F.
 Knelp, Jakob
 Knox, Msgr. Ronald
 Korfmacher, William C.
 Kromolicki, Rev. John Joseph
 Krzesinski, Rev. Andrew J.
 Kuehnelt-Leddihn, Erik von

LaFarge, S. J., John
 Larsson, Raymond
 Laube, Clifford J.
 Lavery, Emmet
 Lavin, Mary

Lawlor, Patrick
 Leahy, Maurice
 LeBreton, Miriam Agatha
 LeBuffe, S. J., Francis P.
 Ledit, S. J., Joseph H.
 LeFort, Gertrude von
 Lelen, Rev. Joseph M.
 Leonard, C. M., Joseph
 LePlastrier, Constance
 Leslie, Shane
 Lewis, D. B. Wyndham
 Lilly, C. M., Joseph L.
 Loewenstein, Prince Hubertus zu
 Long, O. F. M., Valentine
 Lord, S. J., Daniel A.
 Lunn, Arnold
 Lynch, Rev. John W.
 Lynk, S. V. D., Frederick

McAllister, Anna Shannon
 McCastocker, S. J., David P
 McCann, O. S. B., Justin
 McCarthy, S. J., Raphael
 McCormick, Msgr. Patrick J.
 McDonough, C. P., Aloysius
 McEniry, O. P., Edmond C.
 McGovern, Milton
 McGuinness, C. M., John M.
 McGuire, Paul D
 McKenna, Msgr. Bernard A.
 McMahon, Rev. John T.
 McNulty, Rev. John L.
 McSorley, C. S. P., Joseph
 McSwigan, Marie
 Mackenzie, Compton
 MacManus, Seumas
 MacNeil, Neil
 Madeleva, C. S. C., Sister
 Magaret, Helene
 Magnier, Rev. James A.
 Maguire, C. P., Theophane
 Maheux, Abbe Arthur
 Malo, O. F. M., Adrien
 Mariani, O. S. A., Ugo
 Mariella Gable, O. S. B., Sister
 Maril, Lee
 Marlon, M. Seraphin
 Maris Stella, C. S. J., Sister
 Maritain, Jacques
 Maritain, Raissa
 Marshall, Bruce
 Martindale, S. J., C. C.
 Mathew, Most Rev. David
 Mathew, O. P., Gervase
 Maura, S. C., Sister
 Maurault, S. S., Msgr. Olivier
 Mauriac, Francois
 Maurin, Peter

Maynard, Theodore
 Meehan, Francis
 Mercier, Louis J. A.
 Merrill, William Stetson
 Merton, Thomas (Fray Luis, O. C.
 S. O.)
 Meynell, Viola
 Miller, J. Corson
 Minogue, Anna C.
 Minville, Esdras
 Miriam, R. S. M., Sister
 Miriam of the H. Spirit, D. C., Sister
 Monroe, N. Elizabeth
 Montessori, Maria
 Moody, John
 Moore, Thomas Verner, O. Cart.
 Morin, Victor
 Morrison, S. J., Robert Bakewell
 Morton, John Bingham
 Mueller, Franz H. J.
 Muntsch, S. J., Albert
 Musser, Benjamin Francis

Newcomb, Covelle
 Newton, Douglas
 Noll, Most Rev. John F
 Norris, Kathleen
 Noyes, Alfred

O'Brien, O. F. M., Isidore
 O'Brien, Rev. John A.
 O'Connor, Armel
 O'Connor, John
 O'Connor, John J.
 O'Connor, Very Rev. Patrick
 O'Grady, Msgr. John
 O'Hara, Most Rev. Edwin V
 O'Hayer, Eileen
 Oldmeadow, Ernest J
 O'Mahoney, O. F. M. Cap., Fr. James
 Orchard, Rev. William E
 O'Sheel, Shaemus
 O'Sullivan, Jeremiah L.
 Otero-Warren, Nina

Papini, Giovanni
 Parsons, S. J., Wilfrid
 Pauli, Hertha
 Phelan, Rev. Gerald B.
 Phelan, Paul J.
 Plus, S. J., Raoul
 Poppy, O. F. M., Maximus
 Power, S. J., Albert T.
 Purcell, Richard J.

Quinn, Joseph J.
 Quirk, S. J., Charles

Raemers, Rev. Sidney
 Reed, Rev. Thomas J.
 Reid, Richard

Reilly, Joseph J.
 Remy, Arthur F. J.
 Repplier, Agnes
 Ricciotti, Very Rev. Giuseppe
 Rolbiecki, Rev. John J.
 Romulo, Carlos P.
 Rope, Rev. Henry E. G.
 Rumble, M. S. C., Louis
 Ruthnaswamy, M. Mariadas

Sargent, Daniel
 Savage, Alma Helen
 Scanlan, Patrick F.
 Schlarman, Most Rev. Joseph
 Schmiedeler, O S B., Edgar
 Schneider, Reinhold
 Schwitalla, S. J., Alphonse
 Scott, S. J., Martin J.
 Selwin-Tait, Monica E.
 Semper, Rev. Isidore J.
 Sharkey, Donald C.
 Sheed, Francis J.
 Sheehy, Rev. Maurice S
 Sheen, Msgr. Fulton J.
 Shuster, George N.
 Simard, O. M. I., Georges
 Simon, Yves, R
 Slater, S. H. C. J., Sister M Eleanor
 Smith, Msgr. Matthew J. W.
 Somerville, Henry
 Speaight, Robert W
 Spellman, Francis Cardinal
 Stang, Rev. Francis Joseph
 Starzynski, Rev. Mitchell N.
 Steck, O. F. M., Francis Borgia
 Steinmueller, Rev. John E.
 Stock, Leo Francis
 Stockley, William F. P.
 Strattmann, O. P., Franz Heinrich
 Sturzo, Don Luigi
 Sullivan, Aloysius M
 Sullivan, Richard Thomas
 Surveyer, Edouard F
 Sutherland, Halliday G.
 Synon, Mary

Talbot, S. J., Francis X.

Deceased Members of Gallery of Living Catholic Authors

Angelita, B. V. M., Sister Mary
 (1878-1934)
 Baring, Maurice
 (1874-1945)
 Barrett, Rev. James F. (1888-1934)
 Baudrillart, Alfred Cardinal
 (1859-1942)
 Bernanos, Georges
 (1888-1948)
 Bertrand, Louis
 (1866-1942)
 Betten, S. J., Francis S. (1861-1942)
 Blakely, S. J., Paul L. (1880-1943)
 Bolton, R. C., Mother M. (1873-1943)

Tessier, Abbe Albert
 Thayer, Mary Dixon
 Theodore, S. S. A., Sister M.
 Therese, Sor. D. S., Sister M
 Thompson, Blanche Jennings
 Thorning, Rev. Joseph F.
 Tisserant, Eugene Cardinal
 Trappes-Lomax, Michael R.
 Trinidad y Tuason, S. J., Juan
 Tucker, William John
 Tully, John C.

Uminski, Sigmund
 Undset, Sigrid

Vann, O. P., Gerald
 Van Stockum, Hilda
 Voste, O. P., James-Mary

Wade, Hugh Mason
 Walsh, S. J., Edmund A.
 Walsh, Mary Regina
 Walsh, William Thomas
 Ward, C. S. C., Leo Richard
 Ward, Maisie
 Watkin, E. I
 Waugh, Evelyn
 Weber, Lenore Mattingly
 Weinrich, Franz J
 Welfle, S. J., Richard A.
 Whalen, Rev. Will W.
 White, Helen C.
 White, Olive B.
 Williams, R. S. C. J., Mother
 Margaret
 Williams, Michael
 Williamson, Rev. Benedict
 Windham, Joan
 Woodruff, Douglas
 Wright, Most Rev. John J.
 Wu, John Ching-Hsiung
 Wyatt, Euphemia Van R
 Young, Cecilia Mary
 Yu-Pin, Most Rev. Paul

Boyle, C. M., Patrick (1849-1933)
 Bremond, Abbe Henri (1865-1933)
 Bryan, Alice Marguerite (-1948)
 Burke, C. S. P., John J. (1875-1936)
 Butler, O. S. B., Cuthbert (1858-1934)
 Cabrol, O. S. B., Fernand (1855-1937)
 Camm, O. S. B., Bede (1864-1942)
 Carlin, Francis (1881-1945)
 Carmichael, Montgomery
 (1857-1936)

Castiello, S. J., Jaime	(1898-1937)	McKay, Claude	(1890-1948)
Cavanaugh, C. S. C., John W.		McNabb, O. P., Vincent	(1868-1943)
	(1870-1935)	MacNeill, Eoin	(1868-1945)
Chesterton, Gilbert K.	(1874-1936)	Marie Paula, S.C., Sister	(1862-1941)
Clayton, Joseph	(1868-1943)	Meehan, Thomas F.	(1854-1942)
Constant, Abbe Gustave	(1869-1946)	Meynell, Wilfrid	(1852-1948)
Cory, Herbert Ellsworth	(1883-1947)	Michel, O. S. B., Virgil	(1890-1938)
Cotter, Msgr. James H	(1858-1947)	Moon, Parker Thomas	(1892-1936)
Crabites, Pierre	(1877-1943)	Mourret, S. S., Fernand	(1854-1938)
Cuthbert, O. S. F. C., Fr.	(1866-1939)	O'Connell, William Cardinal	
Daly, Thomas A.	(1871-1948)		(1859-1944)
Delany, Rev. Seldon P.	(1874-1935)	O'Donnell, C. S. C., Charles	
Dinnis, Enid Maud	(1873-1942)		(1884-1934)
Downey, S.J., Francis X	(1887-1942)	O'Hagan, Thomas	(1855-1939)
Duffy, Rev. T. Gavan	(1888-1941)	O'Leary, Patrick	(1888-1944)
Earls, S. J., Michael J.	(1873-1937)	O'Neill, S. J., George V.	(1863-1947)
Eleanore, C. S. C., Sister Mary		O'Shaughnessy, Edith	(-1939)
	(1890-1940)	Pace, Msgr. Edward A.	(1861-1938)
Foley, C. M., Leo P.	(1895-1941)	Phillips, Charles J.	(1880-1934)
Garraghan, S. J., Gilbert	(1871-1942)	Pope, O. P., Hugh	(1869-1947)
Gheon, Henri	(1875-1944)	Pourrat, S. S., Pierre	(1871-1938)
Gill, Eric	(1882-1940)	Preuss, Arthur	(1871-1934)
Goodier, S. J., Most Rev. Alban		Quintero, Joaquin Alvarez	
	(1869-1939)		(1873-1944)
Gougau, O. S. B., Louis	(1877-1941)	Quintero, Serafin Alvarez	
Goyau, Georges	(1869-1940)		(1871-1938)
Gray, Canon John	(1866-1934)	Rooney, John Jerome	(1866-1934)
Guilday, Msgr. Peter	(1884-1947)	Ross, C S P, J Elliot	(1884-1946)
Hallack, Cecily	(1898-1938)	Rothensteiner, Msgr. John	
Hogan, O. P., Stanislaus	(1872-1943)		(1860-1936)
Howard, Sir Esme	(1863-1939)	Ryan, Msgr John A.	(1869-1945)
Howlett, Rev. William J	(1847-1936)	Ryan, Most Rev. James H.	
Hughes, S.J., Thomas A	(1849-1939)		(1886-1947)
Jammes, Francis	(1868-1938)	Schwertner, O. P., Thomas	
Jarrett, O. P., Bede	(1881-1934)		(1883-1933)
Johnson, Msgr. George	(1889-1944)	Sertillanges, O. P., Antonin G	
Jordan, Elizabeth Garver			(1863-1948)
	(1867-1947)	Skinner, Richard Dana	(1893-1941)
Joyce, S. J., George	(1864-1943)	Souvay, C M, Charles L.	(1870-1939)
Kauffmann, S. J., Alfred	(1878-1941)	Spalding, S J., Henry S	(1865-1934)
Kelley, Most Rev Francis C		Spearman, Frank Hamilton	
	(1870-1948)		(1859-1937)
Kenny, S. J., Michael	(1863-1947)	Steuart, S. J., Robert H. J	
Kerby, Msgr. William J.	(1870-1936)		(1874-1948)
Kilmer, Aline	(1888-1941)	Thurston, S. J., Herbert	(1858-1939)
Kirsch, O. F. M. Cap., Felix		Tracy, Vera Marie	(1891-1940)
	(1884-1945)	Vonier, O. S. B., Anscar	(1875-1938)
Kuhnmuench, S. J., Otto	(1876-1943)	Walsh, James Joseph	(1865-1942)
Laux, Rev. John Joseph	(1878-1939)	Ward, Mrs. Wilfrid	(1864-1932)
Lavedan, Henri	(1859-1940)	Woodlock, S. J., Francis	(1871-1940)
Leen, C. S Sp., Edward	(1885-1944)	Woodlock, Thomas F.	(1866-1945)
Lonergan, S. J., Wm.	(1884-1936)	Wust, Peter	(1884-1940)
Lowndes, Marie Belloc	(1868-1947)	Wynne, S. J., John J.	(1859-1948)
McGarry, S. J., William J.		Yeh Ch'in-yuan, Francis	(-1948)
	(1894-1941)	Yeo, Margaret	(1877-1941)
McGroarty, John S	(1862-1944)	Zybura, Rev. John S.	(1874-1934)
McGucken, S. J., Wm J.	(1889-1943)		

RECOMMENDED BOOKS

Published December, 1947 — September, 1948 (Inclusive)

In the Archdiocese of New York a committee makes a survey of important books published in English, and selects from them titles recommended to Catholic readers. This Cardinal Hayes Literature Committee publishes quarterly numerous reviews of recommended books. These compendiums of critical estimates are called "The Book Survey." The work is done by authorities in the respective fields who are governed in their judgment by an enlightened Catholic sense. Qualifications for inclusion in the the "Survey" are three: (1) the book must be worthy of a mature intelligence; (2) it must not offend the Christian sense of truth or decency; (3) it must bear the marks of good literary craftsmanship.

Art and Music

- Architecture of Vision, The, by Daniel R. Butterly (The Beechurst Press)
Arts and the Art of Criticism, The, by Theodore Meyer Greene (Princeton University Press)
Brahms, His Life and Work, by Karl Geiringer (Oxford University Press)
First Flowers of Our Wilderness, by James Thomas Flexner (Houghton-Mifflin)
5,000 Years of Art, by Aline B. Louchheim (Howell, Soskin)
Life of Forms in Art, The, by Henri Focillon (Wittenborn, Schultz)
Literary Sources of Art History, edited by Elizabeth Gilmore Holt (Princeton University Press)
Quartets of Beethoven, The, by Daniel Gregory Mason (Oxford University Press)
Rogier van der Weyden. Introduction by Walter Ueberwasser (Oxford University Press)
Song of the Church, The, by Marie Pierik (Longmans)
Velasquez, by Arthur Stanley Riggs (Bobbs-Merrill)
Velasquez, Introduction by José Ortega y Gasset (Oxford University Press)

Biography

- Arthur Rimbaud, by Enid Starkie (W. W. Norton)
Blessed Margaret Clitherow, by Margaret T. Monro (Longmans)
Book of Saints, The, compiled by the Benedictines of Ramsgate Abbey (Macmillan)

- Eternal Lawyer: A Legal Biography of Cicero, by Robert N. Wilkin (Macmillan)
Exile Ends in Glory, by Thomas Merton (Bruce)
Father Dominic Barberi, by Denis Gwynn (Desmond and Stapleton)
Ferdinand Lassalle, Romantic Revolutionary, by David Footman (Yale University Press)
Fire Was Lighted, A, by Theodore Maynard (Bruce)
Great Elector, The, by Ferdinand Schevill (University of Chicago Press)
Great Morning', by Sir Osbert Sitwell (Little, Brown)
Henry Vaughan. A Life and Interpretation, by F. E. Hutchinson (Oxford)
Highland Heart in Nova Scotia, The, by Neil MacNeil (Scribner's)
Humanist as Hero, by Theodore Maynard (Macmillan)
Joan of Arc and the Recovery of France, by Alice Buchan (Macmillan)
Journey into Faith, The Anglican Life of John Henry Newman, by Eleanor Ruggles (W. W. Norton)
Juarez and His Mexico, by Ralph Roeder (Viking)
Lenin. A Biography, by David Shub (Doubleday)
Letters of J. M. Barrie, edited by Viola Meynell (Scribner's)
Lewis and Clark, by John Bakeless (Morrow)
Life and Times of Tycho Brahe, The, by John Allyn Gade (Princeton University Press)

Life of Edward FitzGerald, The, by Alfred McKinley Terhune (Yale University Press)

Lost Boundaries, by W. L. White (Harcourt, Brace)

Louis XIV and the Greatness of France, by Maurice Ashley (Macmillan)

Madame Elizabeth of France, by Yvonne de la Vergne; translated by C. Cornelia Craigie (Herder)

Maurice Baring. A Postscript, by Laura Lovat, with Some Letters and Verse (Sheed and Ward)

Mother Seton, by Leonard Feeney (Dodd, Mead)

Newman and Bloxam, An Oxford Friendship, by R. D. Middleton (Oxford)

Papal Legate at the Council of Trent, by The Right Rev. Hubert Jedin; translated by The Rev. Frederic C. Eckhoff (Herder)

Péguy and Les Cahiers de la Quinzaine, by Daniel Halévy (Longmans)

Pontiac and the Indian Uprising, by Howard H. Peckham (Princeton University Press)

Portrait of Edith Wharton, by Percy Lubbock (Appleton-Century)

Pursuit of Robert Emmet, The, by Helen Landreth (Whittlesey House)

Rocky Road to Dublin, The, by Seumas MacManus (Davin-Adair)

Story of Therese Neumann, The, by Albert Paul Schimberg (Bruce)

Thomas More, by Daniel Sargent (Sheed and Ward)

Three Generations, by Katherine Burton (Longmans)

Tolstoy As I Knew Him, by Tatyana A. Kuzminskaya (Macmillan)

Tory Radical. The Life of Richard Oastler, by Cecil Driver (Oxford)

Twelve Walked Away, by Marguerite Gaylord Tate (Harcourt, Brace)

Two Quiet Lives. Dorothy Osborne and Thomas Gray, by Lord David Cecil (Bobbs-Merrill)

Woodrow Wilson and American Liberalism, by E M. Hugh-Jones (Macmillan)

Drama

Manifold Mass and the Invisible Child, The (two brief plays), by C. C. Martindale, S. J. (Sheed and Ward)

Essays and Criticism

Abuse of Learning, The, by Frederick Lilje (Macmillan)

American Humanism and the New Age, by Louis J. A. Mercier (Bruce)

Apologia Pro Vita Sua, by John Henry Cardinal Newman; edited by Charles Frederick Harrold (Longmans)

Art of Fiction, The, by Henry James; introduction by Morris Roberts (Oxford)

Boccaccio, by Francis MacManus (Sheed and Ward)

Catholic Reader, A, edited with introductory notes, by Charles A. Brady (Desmond and Stapleton)

Charleston, by Robert Molloy; drawings by E. H. Suydam (Appleton-Century)

Course of Irish Verse, The, by Robert Farren (Sheed and Ward)

Edwin Arlington Robinson, by Yvor Winters (New Directions)

Elizabethan and Metaphysical Imagery, by Rosemond Tuve (University of Chicago Press)

François Mauriac: In Search of the Infinite, by Elsie Pell (Philosophical Library)

Frontiers of Drama, The, by Una Ellis-Fermor (Oxford)

Grammar of Assent, A, by John Henry Cardinal Newman; edited by Charles Frederick Harrold (Longmans)

History of Modern Drama, A, by Barrett H. Clark and George Freedley (Appleton-Century)

How To Enjoy Poetry, by Robert Farren (Sheed and Ward)

Hunters and the Hunted, The, by Sacheverell Sitwell (Macmillan)

Idea of a University, The, by John Henry Cardinal Newman; edited by Charles Frederick Harrold (Longmans)

Introduction to the Russian Novel, An, by Janko Lavrin (Whittlesey House)

- Letters of Pope Celestine VI to All Mankind, The, by Giovanni Papini; translated by Loretta Mur-nane (Dutton)
- Literary Criticism of Francis Thompson. Newly discovered and collected, by Terrence Connolly, S. J. (Dutton)
- Maine Ways, by Elizabeth Coats-worth; illustrated by Mildred Coughlin (Macmillan)
- Mind and Heart of Love, The, by Martin C. D'Arcy, S. J. (Holt)
- Notebooks of Henry James, The, by F O Matthiessen and Kenneth B. Murdock (Oxford)
- Novel and the World's Dilemma, The, by Edwin Berry Burgum (Oxford)
- One Day at Teton Marsh, by Sally Carrighar (Knopf)
- Our Emergent Civilization. Science of Culture Series, Volume IV; planned and edited by Ruth Nanda Anshen (Harper)
- Paradox in Chesterton, by Hugh Kenner (Sheed and Ward)
- Pleasures of Peacock, The, edited by Ben Ray Redman (Farrar Straus)
- Poetic Image, The, by Cecil Day Lewis (Oxford University Press)
- Poetry for You, by Cecil Day Lewis (Oxford)
- Poor Scholar. A Study of the Works and Days of William Carleton, by Benedict Kiely (Sheed and Ward)
- Postscript to Yesterday, by Lloyd Morris (Random House)
- Pushkin and Russian Literature, by Janko Lavrin (Macmillan)
- Rage for Order. Essays in Criticism, by Austin Warren (University of Chicago)
- Reading of Books, The, by Holbrook Jackson (Scribner's)
- Return to Tradition. A Directive Anthology, by Francis Beauchesne Thornton (Bruce)
- Robert Louis Stevenson, by David Daiches (New Directions)
- Sanctity Will Out, by Georges Bernanos (Sheed and Ward)
- Significance of Beauty in Nature and Art, The, by Herbert Ellsworth Cory (Bruce)
- Turn of the Tide, The, by H. M. Tomlinson (Macmillan)
- Unpopular Opinions, by Dorothy L. Sayers (Harcourt, Brace)
- Unseen Harvests. A Treasury of Teaching, edited by Claude M Fuess and Emory S. Basford (Macmillan)
- Villainy Detected, by Lillian de la Torre (Appleton-Century)
- Fiction
- Angels in the Dust, by Zofia Kos-sak (Roy)
- Came a Cavalier, by Frances Parkin-son Keyes (Messner)
- Chatterton Square, by E. H. Young (Harcourt, Brace)
- Dry Wood, The, by Caryl House-lander (Sheed and Ward)
- End, The, by Hugh Venning (Des-mond and Stapleton)
- Game Cock and Other Stories, The, by Michael McLaverty (Devin-Adair)
- Garretson Chronicle, The, by Ger-ald Warner Brace (W. W. Nor-ton)
- Gentle Bush, The, by Barbara Giles (Harcourt, Brace)
- Judge's Story, The, by Charles Mor-gan (Macmillan)
- Living Wood, The, by Louis de Wohl (Lippincott)
- Morning Light, by H. M. Tomlinson (Macmillan)
- Passion Left Behind, The, by Lewis Crommelin Masefield (Macmil-lan)
- Silent Children, by Mai Mai Sze (Harcourt, Brace)
- Trolope Reader, The, selected and edited by Esther Cloudman Dunn and Marion E. Dodd (Oxford Uni-versity Press)
- Vipers' Tangle, by François Mau-riac (Sheed and Ward)
- When the Mountain Fell, by Charles Fernand Ramuz (Pan-theon)
- With Love, Peter, by Christopher Hollis (McMullen)
- Woman Who Was Poor, The, by Leon Bloy (Sheed and Ward)
- History and Archeology
- Ancient Maya, The, by Sylvanus Griswold Morely (Stanford Uni-versity Press)

- Arkansas, by John Gould Fletcher (University of North Carolina Press)
- Christian Churches of the East, The, by Donald Attwater (Bruce)
- Correspondence of Sir Thomas More, The, edited by Elizabeth Frances Rogers (Princeton University Press)
- Culture in Early Anglo-Saxon England, by D. Elizabeth Martin-Clarke (Johns Hopkins)
- First Frontier, The, by R. V. Coleman (Scribner's)
- Franciscan Missions of California, The, by John A. Berger (Double-day)
- From the Ashes of Disgrace, by Admiral Franco Maugeri (Reynal and Hitchcock)
- History of the Christian Brothers in the United States, by Brother Angelus Gabriel, F. S. C. (McMullen)
- History of the Lithuanian Nation, by Constantine R. Jurgela (Lithuanian Cultural Institute)
- Hungary, The Unwilling Satellite, by John Flournoy Montgomery Devin-Adair)
- In the Days of My Youth, by James P. C. Southall (University of North Carolina Press)
- I Saw Poland Betrayed, by Arthur Bliss Lane (Bobbs-Merrill)
- Journals of Francis Parkman, The, edited by Mason Wade (Harper)
- Memoirs of Cordell Hull, The, (Macmillan)
- Operation Victory, by Major General Sir Francis de Guingand (Scribner's)
- Papacy and European Diplomacy, 1869-1878, The, by Lillian P. Wallace (University of North Carolina Press)
- Protohistory, An Explicative Account of the Development of Human Thought from Palaeolithic Times to the Persian Monarchy, by H. C. E. Zacharias (Herder)
- Puritan Oligarchy, The, by Thomas Jefferson Wertebaker (Scribner's)
- Rise of the Spanish American Empire, The, by Salvador de Mada-riaga (Macmillan)
- Shaping of the American Tradition, The, text by Louis M. Hacker, documents edited by Louis M. Hacker and Helene Zahler (Columbia University Press)
- South Old and New, The, by Francis Butler Simkins (Knopf)
- Spirit of Chinese Culture, The, by Francis C. M. Wei (Scribner's)
- Story of Lithuania, The, by Thomas G. Chase (Stratford House)
- Story of the Ukraine, The, by Clarence A. Manning (Philosophical Library)
- Twin Rivers, A Brief History of Iraq, by Seton Lloyd (Oxford)
- Poetry**
- As the Swift Seasons Roll, by Emery E. Petho (Bruce Humphries)
- Careless Clock, The, by Mark Van Doren (William Sloane Associates)
- Collected Poems, by Sister M. Madeleva (Macmillan)
- Dante Alighieri. The Divine Comedy. A New Translation into English Blank Verse, by Lawrence Grant White. With Illustrations by Gustave Doré (Pantheon)
- Dante, Theologian. The Divine Comedy. Translation and commentary, by Rev. Patrick Cummins, O. S. B. (Herder)
- I Sing of a Maiden, edited by Sister M. Therese (Macmillan)
- Place of Splendor, The, by Jessica Powers (Cosmopolitan Science and Art Service)
- Selected Poems of Sidney Lanier. Preface by Stark Young (Scribner's)
- Steeple Bush, by Robert Frost (Holt)
- Thou and I, by John Duffy, C. Ss. R. (Bruce Humphries)
- Political and Social Science;
Economics**
- All Manner of Men, by Malcolm Ross (Reynal and Hitchcock)
- America in Perspective, edited by Henry Steele Commager (Random house)
- America's Destiny, by Herman Finer (Macmillan)
- Case History of Japan, by Francis J. Horner (Sheed and Ward)

- Colleges for Freedom, by Donald J. Cowling and Carter Davidson (Harper)
- Communism and the Conscience of the West, by Right Rev. Fulton J. Sheen (Bobbs-Merrill)
- Concise History of the Law of Nations, A, by Arthur Nussbaum (Macmillan)
- Decentralize for Liberty, by Thomas Hewes (Dutton)
- Development of the Soviet Economic System, The, by Alexander Baykov (Macmillan)
- Disruption of American Democracy, The, by Roy Nichols (Macmillan)
- Experiment in World Order, by Paul McGuire (Morrow)
- First Freedom, The. Considerations on Church and State in the United States, by Wilfrid Parsons, S. J. (McMullen)
- Forced Labor in Soviet Russia, by David J. Dallin and Boris I. Nicolaevsky (Yale University Press)
- Freedom and Order: Lessons from the War, by Eduard Heiman (Scribner's)
- Fundamental Education: Common Ground for All Peoples (Macmillan)
- German Realities, by Gustav Stolper (Reynal and Hitchcock)
- Great Tradition, The, by Jerome G. Kerwin (McMullen)
- Hawaiian Americans, by Edwin G. Burrows (Yale University Press)
- "I Want To Be Like Stalin." Translated by George S. Counts and Nucia P. Lodge from the Russian text (John Day)
- Making of Yesterday, The. The Diaries of Raoul de Roussy de Sales; introduction by Walter Millis (Reynal and Hitchcock)
- Mediterranean, The. Its Role in American Foreign Policy, by William Reitzel (Harcourt, Brace)
- Men of Law from Hammurabi to Holmes, by William Seagle (Macmillan)
- Missouri Valley, The, by Rufus Terral (Yale University Press)
- Modern Law of Nations, A. An Introduction, by Philip C. Jessup (Macmillan)
- More Perfect Union, The, by R. M. MacIver (Macmillan)
- Natural Law, The: A Study in Legal and Social History and Philosophy, by Heinrich A. Rommen; translated by Thomas R. Hanley, O. S. B. (Herder)
- Negro Ghetto, The, by Robert C. Weaver (Harcourt, Brace)
- New Foundation of International Law, The, by Jorge Americano (Macmillan)
- Operation Moscow, by Christopher Norborg (Dutton)
- Pattern of Politics, A, by August Hecksher (Reynal and Hitchcock)
- Person and the Common Good, The, by Jacques Maritain; translated by John J. Fitzgerald (Scribner's)
- Reshaping of French Democracy, The, by Gordon Wright (Reynal and Hitchcock)
- Russian Idea, The, by Nicholas Berdyaev (Macmillan)
- Solution of the German Problem, The, by Wilhelm Röpke; translated by E. W. Dicks (Putnam)
- Total Power: A Footnote to History, by Edmund A. Walsh, S. J. (Doubleday)
- Two Came to Town, by Simeon Strunsky (Dutton)

Religion

- Any Saint to Any Nun. Letters Selected and Arranged by a Benedictine of Stanbrook Abbey (P. J. Kenedy and Sons)
- Autobiography of the Blessed Virgin, by Peter A. Resch (Bruce)
- Book of Psalms in Latin and English, The, with the Canticles used in the Divine Office (Sheed and Ward)
- Canticle of Canticles, The, by W. Pouget and J. Guittou; translated by J. Lilly (McMullen)
- Catholicism, by Gerald Groveland Walsh, S. J. (McMullen)
- Christ of Catholicism, The, by Dom Aelred Graham (Longmans)
- Comforting of Christ, The, by Caryll Houselander (Sheed and Ward)
- Common Mystic Prayer, by Gabriel Diefenbach, O. F. M. Cap. (St. Anthony Guild Press)

Epistles and Gospels for Sundays and Holydays, The; translated with a Commentary by Ronald Knox (Sheed and Ward)

For Thee Alone, by Rev. H. J. Beutler, C. M. (Herder)

Give This Man Place, by Right Rev. Hugh F. Blunt (Bruce)

Glory of Thy People, The. The Story of a Conversion, by Father M. Raphael Simon (Macmillan)

God the Father. Meditations by Emile Guerry; translated by A. H. C. Downes (Sheed and Ward)

Good Pagan's Failure, The, by Rosalind Murray (Longmans)

Holy Eucharist, The, by José Gualupe Treviño (Bruce)

Lord, Teach Us To Pray, by Paul Claudel; translated by Ruth Bethell (Longmans)

Love of God, The, by Andrew Green, O. S. B. (Herder)

Meditations for Everyman, by Joseph McSorley, C. S. P. (Herder)

Meditations on Various Subjects, by St. John Eudes (Kenedy)

Messias, The, by Joseph Pickl, translated by Andrew Green, O. S. B. (Herder)

Miracles, by C. S. Lewis (Macmillan)

Mystical Life, The, by Pascal P. Parente (Herder)

Pardon and Peace, by Alfred Wilson, C. P. (Sheed and Ward)

Priest, His Dignity and Obligations, The, by St. John Eudes; translated by Rev. W. Leo Murphy (Kenedy)

Priestly Zeal for Souls, by John J. Janssen, S. V. D. (Pustet)

St. Francis of Assisi. The Legends and Lauds, edited by Otto Karrer; translated by N. Wydenbruck (Sheed and Ward)

True Devotion to the Blessed Sacrament. Based on the notes of the late Joseph Damian Pendergast, O. P. (Pustet)

Well of Living Waters, The, by Pascal P. Parente (Herder)

Where Is Truth? A Statement of Catholic Teaching, by Elizabeth T. Britt (Longmans)

Windows Westward. Rome, Russia, Reunion, by Stephen C. Gulovich (McMullen)

Wisdom of God, The, by Fidelis Rice, C. P. (McMullen)

Juvenile — Older Boys and Girls

Bamboo Key, The, by L. A. Wadsworth (Rinehart)

Beany Malone, by Lenora Mattingly Weber (Crowell)

Behind the Ranges, by Stephen W. Meader (Harcourt)

Blue Dowry, by Florence Maule Updegraff (Harcourt)

Boys' Book of Rockets, The, by Raymond F. Yates (Harper)

Brave Girls, by Harriett C. Philmus (Girl Scouts)

By-Line Dennie, by Neta Lohnes Frazier (Crowell)

Cortez the Conqueror, by Covelle Newcomb (Random)

Fighting Frigate, by Edward Buell Hungerford (Follett)

Girl Who Ran for President, The, by Laura Kerr (Nelson)

Good Field, No Hit, by Duane Decker (Mill)

Great Men of Medicine, by Ruth Fox (Random)

Jefferson's Daughter, by Mildred Criss (Dodd)

Lysbet, by Florence Choate and Elizabeth Curtis (Lippincott)

Mary Montgomery, Rebel, by Helen Fern Daringer (Harcourt)

Once on Esplanade, by Frances Parkinson Keyes (Dodd)

Pirate Lair, by Leon W. Dean (Rinehart)

Red Man's Trail, by Leon W. Dean (Rinehart)

Return to the Level Land, by Dola de Jong (Scribner's)

Rue Plays the Game, by Josephine Blackstock (Putnam)

Shad Paul, by Paul Corey (Morrow)

Shoestring Theater, by Nancy Hartwell (Holt)

Story Behind Great Stories, The, by Elizabeth Rider Montgomery (McBride)

Story of Christina, The, by Hope Newell (Harper)
 Teen-Age Mystery Stories, edited by Frank Owen (Lantern)
 Theft of the Golden Ring, The, by Isabella Lawrence (Bobbs)
 This Is Mexico, by E. Evalyn G McNally and Dr. Andrew McNally, Jr. (Dodd)
 Those Terrible Teens, by Vincent P. McCorry, S. J. (McMullen)
 Treasury of Dog Stories, A, collected by Frances Cavanah and Ruth Cromer Weir (Rand)
 Watch for a Tall White Sail, by Margaret E. Bell (Morrow)
 Wings Over Central America, by Pachita Crespi (Scribner's)
 Wish for Tomorrow, A, by Jean Dupont Miller (Dodd, Mead)
 Young Eagles, by Eva K Betz (McMullen)
 Young Miss Burney, by Anna Bird Stewart (Lippincott)

Juvenile — Middle Group

Army in Battle Array, An, by Sister Mary Jean Dorcy, O. P. (Bruce)
 Book of Three Festivals, The, by Amy Morris Lillie (Dutton)
 Cathy Carlisle, by Martha Johnson (Crowell)
 Gay, by Margaret S Johnson (Morrow)
 Here Are Your Saints, by Joan Windham (Sheed)
 Horse to Remember, A, by Genevieve Torrey Eames (Messner)
 House of the Swan, The, by Elizabeth Coatsworth (Macmillan)
 Jared's Island, by Marguerite de Angeli (Doubleday)
 Judy's Journey, by Lois Lenski (Lippincott)
 Li Lun, Lad of Courage, by Carolyn Treffinger (Abingdon)
 Luck for the Jolly Gale, by Cecile Pepin Edwards (Abingdon)
 Manuel Goes to Sea, by Harvey K. Fuller (Whittlesey)
 Melody, Muttonbone and Sam, by Lavinia R. Davis (Doubleday)
 Mickey Wins His Feathers, by Carl Glick (Whittlesey)
 Miracle by the Sea, by Olive Price (Whittlesey)

Misty of Chincoteague, by Marguerite Henry (Rand)
 Once in the Year, by Elizabeth Yates (Coward)
 On Indian Trails with Daniel Boone by Enid La Monte Meadowcroft (Crowell)
 Owen Boys, The, by Hazel Wilson (Abingdon)
 Picture Story of the Philippines, The, by Hester O'Neill (McKay)
 Pit Pony, by Nina Lloyd Banning (Knopf)
 Polish Folk Tales, by Lucia Merecka Borski (Sheed)
 Shifting Winds, by Leon Ware (Whittlesey)
 Somebody Else's Shoes, by Florence Lowe (Rinehart)
 Star of India, by Jean Bothwell (Morrow)
 Steam Shovel Family, The, by Irmengarde Eberle (McKay)
 Truth Was Their Star, by Sister Mary Jean Dorcy, O. P. (Bruce)
 Up Hill and Down, by Elizabeth Coatsworth (Knopf)
 Us and the Duchess, by Edward Fenton (Doubleday)
 Visiting Jimpsons, The, by Irmengarde Eberle (Reynal)
 Wakaima and the Clay Man, by E Balintuma Kalibala and Mary Gould Davis (Longmans)
 Wild Wood, The, by Dorothy Clewes (Coward)
 Wolf, The, by Mary K. Harris (Sheed)

Juvenile — Youngest Group

Angel in the Woods, An, by Dorothy P. Lathrop (Macmillan)
 Big City, by Berta and Elmer Hader (Macmillan)
 Caps for Sale, by Esphyr Slobodkina (Young Scott)
 Hobo Hound, The, by May Edwards (Rand)
 Juanita, by Leo Politi (Scribner's)
 McElligot's Pool, by Dr. Seuss (Random)
 More Tales from Grimm, translated and illustrated by Wanda Gag (Coward)
 Moustachio, by Douglas Rigby (Harper)
 Mr. and Mrs. Noah, by Lois Lenski (Crowell)

My Book about God, by Julie Bedier (Macmillan)
 My First Picture Dictionary, by Dorothy Grider (Wilcox)
 My Pet Peepelo, by Ellis Credle (Oxford)
 Rabbits, by Herbert S. Zim (Morrow)

Roger and the Fox, by Lavinia Davis (Doubleday)
 Selections from A. A. Milne, with illustrations by E. H. Shepard (Dutton)
 Summer Comes to Meadow Brook Farm, by Katherine Southwick Keeler (Nelson)

THE CRITICS' FORUM

The Critics' Forum was organized in 1940 by Rt. Rev. John K. Cartwright, Washington, D. C. The purpose of the Forum is to formulate Catholic thought on current best-selling books. Convinced that current literature, despite all its breadth and brilliance, lacks the depth which can be found only in the complete and true understanding and expression of the nature and destiny of man, Msgr. Cartwright believes in the necessity of evaluating that literature by Catholic norms of morality, philosophy, history, sociology, literature, art.

The Critics' Forum accomplishes its purpose by sponsoring public book-reviewing sessions conducted by widely known Catholic literary authorities. In addition to Msgr. Cartwright, such men as James M. Gillis, C. S. P., Robert Slavin, O. P.,

Wilfrid Parsons, S. J., Ignatius Smith, O. P., Rev. John Tracy Ellis, Rev. Charles Hart, and Frank Sheed have conducted the 42 meetings of the Forum. Audience participation in discussion after the talks is a regular feature. Average attendance has been one thousand.

The success of the reviewing venture in Washington has led to the establishment of similar organizations in New York City, Albany, Hartford, and Worcester, Mass.; and Catholics in 9 other cities have begun to organize Forums. The Critics' Forum Committee of the International Federation of Catholic Alumnae has been pushing forward the work of Msgr. Cartwright by contacting Federation members in 61 cities on the establishment of public reviewing sessions in their localities.

THE CONVERT'S LIBRARY

Books explaining the Catholic Faith, recommended to non-Catholics:

Title	Author	Publisher	Address
Belief of Catholics, The	.Knox	Sheed	New York
Burden of Belief, The*	Coudenhove	Sheed	New York
Catholic Centre, The*	Watkin	Sheed	New York
Catholic Church and Its Reactions with Science, The .	Windle	Macmillan	New York
Catholic Pattern, The*	Woodlock	Simon	New York
Catholicism and the Progress of Science	Agar	Macmillan	New York
Chats with Prospective Converts	Forrest	Radio Press	St. Paul
		Replies	
Christ of Catholicism . .	Graham	Longmans	New York
Enjoying the New Testament .	Monro	Longmans	New York
Externals of the Catholic Church .	Sullivan	Kenedy	New York
Faith of Our Fathers, The . . .	Gibbons	Murphy	New York
Father Smith Instructs Jackson .	Noll	Our Sunday Visitor	Huntington, Ind.
God and Myself	Scott	Kenedy	New York
How the Reformation Happened .	Belloc	McBride & Co	New York
I Believe	Hurley	Paulist Press	New York
Inner Life of the Catholic, The .	Goodier	Longmans	New York
Introduction to Catholicism . . .	Scott	Kenedy	New York

Letters of a Hebrew-Catholic to Mr.

Isaac	Goldstein	Radio Press	St. Paul
		Replies	
Map of Life, The*	Sheed	Sheed	New York
Mass, The	Dunney	Macmillan	New York
Miracles, The Question of	Joyce	B. Herder	St. Louis
Preface to Religion	Sheen	Kenedy	New York
Question Box, The	Conway	Paulist Press	New York
Spirit of Catholicism, The*	Adam	Macmillan	New York
Theology and Sanity*	Sheed	Sheed	New York
Truths Men Live By	O'Brien	Macmillan	New York
Way of Life, The	MacGillivray	Macmillan	New York
Whereon to Stand	Brunini	Harpers	New York

*For the more advanced reader.

BIOGRAPHIES OF CONVERTS

St. Augustine: Confessions.	Howes, Jane. Slow Dawning.
Adams, Elizabeth Laura: Dark Symphony.	Johnson, Vernon: One Lord, One Faith.
Baker, A.: A Modern Pilgrim's Progress.	Jorgensen, Johannes: Autobiography.
Benson, Robert Hugh: Confessions of a Convert.	Kaye-Smith, Sheila: Three Ways Home.
Brownson, Orestes: The Convert.	Kinsman, Frederick Joseph: Salve Mater.
Buck, Rev. Jacob R.: A Convert Pastor Explains.	Knox, Ronald A.: Spiritual Aeneid.
Burnett, Peter H.: The Path Which Led a Protestant Lawyer to the Catholic Church.	Kobbe, Carolyn Therese. My Spiritual Pilgrimage.
Burrows, S.: The Open Door.	Lamping, Severin: Through Hundred Gates.
Burton, Katherine: Celestial Home-spun; In No Strange Land.	Levy, Rosalie M.: The Heavenly Road.
Chesterton, G. K.: The Thing; The Church and Conversion, Autobiography.	Lunn, Arnold: Now I See; Within That City.
Cory, Herbert E.: The Emancipation of a Freethinker	Manning, Henry E. Cardinal: Why I Became a Catholic.
Day, Dorothy: From Union Square to Rome.	Martindale, C. C.: The Faith of the Roman Church.
Delany, Selden P.: Why Rome?	MacGillivray, G. J.: Through the East to Rome.
Dorsey, T. H.: From a Far Country.	Maritain, Raissa: We Have Been Friends Together.
Dulles, Avery: A Testimonial to Grace.	Maynard, Theodore: The World I Saw.
Dwight, Thomas: Thoughts of a Catholic Anatomist.	Merton, Thomas: The Seven Storey Mountain.
Eustace, C. J.: Romewards; House of Bread: A Catholic Journey.	Moody, John: The Long Road Home; Fast by the Road.
Fry, Penrose: The Church Surprising.	Newman, John H. Cardinal: Apologia pro Vita Sua.
Gill, Eric: Autobiography.	Noyes, Alfred: The Unknown God.
Goldstein, David: Campaigners for Christ.	Oliver, Lawrence: Tadpoles and God.
Grant, Dorothy F.: What Other Answer?	Orchard, William E.: From Faith to Faith.
Hilliard, M. Pharo: The Gracious Years.	Sholl, Anna McClure: The Ancient Journey.
Hoffman, Ross J. S.: Restoration.	

Simon, Raphael: The Glory of Thy People.
 Stanton, A. J Francis: Impressions of a Pilgrim.
 Stoddard, Charles Warren: A Troubled Heart and How It Was Comforted.
 Stoddard, John L. Rebuilding a

Lost Faith; Twelve Years in the Catholic Church.
 Stone, James Kent: An Awakening and What Followed.
 Verkade, Dom Willibrord: Yesterdays of an Artist Monk.
 Williams, Michael: The High Romance.

THE CATHOLIC BOOK CLUB

The Catholic Book Club was founded in 1928 to encourage the writing and publication of books that mirror the Catholic philosophy. It sends throughout the year to members a series of books chosen as the best publications according to literary and religious standards. The Board of Editors who make the selections is composed of clergy and laity especially concerned with present-day American letters. A "Newsletter" accompanies each book, and a Quarterly Supplement has reviews of current fiction which are especially valuable to librarians. Over 275,000 books have been distributed to members of the Club in each of the 48 states and in 16 foreign countries. It is estimated that over 1,000,000 persons have read the Book Club selections. An attractive book shop is maintained at the Club headquarters, Room 1054, 70 E. 45th St, New York 17. Books and magazines may be purchased there, and information on books obtained.

The Catholic Book Club selections for 1948 were as follows:

Letters of Pope Celestine VI to All Mankind, by G. Papini (Dutton)
 The Good Pagan's Failure, by Rosalind Murray (Longmans)
 Father Dominic Barberi, by Denis Gwynn (Desmond-Stapleton)
 Heart in Pilgrimage, by Edward R. Moore (Harper)
 Hugh Dormer's Diaries, by Hugh Dormer (Newman)

The Heart of the Matter, by Graham Greene (Viking)
 The Old Beauty and Others, by Willa Cather (Knopf)
 The Seven Storey Mountain, by Thomas Merton (Harcourt)
 You Can Change the World, by James Keller (Longmans)
 New Dawn in Japan, by Everett F. Briggs (Longmans)

THE SPIRITUAL BOOK ASSOCIATES

The aim of the Spiritual Book Associates is to popularize books of high calibre that have not merely a secular literary value, but the charm and inspiration of literature that is spiritual. The organization was initiated in September, 1934, and distributes to each subscribing Associate eight outstanding books of the year. The Spiritual Book Associates have headquarters at 381 Fourth Ave., New York 16

The books selected by the Spiritual Book Associates for 1948 were:

St. Anthony of Padua, M. Farnum (Didier)
 Mystical Body, M. Eugene Boylan, O. C. R. (Newman)
 Thy Light and Thy Truth, Robert Nash, S. J. (Newman)
 Saint Peter The Apostle, Wm. Thos. Walsh (Macmillan)

December Conferences (Spiritual Book Associates)
 Procession of Saints, James Broderick, S. J. (Longmans)
 We Die Standing Up, Hubert Van Zeller, O. S. B. (Sheed)
 Father Dominic Barberi, Denis Gwynn (Desmond-Stapleton)

THE JUNIOR BOOK CLUB

The Junior Book Club, which was established as a national book club for Catholic youth in 1936, has gone forward progressively ever since. Its members are divided into four groups according to age. children under ten; boys ten to fourteen; girls ten to fourteen; boys and girls of senior high school age.

Members receive six carefully chosen new books during the year, together with a critical book-review magazine, the "Herald." The "Herald" reviews, suggests, and lists new and old books for children and also serves high-school young people. It is issued six times a year and may be obtained by subscription independently of book-club membership.

The Board of Directors of the Junior Book Club is headed by the Most Rev. Francis P. Keough, Archbishop of Baltimore, as Honorary President. The Rev. Francis X. Downey, S. J., the founder, was Director of the Club until his death in 1942. The Editorial Secretary, Mary Kiely, is a trained, experienced children's librarian.

The Junior Book Club has a catalogue of books entitled "New Worlds to Live," listing 1,000 books graded pre-school through high school. It has also a handbook of guiding principles for Catholics in selection of children's literature, entitled "Traffic Lights: Safe Crossways into Modern Children's Literature from the Catholic Point of View." Each is \$1.00 a copy.

In 1941 the senior group of readers had grown to such numbers that it was decided to give this group its own identity. It was named the Talbot Club, in honor of the Rev. Francis Talbot, S. J., founder of the modern Catholic literature movement in the United States.

This apostolate of reading for children has been blessed by our Holy Father Pope Pius XII.

Address: 6 Sherman St., Springfield, Mass. (P. O. Box F).

CATHOLIC CHILDREN'S BOOK CLUB

The Catholic Children's Book Club, a national organization, is conducted by the America Press, publishers of "America" and "The Catholic Mind." Its purpose is to place in the hands of youth (six to sixteen) books that will interest them, stimulate their imaginations, and cultivate in them a love for good reading that will stay with them for the remainder of their lives. The Club has four age groups: picture-book group, children 6 to 8; intermediate group, children 9 to 11; boys, 12 to 16; girls, 12 to 16.

The books are chosen from publisher's galley proofs by a committee of Catholic librarians in the New York area, headed by Rev. William J. Gibbons, S. J., executive secretary, who is also associate editor of "America." Rev. Joseph Carroll, S. J., business manager of the America Press, is director of the book club. Most Rev. Charles F. Buddy, D. D., Bishop of San Diego and honorary chairman of the book club, heads many prominent Catholic educators and librarians who act in an advisory capacity. Rev. Harold C. Gardiner, S. J., literary editor of "America," is chairman of the club.

Since its founding in December, 1945, the Catholic Children's Book Club has mailed approximately 95,000 books to its members, with an average saving of 23 percent on the retail price. Hence, its slogan: "The best in books at a saving." Complete details about the operation of the club may be obtained by writing to the Catholic Children's Book Club, 70 East 45th Street, New York 17, N. Y.

IMPORTANT AMERICAN PUBLISHERS OF CATHOLIC BOOKS

The following is a list of important publishers of Catholic books in the United States, arranged alphabetically, with their addresses:

America Press, 70 E. 45th St., New York 17, N. Y.
Benziger Brothers, 12-14 W. 3rd St., New York 12, N. Y.
Bruce Publishing Company, 540 N. Milwaukee St., Milwaukee 1, Wis.
Catholic Book Publishing Company, 257 West 17th St., New York 11, N. Y.
Catholic Education Press, 1326 Quincy St., N. E., Washington 17, D. C.
Catholic University of America Press, Michigan Ave., N. E., Washington 17, D. C.
Confraternity of Christian Doctrine, 1312 Massachusetts Ave., N. W., Washington 5, D. C.
Desmond and Stapleton, 7 Seneca St., Buffalo 3, N. Y.
Dolphin Press, 1722 Arch St., Philadelphia 3, Pa.
Fordham University Press, 441 E. Fordham Road, New York 58, N. Y.
B. Herder Book Company, 15-17 S. Broadway, St. Louis 2, Mo.
P. J. Kenedy & Sons, 12 Barclay St., New York 8, N. Y.
Longmans, Green & Company, 55 Fifth Ave., New York 3, N. Y.
Loyola University Press, 3441 N. Ashland Ave., Chicago 13, Ill.
The Macmillan Company, 60 Fifth Ave., New York 11, N. Y.
Declan X. McMullen Company, 225 Broadway, New York 7, N. Y.
The Newman Bookshop, Box 150, Westminster, Md.
Paulist Press, 401 W. 59th St., New York 19, N. Y.
F. Pustet Company, 14 Barclay St., New York 8, N. Y.
Peter Rellly Company, 33 N. Thirteenth St., Philadelphia 7, Pa.
Walter Romig & Company, 979 Lakepointe Ave., Grosse Pointe 30, Mich.
William H. Sadlier, 9 Park Place, New York 7, N. Y.
St. Anthony's Guild, 508 Marshall St., Paterson 3, N. J.
Sheed & Ward, 63 Fifth Ave., New York 3, N. Y.
Joseph Wagner, 53 Park Place, New York 8, N. Y.

CATHOLIC PAMPHLET PUBLISHERS IN THE UNITED STATES

(The list which follows is based on Volume III of the Index to American Catholic Pamphlets, compiled by Eugene P. Willging, now Director of the Catholic University of America Library, Washington, D. C.)

Abbey of Our Lady of Gethsemani, Trappist, Ky.
America Press, Grand Central Terminal Bldg., Room 1054, 70 E. 45th St., New York 17, N. Y.
Ave Maria Press, Notre Dame, Ind.
Benedictine Convent of Perpetual Adoration, Clyde, Mo.
Benziger Brothers, 26 Park Place, New York 7, N. Y.
Bruce Publishing Company, 540 N. Milwaukee St., Milwaukee 1, Wis.
Carmelite Press, 55 Demarest Ave., Englewood, N. J.; or 6413 Dante Ave., Chicago, Ill.
Catechetical Guild, 128 E. 10th St., St. Paul 1, Minn.
Catholic Action Bookshop, 424 N. Broadway, Wichita 2, Kans. (Successor to Catholic Action Committee.)
Catholic Association for International Peace, 1312 Massachusetts Ave., N. W., Washington 5, D. C.

Catholic Education Press, 1326 Quincy St., N. E., Washington 17, D. C.
 Catholic Information Society, 214 West 31st St., New York 1, N. Y.
 Catholic Library Association, Manhattan College, 4513 Spuyten Duyvil
 Parkway, New York, N. Y.
 Catholic Students Mission Crusade, Crusade Castle, Shattuc Ave., Cin-
 cinnati 26, Ohio.
 Catholic Truth Society of Oregon, 2051 S. W. Sixth Ave., P. O. Box 271,
 Portland, Ore.
 Catholic Truth Society of Pittsburgh, 6202 Alder St., Pittsburgh 6, Pa.
 Columbia Visatone & Publication Service, Box 387, Dubuque, Iowa.
 Confraternity of Christian Doctrine, 1312 Massachusetts Ave., N. W.,
 Washington 5, D. C.
 Confraternity of the Precious Blood, 5300 Fort Hamilton Parkway, Brook-
 lyn, N. Y.
 Convert Makers of America Press, Pontiac, Mich.
 Fides Publishers, 110 East LaSalle Ave., South Bend 9, Ind.
 Franciscan Herald, 1434 W. 51st St., Chicago 9, Ill.
 The Grail, St. Meinrad, Ind.
 B. Herder Book Co., 15 S. Broadway, St. Louis 2, Mo.
 William J. Hirten, 25 Barclay St., New York 8, N. Y.
 International Catholic Truth Society, 407 Bergen St., Brooklyn, N. Y.
 P. J. Kenedy & Sons, 12 Barclay St., New York 8, N. Y.
 Liguorian Pamphlet Office, Redemptorist Fathers, Liguori, Mo.
 Liturgical Press, Collegeville, Minn.
 E. M. Lohman, 413 Sibley St., St. Paul 1, Minn.
 Loyola University Press, 3441 N. Ashland Ave., Chicago 13, Ill.
 Mission Press, Society of the Divine Word, Techny, Ill.
 National Catholic Welfare Conference, 1312 Massachusetts Ave., N. W.,
 Washington 5, D. C.
 National Council of Catholic Men, 1312 Massachusetts Ave., N. W., Wash-
 ington 5, D. C.
 National Council of Catholic Women, 1312 Massachusetts Ave., N. W.,
 Washington 5, D. C.
 Newman Bookshop, Westminster, Md.
 Our Lady's Press Mart, 20 Monroe St., Passaic, N. J.
 Our Sunday Visitor, Huntington, Ind.
 J. S. Paluch Co., 2712 N. Ashland Ave., Chicago 14, Ill.
 Paulist Press, 401 W. 59th St., New York 19, N. Y.
 F. Pustet Co., 14 Barclay St., New York 8, N. Y.
 Queen's Work, 3742 W. Pine Blvd., St. Louis 8, Mo.
 Radio Replies Press, Rumble and Carty, 500 Robert St., St. Paul 1, Minn.
 P. Reilly Co., 133 N. 13th St., Philadelphia, Pa.
 William H. Sadlier, Inc., 11 Park Place, New York 7, N. Y.; 64 E. Lake
 St., Chicago 1, Ill.
 St. Anthony Guild Press, 508 Marshall Street, Paterson 3, N. J.
 St. John's Abbey, Collegeville, Minn.
 Salvatorian Fathers, St. Nazianz, Wis.
 Sentinel Press, 195 E. 76th St., New York 21, N. Y.
 Servite Fathers, Perpetual Novena of Our Sorrowful Mother, 3121 W.
 Jackson Blvd., Chicago 21, Ill.
 Vista Maria Press, 10 W. 17th St., New York 11, N. Y.
 Sheed and Ward, 63 Fifth Ave., New York 3, N. Y.
 C. Wildermann Co., 33 Barclay St., New York 8, N. Y.

CATHOLIC NEWSPAPERS, MAGAZINES AND PERIODICALS IN THE UNITED STATES AND TERRITORIES

Name	Published for or by Dailies	Address
Draugas (Lithuanian)	Lithuanian Cath. Press Soc	Chicago, Ill
Dziennik Chicagowski (Polish)	Polish Pub. Co	Chicago, Ill.
Narod (Czech)	Bohemian Benedictine Press	Chicago, Ill.
Nowiny Polskie (Polish)	Nowiny Pub. Apostolate, Inc	Milwaukee, Wis.
Tri-weekly		
America (Ukrainian)	Providence Association	Philadelphia, Pa.
Semi-weeklies		
Amerikanski Slovanec (Slovenian)	Edinost Pub Co., Inc.	Chicago, Ill.
Darbininkas (Lithuanian)	Lith R. C. Priests	So. Boston, Mass
Katolik (Czech)	Bohemian Benedictine Press	Chicago, Ill.
Novy Domov (Czech)	Malec Bros. Pub. Co	Hallettsville, Texas
Slovak v Amerike ...	John C. Sciranka	Passaic, N. J.
Tribune	Malec Bros Pub. Co	Hallettsville, Texas
Weeklies		
African Angelus	Society of African Mission	Tenafly, N. J.
America	America Press	New York, N. Y.
Amerika (Lithuanian)	Lith Universal Bureau	Brooklyn, N. Y.
Amerikansky Russky Vestnik	Gr. Cath Union of USA	Munhall, Pa
Augustinian	F. M. Gleason	Kalamazoo, Mich
Aurora und Christliche Woche	Ger. R. C. Orphan Asylum	Buffalo, N. Y.
Ave Maria, The	Ave Maria Press	Notre Dame, Ind
Bratstvo (Slovak-Eng.)	Penn. Slovak Roman and Greek Cath. Union	Wilkes-Barre, Pa New Orleans, La
Catholic Action of the South	Archdiocese of New Orleans	
Diocesan Editions of Catholic Action of the South	Alexandria, La., Lafayette, La., Natchez, Miss	
Catholic Bulletin	Cath Bulletin Pub. Co	St. Paul, Minn
Catholic Chronicle	Diocese of Toledo	Toledo, Ohio
Catholic Courier Journal	Diocese of Rochester	Rochester, N. Y.
Catholic Exponent	Diocese of Youngstown	Youngstown, Ohio
Catholic Herald, The	Herald Pub. Co	St. Louis, Mo
Catholic Herald, The	Diocese of Honolulu	Honolulu, Hawaii
Catholic Herald Citizen, The	Archdiocese of Milwaukee	Milwaukee, Wis
Diocesan Edition	Madison Edition of The Catholic Herald Citizen	Milwaukee, Wis
Catholic Information	Catholic Information, Inc.	New York, N. Y.
Catholic Light, The	Diocese of Scranton	Scranton, Pa
Catholic Messenger	C. J. Crahan	Worcester, Mass
Catholic Messenger	Diocese of Davenport	Davenport, Ia
Catholic News, The	Cath. News Pub. Co.	New York, N. Y.
Catholic News, The (N. J. Edition)	Cath. News Pub. Co.	New York, N. Y.
Catholic Northwest Progress, The	Diocese of Seattle	Seattle, Wash
Catholic Observer	Catholic Amer. Pub Co	Pittsburgh, Pa
Catholic Review, The	The Cathedral Foundation, Inc (Archdioceses of Balt. and Wash.)	Baltimore, Md Portland, Ore.
Catholic Sentinel, The	Archdiocese of Portland	Portland, Ore.
Catholic Standard and Times, The	Archdiocese of Philadelphia	Philadelphia, Pa
Catholic Sun, The	Lawrence A. Vieau	Syracuse, N. Y.
Catholic Transcript, The	Diocese of Hartford	Hartford, Conn
Catholic Universe Bulletin, The	Diocese of Cleveland	Cleveland, Ohio
Catholic Virginian, The	Diocese of Richmond	Richmond, Va
Catholic Week, The	Diocese of Mobile	Birmingham, Ala.
Catholic Weekly, The	Saginaw Catholic Pub Co	Saginaw, Mich.
Ceska Zena (Czech)	Bohemian Literary Society	St. Louis, Mo
Church World, The	Diocese of Portland	Portland, Me
Columbian, The	Columbian Pub Co	Chicago, Ill.
Commonweal, The	Commonweal Pub. Co., Inc	New York, N. Y.
Commonweal	Commonweal Pub's. Inc.	Manila, P. I.
Corriere della Domenica	M. A. Raymond	New York, N. Y.
Courrier de Lawrence (French)	Wood Press, Inc.	Lawrence, Mass.

Name	Published for or by	Address
Courrier de Salem, Le (French)	Le Courrier Pub. Co.	Salem, Mass.
Crociato, Il (Ital.-Eng.)	Italian Clergy of Brooklyn	Brooklyn, N. Y.
Esperanza, La (Spanish)	Claretian Missionary Fathers	Los Angeles, Calif
Evangelist, The	Diocese of Albany	Albany, N. Y.
Excelsior (German)	Wanderer Printing Co	St. Paul, Minn
Florida Catholic, The	Diocese of St. Augustine	St. Augustine, Fla
Franco-American, Le (French)	Le Franco-Americain, Inc	Waterville, Me
Garsas	Lith R. C. Alliance of America	Wilkes-Barre, Pa
Glasiło K S K. Jednote (Slovenian-Eng)	Slovenian Cath Frat Union	Cleveland, Ohio
Glos Polek (Polish)	Polish Women's Alliance of America	Chicago, Ill.
Gosc Niedzielny (Polish)	Polish Manual Tr School for Boys	Chicago, Ill
Gospel Messenger, The	Pious Society of St Paul	Canfield, Ohio
Guardian, The	Diocese of Little Rock	Little Rock, Ark
Gwiazda Zachodu (Polish and Eng)	Western Star Pub Co	Omaha, Neb.
Hlas (Czech)	Bohemian Literary Society	St. Louis, Mo
Indiana Catholic and Record, The	Diocese of Indianapolis	Indianapolis, Ind
Jednota (Slovak and Eng)	First Slovak Cath Union	Middletown, Pa
Jednosć Polek	Ass'n of Polish Women	Cleveland, Ohio
Junior Catholic Messenger	Geo A Pflaum	Dayton, Ohio
Justice de Biddeford, La (French)	Justice Pub Co.	Biddeford, Me
Katholisches Wochenblatt und Der Landmann (German)	Val J Peter	Omaha, Neb.
Katolikus Magyarok Vasarnapja (Hung)	Catholic Publishing Co	Cleveland, Ohio
Katolícky Sokol (Slovak)	Slovak Cath Sokol	Passaic, N J
Knightland Crier	Thos C Mahon	St. Paul, Minn
Kristaus Karalius Laivas (Lith)	Marian Fathers	Chicago, Ill
Kuryer Zjednoczenia	Kuryer Publishing Co	Cleveland, Ohio
Messenger, The	Diocese of Belleville	E. St Louis, Ill
Michigan Catholic, The	Archdiocese of Detroit and Diocese of Marquette	Detroit, Mich
Monitor, The	Archdiocese of San Francisco	San Francisco, Calif
Nasa Nada	Croatian Cath Union	Akron, Ohio
Nasinec (Czech)	Czech R C Union of Texas	La Grange, Texas
New World, The	Archdiocese of Chicago	Chicago, Ill
Nord America (German)	St Vincent's Orphanage	Philadelphia, Pa
Nord Dakota Herold (German)	Albert Lengowski	Dickinson, N D
North Carolina Catholic, The	Diocese of Raleigh	Nazareth, N C
Novena Notes	Servite Fathers	Chicago, Ill
Observer, The	Diocese of Rockford	Freeport, Ill
Ohio Waisenfreund (German)	Pontifical Col Josephinum	Worthington, Ohio
Osadne Hlasy (Slovak)	Tylka Bros Press, Inc	Chicago, Ill.
Our Little Messenger	George A Pflaum	Dayton, Ohio
Our Sunday Visitor	Our Sunday Visitor, Inc	Huntington, Ind
Diocesan Editions	Burlington Edition of Our Sunday Visitor	Burlington, Vt
	Fort Wayne Edition of Our Sunday Visitor	Fort Wayne, Ind
	Messenger, The, Covington Edition of Our Sunday Visitor	Covington, Ky
	North Country Catholic Edition of Our Sunday Visitor	Ogdensburg, N Y
	Northern Michigan Edition of Our Sunday Visitor	Marquette, Mich
	True Voice Edition of Our Sunday Visitor	Omaha, Neb
	Western Catholic Edition of Our Sunday Visitor	Springfield, Ill
	Winona Edition of Our Sunday Visitor	Winona, Minn
Pilot, The	Archdiocese of Boston	Boston, Mass
Piloto, El	S Brau No 75	San Juan, Puerto Rico
Pittsburgh Catholic, The	Diocese of Pittsburgh	Pittsburgh, Pa
Polish Nation	Polish R. C U of America	Chicago, Ill
Pritel Ditek (Czech)	Bohemian Benedictine Press	Chicago, Ill
Prosvita Sobranija (Ruthen-Eng.)	United Greek Cath Societies	McKeesport, Pa
Providence Visitor, The	Diocese of Providence	Providence, R I
Przewodnik Katolicki (Pol.)	Msgr. Lucian L. Bojnowski	New Britain, Con.
Record, The	Archdiocese of Louisville	Louisville, Ky.

Name	Published for or by	Address
Register, The	Catholic Press Soc., Inc.	Denver, Colo.
Diocesan Editions of the Register		
Advance Register, The		Wichita, Kans
Alamo Register, The		San Antonio, Tex
Altoona Register, The		Altoona, Pa.
Arizona Register, The		Tucson, Ariz
Catholic Telegraph Register, The		Cincinnati, Ohio
Central California Register, The		Monterey-Fresno, Cal
Columbus Register, The		Columbus, Ohio
Denver Catholic Register, The (Denver Diocese Edition)		Denver, Col.
Duluth Register, The		Duluth, Minn
Eastern Kansas Register, The		Kansas City, Kans
Eastern Montana Register, The		Great Falls, Mont
Grand Island Register, The		Grand Island, Neb
Kansas City Register, The		Kansas City, Mo
Inland Register, The		Spokane, Wash.
Inter-mountain Catholic Register, The		Salt Lake City, Utah
La Crosse Register, The		La Crosse, Wis
Lake Shore Visitor Register, The		Erie, Pa.
Messenger, The (of the Register System)		Des Moines, Ia
Nevada Register, The		Reno, Nev.
Northwestern Kansas Register, The		Salina, Kan
Peoria Register, The		Peoria, Ill.
St. Cloud Register, The		St. Cloud, Minn
St. Louis Register, The		St. Louis, Mo
Santa Fe Register, The		Sante Fe, N M
Southern Colorado Register, The		Pueblo, Colo
Southern Nebraska Register, The		Lincoln, Neb
Steubenville Register, The		Steubenville, Ohio
Superior California Register, The		Sacramento, Calif
Tennessee Register, The		Nashville, Tenn
Texas Panhandle Register, The		Amarillo, Tex
Western Montana Register, The		Drummond, Mont
West Virginia Catholic Register, The		Wheeling, W Va
Republika-Gornik (Polish)	Henry J Dende	Scranton, Pa
Revista Catolica (Spanish)	Ignatius Soc of Texas	El Paso, Tex
St Joseph's Blatt (German)	Benedictine Fathers	St. Benedict, Ore
Samostatnost (Slovak and Eng)	Samostatnost-Independence Co	McKeesport, Pa
Schoolmate	Buechler Publishing Co	Belleville, Ill
Slovenska Obrana (Slovak)	Obrana Pub Co	Scranton, Pa
Slovensky Svet (Slovak)	Cath Amer Pub Co	Pittsburgh, Pa
Sokol Sojedeninija (Slovak-Russian-Eng.)	Greek Cath Union	Homestead, Pa
Southern Cross, The	Diocese of San Diego	San Diego, Calif
Southern Messenger, The	Diocese of Galveston, Dallas, Corpus Christi and Austin	San Antonio, Texas
Southwest Courier, The	Diocese of Oklahoma City and Tulsa	Oklahoma City, Okla
Stella di Pittsburgh, La (Ital.)	Antonio Certo	Pittsburgh, Pa
Sunday Companion, The	Sunday Comp Pub Co	New York, N Y
Tablet, The	Diocese of Brooklyn	Brooklyn, N Y
Tidings, The	Archdiocese of Los Angeles	Los Angeles, Calif
True Voice	Archdiocese of Omaha	Omaha, Neb
Tydenni Zpravy (Czech)	Redemptorist Fathers	New York, N Y
Union and Echo, The	Diocese of Buffalo	Buffalo, N Y
Unione, L' (Ital.)	Archdiocese of San Francisco	San Francisco, Calif
Voce del Popolo, La (Ital-Eng.)	Italian Pub Co	Detroit, Mich
Voz, La (Spanish)	Archdiocese of San Antonio	San Antonio, Tex
Wanderer, Der (German)	Wanderer Printing Co	St. Paul, Minn
Wanderer, The (English)	Wanderer Printing Co.	St Paul, Minn
Way, The (Ukrainian-Eng.)	Apostolate, Inc.	Philadelphia, Pa
Western American	Diocese of El Paso	El Paso, Tex
Western Catholic	Diocese of Springfield	Springfield, Ill
Western Michigan Catholic, The	Diocese of Grand Rapids	Detroit, Mich
Witness, The	Archdiocese of Dubuque	Dubuque, Ia
Why	Our Faith Press	Benet Lake, Wis
Young Catholic Messenger, The	Geo. A. Pflaum	Dayton, Ohio
Youth Magazine Supplement	Our Sunday Visitor, Inc.	Huntington, Ind.

Name	Published for or by	Address
Fortnightlies		
Best Sellers	Univ. of Scranton Library ..	Scranton, Pa
Camillus	Rev. E. T. Meehan	New York, N Y
Catholic Sioux Herald, The (Sioux Indian-Eng.)	Benedictine Fathers ..	Marty, S. D.
Compass	Robert M. Tegeder ..	Minneapolis, Minn
Couteulx Leader, Le	Sisters of St. Joseph	Buffalo, N. Y.
Heroes All	Heroes All Co.	Minneapolis, Minn.
Josephinum Review	Pontifical Col Josephinum ..	Worthington, Ohio
Labor Leader	Ass'n. of Cath Trade Unionists ..	New York, N. Y.
Narod Polski	Polish R. C. Union	Chicago, Ill.
Post-Reporter (during school year)	Catechetical Guild Educ. Soc. ..	St. Paul, Minn
St Louis Catholic, The	De Sales Pub Co., Inc	St. Louis, Mo
Serra International Bulletin	Serra International ..	Chicago, Ill
Today (Twice monthly)	Catholic Inter-student Catholic Action	Chicago, Ill
Treasure Chest (during school year)	George A. Pfbaum	Dayton, Ohio
Zenska Jednota	First Cath. Ladies Slovak Union ..	Cleveland, Ohio
Monthlies		
Action Now	Sodality of Our Lady	St. Louis, Mo.
Alphadelity News	Rockhurst College ..	Kansas City, Mo.
Altar and Home	Benedictine Fathers	Conception, Mo.
Ambassadors of Mary	Servites ..	Chicago, Ill.
American Ecclesiastical Review	Cath. Univ of America	Washington, D C.
American Girl	Catholic Girl Scouts	New York, N. Y.
Annals of Our Lady of Lourdes, The	Confraternity of the Immaculate Conception ..	Notre Dame, Ind.
Annals of the Holy Childhood (8 times a year)	Pont Ass'n of the Holy Childhood ..	Pittsburgh, Pa.
Annals of St. Joseph, The	Premonstratensian Fathers	West De Pere, Wis.
Apostle, The	Marianhill Mission Soc.	Dearborn, Mich
Apostol (Polish)	Marianhill Mission Soc.	Dearborn, Mich.
Ark, The (Eng and Ukr)	Missionary Sisters of the Mother of God ..	Stamford, Conn.
Armen Seelen Freund (German)	Benedictine Fathers	St. Benedict, Ore.
Ave Maria (Croatian-English)	Our Lady of Lourdes Ass'n.	Pittsburgh, Pa
Ave Maria (Slovak)	Benedictine Fathers	Cleveland, Ohio
Ave Maria (Slovenian)	Franciscan Fathers ..	Lemont, Ill.
Benedictine Orient	Benedictine Fathers ..	Lisle, Ill.
Bengalese, The (exc. July and Aug)	Holy Cross for, Mission Soc. Inc.	Washington, D C
Bishop's Bulletin, The	Diocese of Sioux Falls	Sioux Falls, S D.
Book Lore and Ideal Youth	Adolph B. Suess ..	E St. Louis, Ill
Books on Trial (8 times a year)	John C. Tully ..	Chicago, Ill.
Botschafter (German) ..	Priests of the Most Precious Blood	Carthage, Ohio
Bozske Srdce Jezisa (Slovak and Eng)	Rev. Jos A. Pisarcik	Stratford, Conn
Bulletin ..	Cath. Women's Benevolent Legion	New York, N Y.
Bulletin, Nat'l Cath Women's Union (Eng-Ger) ..	Nat Cath Women's Union	St. Louis, Mo
Bulletin, The	Cath Laymen's Ass'n. of Georgia ..	Augusta, Ga
Bulletin, The	Bruce Publishing Co.	Milwaukee, Wis
Caecilia, The	McLaughlin & Reilly Co.	Boston, Mass
Caecilia, The (8 times a year)	St Caecilia's Guild ..	St. Louis, Mo.
Call of India, The	Franciscan Fathers, T. O R	Loretto, Pa.
Caller, The ..	Dioc. Council of Cath. Women ..	Grand Rapids, Mich.
Cantian, The	Resurrectionist Fathers ..	St. Louis, Mo.
Carmelite Review, The	Carmelite Fathers ..	Tenafly, N. J.
Catholic Action	NCWC ..	Washington, D. C.
Catholic Action News	Most Rev. A J Muench ..	Fargo, N. D.
Catholic Apostolate, The (exc Aug.)	Pallottine Fathers ..	Milwaukee, Wis
C. A. I. P. News Letter	Cath. Ass'n for Inter'l Peace	Washington, D. C.
C. B. L. Monthly Bulletin	Catholic Benevolent Legion ..	Brooklyn, N. Y.
Catholic Bookman	Walter Romig & Co.	Detroit, Mich.

Name	Published for or by	Address
Catholic Boy, The	Knights of the Altar	Minneapolis, Minn
Catholic Boy, The (exc. July and Aug.)	Publications for Cath. Youth.	Minneapolis, Minn.
Catholic Charities Review, The (exc. July and Aug.)	Nat'l. Conference of Cath. Charities	Washington, D. C.
Catholic Digest, The (English, Spanish, French, Italian, Dutch, Japanese and Braille editions)	Rev. Paul Bussard	St. Paul, Minn.
Catholic Educational Review, The (exc. July and Aug.)	Catholic Education Press	Washington, D. C.
Catholic Educator	Joseph F. Wagner, Inc.	New York, N. Y.
Catholic Family Life Service	College of New Rochelle	New Rochelle, N. Y.
Catholic Family Monthly, The	Our Sunday Visitor, Inc.	Huntington, Ind
Catholic Film and Radio Review (exc. July and Aug.)	Catholic Film and Radio Guild	Los Angeles, Cal
Catholic Forester, The	Catholic Order of Foresters	Chicago, Ill
Catholic Girl, The	Buechler Publishing Co.	Belleville, Ill.
Catholic Herald	Rev. E. B. Scallan	New Orleans, La
Catholic Home Journal, The	Capuchin Fathers	Pittsburgh, Pa
Catholic Home Journal, The	Daughters of Isabella	New Haven, Conn
Catholic Home Messenger, The	Pious Soc. of St. Paul	Canfield, Ohio
Catholic Journalist, The	Cath. Press Ass'n. of US, Inc.	Chicago, Ill
C. K. of A. Journal	Catholic Knights of Amer.	Cincinnati, Ohio
C. K. of O. Messenger	Catholic Knights of Ohio	Cleveland, Ohio
Catholic Ladies of Columbia Index, The	Cath. Ladies of Columbia	Canton, Ohio
Catholic Library World, The	Manhattan College	New York, N. Y.
Catholic Maritime News	Rev. T. A. McDonough, C. Ss. R.	New Orleans, La.
Catholic Men	Nat'l. Council of Cath. Men	Washington, D. C.
Catholic Mind, The	Jesuit Fathers	New York, N. Y.
Catholic Mirror, The	Diocese of Springfield	Springfield, Mass
Catholic Miss, The (exc. July and Aug.)	Publications for Cath. Youth	Minneapolis, Minn
Catholic Mission Digest (bm July and Aug.)	Mission Digest Press	Warren, Mich
Catholic Missions (8 times a year)	Soc. Propag. of the Faith	New York, N. Y.
Catholic Press, The	A. P. Carrico and Son	Dallas, Texas
Catholic School Journal, The (exc. July and Aug.)	Bruce Publishing Co	Milwaukee, Wis
Catholic Student, The	Publications for Cath. Youth	Minneapolis, Minn
Catholic Temperance Advocate	C. T. A. Union of America	Philadelphia, Pa
Catholic Theatre	National Catholic Theatre Conference	New York, N. Y.
Catholic War Veteran, The	Catholic War Veterans, Inc	New York, N. Y.
Catholic Women	Illinois Club for Catholic Women	Chicago, Ill
Catholic Worker, The	Dorothy Day	New York, N. Y.
(bm July and Aug.)	Cath Workman Life Ins Ass'n	Omaha, Neb.
Catholic Workman (Czech)	Paulist Fathers	New York, N. Y.
Catholic World, The	Angel Guardian Orphanage	Chicago, Ill.
Catholic Young People's Friend, The	Rev. Louis A. Gales	St. Paul, Minn
Catholic Youth	La Salette Fathers	Attleboro, Mass.
Celle Qui Pleure (French)	Slovak Catholic Sokol	Passaic, N. J.
Children's Friend, The	China Monthly, Inc	New York, N. Y.
China Monthly, The	Society of the Divine Word	Techny, Ill
Christian Family and Our Missions, The	Rev. Urban Baer	Wilton, Wis
Christian Farmer, The	Nat'l Cath Rural Life Conf.	Des Moines, Ia
Christian Farmer News Letter	Christian Social Action	Detroit, Mich
Christian Social Action	Associates	New York, N. Y.
Church Bulletin	Jerome J. Cavanaugh	New York, N. Y.
Classical Bulletin, The (exc. July-Sept.)	Jesuit Fathers	St. Louis, Mo
Claverite, The	Knights of Peter Claver	New Orleans, La
Columbia	Knights of Columbus	New Haven, Conn.
Columbian Squires Herald	Knights of Columbus	New Haven, Conn
Companion of St. Francis and St. Anthony	Friars Minor Conventual	Mt. St. Francis, Ind.
Concord	Young Christian Students	Chicago, Ill.
Couplet	Cana Conference	Chicago, Ill.

Name	Published for or by	Address
Cowl, The (exc. Oct) .	Friars Minor Capuchin	Yonkers, N. Y.
Crosier Missionary, The	Crosier Fathers	Hastings, Nebr
Director's Bulletin ..	Sodality of Our Lady ..	St. Louis, Mo
Dobry Pastier (Slovak-Eng.)	Slovak Cath Fed of Amer.	Schenectady, N Y
Echo from Africa ..	Sodality of St Peter Claver	St. Louis, Mo.
El Reino de Dios (Spanish)	Theatine Fathers	Denver, Colo
Emmanuel	Fathers of the Bl. Sacrament	New York, N. Y.
Envoy, The	Georgetown Univ School of Foreign Service ..	Washington, D C.
Ephpheta	Rev George J. Haye	Brooklyn, N Y.
Estudiante (Spanish — 6 times a year) ..	Claretian Fathers	Momence, Ill.
Extension Magazine .. .	Cath. Ch. Extension Soc ..	Chicago, Ill.
Faculty Adviser, The	Sodality of Our Lady	St. Louis, Mo
Faith .. .	Joseph P Driscoll	Buffalo, N Y
Familienblatt (German)	Society of the Divine Word	Techny, Ill
Family Digest, The	Our Sunday Visitor	Huntington, Ind
Far Away Missions	Franciscan Missionaries of Mary	N. Providence, R I
Far East, The (exc. Aug)	St Columban's Foreign Miss Soc. .	St Columbans, Nebr
Fatima Findings	Reparation Society of Immaculate Heart of Mary	Baltimore, Md
Field Afar, The (bi-monthly July-Aug) .	Cath Foreign Mission Soc	Maryknoll, N Y
Franciscan Herald and Forum	Franciscan Fathers	Chicago, Ill
Franciscan Message	Franciscan Fathers	Pulaski, Wis
Fraternal Leader	Mrs J A Ward Clingen	Batavia, N Y
Friendship House News	Friendship House	New York, N Y
Gabriel's Trumpet	Patients of Sanatorium Gabriels	Gabriels, N Y
Grail, The	Benedictine Fathers	St. Meinrad, Ind
Guildsman, The	Edward A Koch	Germantown, Ill
Hibernian Digest	Anc Order of Hibernians	San Francisco, Calif
Holy Family, The	Missionaries of the Holy Family	St. Louis, Mo
Holy Name Journal, The (exc July and Aug)	Dominican Fathers	New York, N Y
Homiletic and Pastoral Review, The	Joseph F Wagner, Inc	New York, N Y
Hospital Progress .	Catholic Hospital Ass'n	St. Louis, Mo
Hospital Social Service	Hospital Social Service Ass'n	New York, N Y
Hrvatski Katolicki Glasnik (Croatian)	Franciscan Fathers	Chicago, Ill
Immaculate Heart Client	Claretian Fathers	Compton, Calif
Indian Sentinel, The	Bur of Cath Indian Miss'ns	Washington, D C
Information .	Paulist Fathers	New York, N Y
Integrity .	E F Willock and C Jackson	New York, N Y
Interracial Review	Cath Interracial Council of N Y.	New York, N Y
Jesuit Mission (bi-monthly July-Aug)	Jesuit Mission Press, Inc	New York, N Y
Journal of Religious Instruction, The (exc July and Aug)	Joseph F Wagner, Inc	New York, N Y
Junior Sodalist, The .	Sodality of Our Lady	St. Louis, Mo.
Katolicky Delnik, The (Bohem -Eng)	Cath Workman	New Prague, Minn
King's Reign	Sacred Heart Fathers	Washington, D C
Knightland Crier	St Paul Council, K of C	St. Paul, Minn
Knight of St. George	Knights of St George	Pittsburgh, Pa
Kolping Banner (Ger -Eng)	Kolping Soc of America	Chicago, Ill.
Kriz (Croatian)	Croatian Friars Minor Conventual .	Gary, Ind
Kronika Seraficka (exc Sept)	Friars Minor Conventual	Detroit, Mich.
Lamp, The	Friars of Atonement	Peekskill, N Y
Leader Magazine	Catholic Girl Scouts	New York, N Y.
Liga .	Cath. League for Religious Assistance to Poland	Chicago, Ill.
Liguorian, The	Redemptorist Fathers	Liguori, Mo
Listy sv Frantiska (Slovak) .	Franciscan Fathers	Pittsburgh, Pa.
Little Bronzed Angel, The	Benedictine Fathers	Marty, S. D
Little Flower Magazine, The	Discalced Carmelite Frs	Oklahoma City, Okla
Little Missionary, The ..	Society of the Divine Word	Techny, Ill.
Liturgy and Sociology	Campion Propaganda Com. .	New York, N. Y.

Name	Published for or by	Address
Magnificat, The	Sisters of Mercy	Manchester, N. H.
Manna	Society of the Divine Saviour	St Nazianz, Wis
Marian, The	Marian Fathers	Chicago, Ill.
Marianist Magazine, The (exc. July and Aug.)	Society of Mary	Dayton, Ohio
Mary Immaculate Magazine	Oblate Fathers	San Antonio, Tex
Mary's Messenger	M & S Pub. Co	Terryville, Conn
Master's Work, The (exc. July and Aug.)	Miss Sisters Servants of the Holy Ghost	Techny, Ill
Medical Mission, The (exc. July and Aug.)	Soc. of Cath. Medical Miss	Washington, D C
Messenger of Our Lady of La Salette	La Salette Fathers	Ware, Mass.
Messenger of Our Lady of Prompt Succor	Mother Francis Regis, O S U	New Orleans, La
Messenger of the Precious Blood, The	Soc. of the Precious Blood	Carthage, Ohio
Messenger of the Sacred Heart, The	Apostleship of Prayer, Inc.	New York, N Y
Microhap (Ukrainian)	Sisters of St Basil the Great	Philadelphia, Pa
Miesiecznik Franciszkanski (Polish)	Franciscan Fathers	Pulaski, Wis
Missionary	Sisters of St Basil the Great	Philadelphia, Pa
Missionary Catechist, The	Soc. Miss. Catechists	Stirling, N J
Missionary Servant, The	Miss Servants of the Most Holy Trinity	Huntington, Ind
Mission Call, The	Priests of the Sacred Heart	Hales Corners, Wis
Mission Message	Miss Ass'n Cath Women	Milwaukee, Wis
Monthly Message	Nat Council Cath Women	Washington, D C
Nebesnaja Carica (Ruthenian-Eng)	Greek Cath Diocese of Pittsburgh	Uniontown, Pa
Negro Child, The	Sodality of St Peter Claver	St. Louis, Mo
Newman Newsletter	Newman Club Federation	Washington, D C
News Sheet	Catholic Book Club	New York, N Y
Northern Lights	Nat. Circle Daughters of Isabella	New Haven, Conn
Novi Svet (Slovenian)	Benedictine Fathers	St Michael, N Dak
Orate Fratres	Edinost Pub Co	Chicago, Ill
Our Colored Missions	Liturgical Press	Collegeville, Minn
Our Faith	Cath Board for Miss Work	New York, N Y
Our Good Samaritan	Defenders of the Faith	Conception, Mo
Our Lady of Fatima	Apostolate of Suffering	Milwaukee, Wis
Our Lady of Fatima	Rev F A Kaiser	Belleville, Ill
Our Lady of Perpetual Help	St Anthony's Press	New York, N Y
Our Lady's Digest	Archconfraternity of Our Lady of Perpetual Help	Esopus, N Y
Our Lady's Missionary (exc. Aug)	La Salette Fathers	Olivet, Ill
Our Northland Diocese	La Salette Fathers	Ipswich, Mass
Our Orphan Home (exc. July)	Diocese of Crookston	Crookston, Minn
Our Parish Confraternity (exc. July and Aug)	Cath Children's Home	Alton, Ill
Our Young People, The Deaf-Mutes' Friend (10 times a year)	Confraternity of Christian Doctrine	Washington, D C
Paraclete	St John's School for the Deaf	Milwaukee, Wis
Parish Visitor, The (exc. July and Aug)	St Brendan Cath Evidence Guild	Brooklyn, N. Y.
Pax	Parish Visitors of Mary Immaculate	New York, N Y
Perpetual Help	Benedictine Fathers	Newton, N J
Poslaniec Matki Boskiej Saletynskej (Polish — bi-monthly July-Aug)	Redemptorist Fathers	Liguori, Mo
Poslaniec Serca Jezusa (Polish)	La Salette Fathers	Ware, Mass
Precious Blood Monthly	Apostleship of Prayer	Chicago, Ill
Preservation of the Faith	Soc of the Precious Blood	Carthage, Ohio
Priatel Dietok (Slovak) (exc. July and Aug)	Miss Servants of the Most Holy Trinity	Silver Spring, Md.
Priest, The	Junior Slovensky Katolicky Sokol	Passaic, N J
Prospector, The	Our Sunday Visitor, Inc	Huntington, Ind
Prosvita Enlightenment	Carroll College	Helena, Mont
Queen of Heaven (Ruthenian-Eng)	United Greek Cath Societies	McKeesport, Pa
Queen's Work, The (exc. July-Sept)	Very Rev Peter Dolnay	Uniontown, Pa
Raven Review (exc. July and Aug.)	Sodality of Our Lady	St. Louis, Mo
Retreat Man	Benedictine Fathers	Atchison, Kans.
	Dr. B. R. Quinn	Wichita, Kans.

Name	Published for or by	Address
Revista Carmelitana (Spanish) . . .	Discalced Carmelites . . .	Tucson, Ariz.
Revista Catolica . . .	Ignatian Society of Texas	El Paso, Texas
Rockford Catholic Monthly	C. L. Fitzpatrick . . .	Rockford, Ill.
Rosalaniec Serca Jezusa (Polish)	Rev. E. Matzel, S. J.	Chicago, Ill.
Rosary, The	Dominican Fathers	New York, N. Y.
St. Anne's Herald	Archconfraternity of St. Anne	New Orleans, La.
St. Anthony Messenger	Franciscan Fathers	Cincinnati, Ohio
St. Anthony's Visitor . . .	St. Anthony's Welfare Center	New York, N. Y.
St. Augustine's Messenger	Fathers of the Divine Word	Bay, Mo.
St. Cloud Advocate . . .	St. Cloud Orphan Home . .	St. Cloud, Minn
St. Francis Leaflets . . .	Franciscan Fathers	Greene, Me
St. Joseph Magazine	Benedictine Fathers . . .	St. Benedict, Ore.
Saviour's Call, The	Society of the Divine Saviour . . .	St. Nazianz, Wis
Sendbote, Der (German) . . .	Franciscan Fathers . . .	Cincinnati, Ohio
Sentinel of the Blessed Sacrament, The	Nocturnal Adoration Society	New York, N. Y.
Seraphic Chronicle (Polish-Eng.)	Friars Minor Conventual . .	Detroit, Mich
Servite, The	Servite Fathers . . .	Chicago, Ill.
Seville News	Order of Seville	New York, N. Y.
Shield, The (Oct-May)	Cath. Students Miss Crusade	Cincinnati, Ohio
Shrine of Our Lady of the Snows	Oblate Fathers	Belleville, Ill
Sign, The	Passionist Fathers . . .	Union City, N. J.
Skarb Rodziny (Polish) . . .	Miss. Fathers of St. Vincent de Paul . . .	Erie, Pa.
Social Justice Review	Cath. Central Verein of America	St. Louis, Mo.
Social Order	Institute of Social Order	St. Louis, Mo.
Sodalis (Polish)	SS. Cyril and Methodius Sem.	Orchard Lake, Mich
Sponsa Regis	Benedictine Fathers . . .	Collegeville, Minn
Stigmatine, The	Stigmatine Fathers	Waltham, Mass
Svornost (Slovak-Eng.)	Penna. Slovak Brotherhood	Braddock, Pa.
Tabernacle and Purgatory	Benedictine Srs. of Perpetual Adoration . .	Clyde, Mo
Tabernakel und Fegfeuer (Ger)	Benedictine Srs of Perpetual Adoration	Clyde, Mo
Timeless Topics (exc. July and Aug.) . . .	Catechetical Guild . . .	St. Paul, Minn
Torch, The	Blessed Martin Guild	New York, N. Y.
Union, L' (French)	L'Union St. Jean Baptiste d'Amerique . . .	Woonsocket, R. I.
Victorian, The	Our Lady of Victory Homes for Charity	Lackawanna, N. Y.
Vincentian, The	Vincentian Fathers	St. Louis, Mo.
Voice of St. Jude, The	League of St. Jude	Chicago, Ill.
Voice of the Church (Russ.-Eng.) . . .	Czech Benedictine Fathers	Lisle, Ill.
Vostok	Gr. Cath. Carpatho-Russian Benevolent Ass'n.	Perth Amboy, N. J.
Vudce (Czech)	Bohemian Benedictine Press	Chicago, Ill.
Vytis (Eng.-Lith)	Knights of Lithuania . . .	Chicago, Ill.
Western Catholic Union Record	Western Catholic Union	Quincy, Ill.
White Fathers' Missions . . .	White Fathers of Africa	New York, N. Y.
Wings of Mercy	Wings of Mercy Airport	Belleville, Ill.
Women's Catholic Forester	Wom. Cath. Order of Foresters	Chicago, Ill.
Zornicka (Slovak)	Penna. Slovak Ladies Union	Wilkes-Barre, Pa.
Bi-monthlies		
Alaska Catholic, The	Vicariate of Alaska	Juneau, Alaska
All under Heaven One Family	Cath. For. Miss Soc	Maryknoll, N. Y.
American Midland Naturalist	University of Notre Dame	Notre Dame, Ind
Bells of St. Ann	St. Ann's Indian Mission . .	Belcourt, N. D.
Boys Town Times	Fr. Flanagan's Boys Town	Boys Town, Neb.
Bugle Call, The (exc. July and Aug) . . .	St. Mary-of-the-Woods College	St. Mary-of-the-Woods, Ind.
Call Board, The	Catholic Actors Guild	New York, N. Y.
C. P. S. A. Bulletin	Cath. Poetry Soc. of America	New York, N. Y.
Church Property Administration	Administrative Pub. Co.	Milwaukee, Wis.
Colored Harvest, The	Josephite Fathers	Baltimore, Md.
Don Bosco in the West	Salesian Fathers	Richmond, Cal.
Don Bosco Messenger	Salesian Fathers	New Rochelle, N. Y.
Eastern Observer	Rev. J. K. Powell	Munhall, Pa.

Name	Published for or by	Address
Herald	Junior Book Club	Springfield, Mass.
Highlights	Junior Cath. Daughters of America . .	New York, N Y
Institute Journal	Young Men's Institute .	San Francisco, Calif
Leaves	Mariannhill Fathers .	Detroit, Mich.
Living Parish, The	Pio Decimo Press .	St. Louis, Mo
Marist Mission News	Sisters of Soc. of Mary	Framingham Center, Mass.
Medical Mission News, The	Cath. Med. Mission Board, Inc.	New York, N Y
Mission Fields at Home . .	Sisters of the Bl. Sacrament	Cornwells Heights, Pa.
Mount Carmel Magazine	Discalced Carmelites . .	Washington, D. C.
National Hibernian, The	Ancient Order of Hibernians	Lawrence, Mass
News Notes	The Christophers, Inc. . .	New York, N Y
Oblate World, The	Oblates of Mary Immaculate	Buffalo, N Y.
Our Lady of Letters	Gallery of Living Cath. Authors	Webster Groves, Mo
Pamphlet News	Cath. Pamphlet Society	Buffalo, N Y.
Practical Stage Work (about 5 times a year) .	Cath. Dramatic Movement	Milwaukee, Wis
Rebel Yell	Cath. Committee of the South	Richmond, Va.
Review for Religious	... Jesuit Fathers	St. Marys, Kan
Richmond Salesian News	Salesian Fathers	Richmond, Cal.
Rose Effeulle, La (French)	Irene Farley . .	Manchester, N H
Rose Petal, The . .	Irene Farley	Manchester, N H
St Anthony's Monthly	St. Jos. Industrial School	Clayton, Del
Scapular, The	Scapular Militia	New York, N Y
Seraphischer Kinderfreund	Capuchin Fathers	Pittsburgh, Pa
Spirit	Cath. Poetry Soc of America	New York, N Y
Victorian	Ella Nugent	Asheville, N C
Voice of the Good Shepherd	Sisters of the Good Shepherd	Peekskill, N Y
Wage Earner, The . . .	Ass'n of Cath. Trade Unionists	Detroit, Mich.

Quarterlies

American Catholic Sociological Review	Amer. Cath. Sociological Society	Chicago, Ill
Americas, The	Academy of American Franciscan History	Washington, D C
Ami de L'Orphelin, L' (French)	Brothers of Charity	Boston, Mass
Anthonian	St. Anthony's Guild	Paterson, N J
Apollonian (Dentists)	Guild of St. Appollonia	Boston, Mass
Apostolate and Orphanage	Catholic Orphanage . .	Nazareth, N C
Associate of St. Joseph, The	Ass'n. of St. Joseph	Watertown, Wis
Between the Lines	Bruce Pub. Co.	Milwaukee, Wis.
Bulletin, The	Gregorian Inst. of America	Toledo, Ohio
Call of Blessed Martin	Rev. Bruno Drescher, S.V.D	Chicago, Ill.
Calumet	Marquette League	New York, N Y
Candle, The	Atonement Sisters	Peekskill, N Y.
Carolina Oratorian, The	Fathers of the Oratory	Rock Hill, S. C
Catholic Action Notes . .	Dept of Cath. Action Study	Washington, D. C.
Catholic Alumnae Quarterly, The	The Int'l. Fed. of Cath. Alumnae	New York, N Y.
Catholic Arts Quarterly, The	Cath. Art Ass'n	Davenport, Iowa
Catholic Biblical Quarterly, The	Cath. Bib. Ass'n. of Amer	Washington, D. C.
C B. E A. Bulletin	Catholic Business Education Ass'n.	Bronx, N Y.
Catholic Choirmaster, The . .	Society of St Gregory of America	Brooklyn, N Y
Catholic Historical Review, The	Amer Cath Hist. Ass'n	Washington, D. C.
Catholic Knight, The	Catholic Knights of Wisconsin	Milwaukee, Wis.
Catholic Life	Oblates of St. Francis de Sales	Washington, D. C.
Catholic Nurse, The	Nat'l. Council of Catholic Nurses	Washington, D C.
Catholic Periodical Index, The	Cath. Library Ass'n.	New York, N Y.
Catholic Press Association Bulletin	Catholic Press Ass'n	Dubuque, Iowa
Catholic Record	Western Catholic Union	Quincy, Ill.

Name	Published for or by	Address
Catholic Review for the Blind (Braille)	Xavier Free Pub. Soc. . . .	New York, N. Y.
Catholic Rural Life Bulletin, The	Nat'l. Cath. Rural Life Conf. . .	Des Moines, Iowa
Catholic School Editor, The	Cath. School Press Ass'n. . .	Milwaukee, Wis.
Challenge, The	Home Missioners America, Inc. . . .	Glendale, Ohio
Chaplains' Aid Association Bulletin	Chaplains' Aid Ass'n., Inc. . .	New York, N. Y.
Chaplains' Bulletin	Catholic Boy Scouts . . .	New York, N. Y.
Christian Mother	Archconf. of Christian Mothers . . .	Pittsburgh, Pa
Church Goods News Bulletin	Joseph F Wagner . . .	New York, N. Y.
Church Property Administration	Administrative Pub Co., Inc. . .	Milwaukee, Wis.
College Newsletter . . .	Midwest Reg. Unit N C E A. . .	Chicago, Ill.
Colored Man's Friend — Der nigerfreund (Eng.-Ger.)	Holy Rosary Institute . . .	Lafayette, La.
Come Follow Me . . .	Little Flower Miss. Circle . .	New York, N. Y.
Crusader's Almanac, The . . .	Commissariat of the Holy Land . . .	Washington, D. C.
Cultural Antiquarian . . .	Nat. Aquarian Ass'n. . . .	Dubuque, Iowa
De Porres	Bl. Martin de Porres Comm	Los Angeles, Calif.
Dominicana	Dominican House of Studies	Washington, D. C.
Dove	Bernardine Murphy	Los Angeles, Calif
Epistle, The	St Paul's Guild	New York, N. Y.
Family Friend	Cath Family Protective Life Ins. Co. . . .	Milwaukee, Wis
Franciscan Studies	Franciscan Educational Conf.	St. Bonaventure, N Y
From the Houselops	St Benedict Centre	Cambridge, Mass.
Fu Jen Magazine	Fathers of the Divine Word	Techny, Ill.
Historical Bulletin, The	Jesuit Fathers	St. Louis, Mo
Holy Ghost Messenger, The	Missionary Servants of the Most Holy Trinity . . .	Holy Trinity, Ala Chicago, Ill.
Illinois Catholic Librarian . .	Cath. Library Ass'n	Washington, D. C.
Inter-American Social Action Bulletin	Richard Pattee (NCWC) . . .	San Antonio, Texas
Isles of Mary	Oblates of Mary Immac. . .	Washington, D. C.
Jurist, The	Catholic Univ. of America . .	Neponset, L. I
Kappa Gamma Pi News	Kappa Gamma Pi	Evansville, Ind
Knight of St. John	Knights of St John	Des Moines, Ia
Land and Home	Nat Cath Rural Life Conf	
Library Bulletin	Western N Y Catholic Librarians Conference . .	Buffalo, N Y
Linacre Quarterly	Fed of Catholic Physicians' Guilds	St Louis, Mo
Little Flower	League of the Little Flower	Baltimore, Md
Little Flower Circle	Little Flower Circle Pub Co	Grand Rapids, Mich
Liturgical Arts	Liturgical Arts Soc., Inc . .	New York, N Y
Maria Legionis	Legion of Mary	Louisville, Ky.
Messenger of the Divine Child, The	Archconf. of the Divine Child	New York, N. Y.
Mid-America	Institute of Jesuit Hist of Loyola Univ	Chicago, Ill
Miraculous Medal, The . . .	Cent Ass'n of Miraculous Medal	Philadelphia, Pa
Mission Helpers' Review . . .	Mission Helpers of the Sacred Heart	Towson, Md.
Missionary Union of the Clergy Bulletin	Soc. for Propagation of the Faith	New York, N. Y.
Modern Schoolman, The . . .	St. Louis University	St. Louis, Mo
Native Clergy Bulletin	Soc of St. Peter for Native Clergy	New York, N. Y.
New Scholasticism, The . . .	American Cath.	
Orphan's Friend, The	Philosophical Ass'n. . . .	Washington, D. C.
Orphan's Messenger and Advocate of the Blind, The	Brothers of Charity	Boston, Mass.
Our Good Samaritan	Srs. of St. Joseph of Newark	Jersey City, N. J.
Patrician, The	Apostolate of the Suffering . .	Milwaukee, Wis.
Perpetual Rosary Annals . . .	St. Patrick's Club and Sodality	New York, N. Y.
Pilgrim of Our Lady of Martyrs, The	Dominican Sisters	Camden, N. J.
Practical Stage Work	Jesuit Fathers	Aurissville, N Y.
(5 times a season)	Cath. Dramatic Movement . .	Milwaukee, Wis
Primitive Man	Cath. Anthropological Conf. . .	Washington, D. C.

Name	Published for or by	Address
Records of the American Catholic Historical Society of Philadelphia	American Cath. Hist. Soc.	Philadelphia, Pa.
Retreat World, The	National Laywomen's Retreat Movement	Boston, Mass.
Reveil, Le	Federation of Circles of Lacordaire and St. Joan of Arc	Fall River, Mass.
Review of Politics	Univ. of Notre Dame	South Bend, Ind.
Revue Antialcoolique (French)	Cercles La Cordaire and Ste Jeanne d'Arc	Fall River, Mass.
Rosary Pilgrim, The	Dominican Srs of the Perpetual Rosary	Summit, N. J.
Sacred Heart Union	Hudson Co. Cath. Protectory	Arlington, N. J.
St. Anne's Work	Confrat. of Pilgrims of St. Anne	Chicago, Ill
Sentinel, The — Hlidka	Nat. Alliance of Czech Catholics	Chicago, Ill
Studies	Institutum Divi Thomae	Cincinnati, Ohio
Sword	Carmelite Fathers	Washington, D C
Telling Facts	Catechetical Instructor	St. Paul, Minn
Theological Studies	America Press	New York, N Y
Thinkers Digest	College Misericordia	Dallas, Pa.
Thomist, The	Writers Guild	New York, N Y
Thought	Dominican Fathers	New York, N Y
Today's Parable	Fordham University	New York, N Y
Truth	Confrat of Precious Blood	Brooklyn, N Y
Vestnik (The Herald) (Bohem-Eng)	Truth Magazine, Inc	New York, N Y
Vexilla Regis	Bohemian Cath. First Central Union	Chicago, Ill
Woman's Voice	Daughters of the Cross	Shreveport, La
Working Boy, The	Cath. Daughters of America	New York, N Y
	Xaverian Bros.	Newton Highlands, Mass

Three times a year

Bulletin, The A. P. I.,	Archconf. for Conversion of Israel	Kansas City, Mo.
Catholic Advocate, The	Cath. Total Abstinence Soc of America	Philadelphia, Pa.
Folia	Classical Ass'n of N Y.	New York, N. Y
Silent Advocate, The	St Rita School for the Deaf	Cincinnati, Ohio

Semi-annual

Historical Record and Studies	US Cath. Historical Society	New York, N. Y.
Messenger of the Guard of Honor of the Immaculate Heart of Mary, The	Franciscan Fathers	New York, N Y
Polamerican Law Journal	Stanley Pulaski	Chicago, Ill
Renaissance	Cath. Renaissance Society	Washington, D C

Annually

Annals	Polish R C U of America	Chicago, Ill.
Antonian	The Antonian Choir	Portland, Ore
Bulletin	St. Ansgar's Scandinavian Catholic League	New York, N Y
Catholic Buyers Guide, The	Joseph F. Wagner, Inc.	New York, N Y.
Catholic Film and Radio Guild	Cath. Film and Radio Guild	Hollywood, Calif
Catholic Theatre Year Book, The	Cath. Dramatic Movement	Milwaukee, Wis.
Catholic Writer Yearbook	Marolla Press	Pence, Wis.
Jednota Katolicky Kalendar	First Slovak Cath Union	Middletown, Pa.
Katolic Almanac	Bohemian Benedictine Press	Chicago, Ill
National Catholic Almanac, The	St. Anthony's Guild	Paterson, N. J
Official Catholic Directory, The	P. J. Kenedy & Sons	New York, N Y.
Review of Social Economy	Catholic Economic Ass'n.	St. Louis, Mo.
Sbornik Slov. Kat. Sokola	Slovak Cath. Sokol	Passaic, N. J.

Biennials

American Cath. Who's Who, The	Walter Romig & Co.	Grosse Pointe, Mich.
Directory of Catholic Colleges and Schools	Dept. of Educat'n NCWC	Washington, D. C.
Missionary Index of Catholic Americans	Cath. Students Miss. Crusade	Cincinnati, Ohio

HISTORY OF THE CATHOLIC PRESS IN THE UNITED STATES

In the years preceding 1800 no attempt was made to form a distinctly Catholic press. Hence the anti-Catholic bias of the early Colonial press, and after the Revolution that of the newly formed American press, went unchallenged. The predecessors of the Catholic press were Irish periodicals. These were not distinctly Catholic in tone, but as the large majority of the Irish people professed the Catholic faith, their journals were permeated with Irish Catholic sentiments. Moreover, the Catholic faith and the national loyalty of the Irish were so interwoven it was natural that a defense of the one would be a defense of the other, and they used the medium of the press to defend their civil and religious liberties as citizens of the United States.

The earliest attempt at a distinctly Catholic press was made when the "Michigan Essay and Impartial Observer" was printed in 1809, mainly through the efforts of Fr Richard Gabriel This periodical was national in its tendencies, but it shows that the Catholics were becoming more and more conscious of the need of a press for an explanation of their tenets to their opponents.

It was left to Bishop John England, however, to give a telling impetus to the Catholic press movement. On June 5, 1822, he brought out the first edition of the "United States Catholic Miscellany." This paper was the first to treat of strictly Catholic doctrine. Bishop England knew from experience that the doctrines of the Catholic religion were sadly misrepresented, and his newly founded Diocese of Charleston, boasting very few Catholics, was scattered over three states. He established "The Miscellany," therefore, as a means whereby Catholics would be informed of the affairs of their co-religionists at home and abroad, and more especially as a means whereby false impressions and erroneous ideas would be removed

from the minds of their Protestant neighbors. "The Miscellany" failed financially, and consequently its publication ceased before it had completed its first year. Undaunted, the Bishop revived it after a few months, and it continued to render service to the cause of Catholicity and truth until the Civil War.

During these years "The Protestant," a violently anti-Catholic journal, lashed forth with vitriolic outbursts. It assailed almost every Catholic journal then in existence. But the youthful Catholic press charged "The Protestant" on the battleground of words. Among the periodicals which did battle with this and other non-Catholic periodicals of these troubled times, were: the "Catholic Press" of Hartford (1829); the "Jesuit and Catholic Sentinel" and its successor, the "Jesuit Catholic Press" (1829-30) in Boston; the "New York Register and Catholic Diary" in New York (1832); the "Shepherd of the Valley" in St. Louis (1832), the "Catholic Herald" of Philadelphia (1833); the "Catholic Journal" of Washington (1833); the "Catholic Advocate" of Bardstown (1836), the first Catholic weekly in Kentucky; and the "New York Catholic Register" (1839).

Convinced that a journal was needed to meet the ever-increasing attacks of non-Catholics in his diocese, Bishop Edward D. Fenwick of Cincinnati launched the "Catholic Telegraph" upon its successful career in October, 1831. It is now called the "Catholic Telegraph-Register," being serviced by the "Register." In 1836 the "Pilot" made its appearance in Boston, and it exists even in our own day. Since 1908 it has been the official organ of the Archdiocese of Boston.

A juvenile periodical bearing the name of the "Expostulator or Young Catholics' Guide" appeared in Boston in 1830. This was the work of Bishop Benedict Fenwick and his clergy. In 1838 it was joined by the "Children's Catholic

Magazine" which was printed in New York. The first Catholic magazine, the "Metropolitan," appeared in 1830. It was published in Baltimore, and this fact gave it much prestige, since Baltimore was at that time the principal center of Catholicity in America.

Throughout this formative stage of the Catholic press in the United States (1822-40) the main endeavors were of a defensive nature. The prejudices, accumulated against Catholicism for many years, could not be overcome immediately. The Catholic press, then, gradually shattered the myths that had been foisted upon an unenlightened public. The success of the pioneer Catholic press is gauged by the fact that after 1840 saner views were taken by non-Catholics in regard to the Catholic religion and its practices. True, all the difficulties were not removed, but the ground had been broken; for this, much of the credit must necessarily go to the early Catholic periodicals.

In the United States from 1789 to 1840, a few journals, both Catholic and semi-Catholic, were published in foreign languages. Chief among these were: the "Courier de Boston" (1789); the "Habanero" of Philadelphia (1824); the "Gazette Française" of Detroit (1825); the "Wahrheitsfreund" of Cincinnati (1837); and the "Patriote" of St. Albans, Vt. (1839).

The provincial and plenary councils of Baltimore did much to encourage the newly organized Catholic press. The "Freeman's Journal," first appearing in New York in 1840, two years later became the official organ of the Diocese of New York. This journal became famous for the part it played in the Catholic affairs of New York during the "Native Americanism" movements of its period.

During the years 1840-50 the Catholic press was definitely on the increase. There appeared in this decade: the "New England Reporter and Catholic Diary" of Bos-

ton (1843-47); the "Western Catholic Register" of Detroit (1843-45); the "Catholic Sentinel" of New Orleans (1845-46); the "Boston Tablet" (1845); the "Roman Catholic Observer" of Boston (1847-50); the "Mirror" of Baltimore (1849-1908); the "Irish American" (1849) which absorbed the "Truth Teller" (1825) in 1855; the "Pittsburgh Catholic" (1844); and the "Catholic News-Letter" of St. Louis (1845-49).

In the years 1840-60 there were approximately fifty Catholic newspapers and five magazines inaugurated. All but nine of the newspapers expired early, and only five of these nine exist today. Of the magazines started during this period none has survived; only one continued until 1860.

With the advent of the Civil War (1861-65) the progress of the Catholic press was momentarily halted. Practically no new papers were started; some of those already in existence were forced to cease publication.

An upward surge immediately after the close of the war is noted from the fact that approximately 120 Catholic newspapers and forty Catholic magazines were launched within the years 1865-83. Some of the journals begun in these times have continued down to the present. They are: the "Catholic Citizen" of Milwaukee, Wis. (1870), the "Universe" of Cleveland, Ohio (1874); the "Catholic Union," later the "Catholic Union and Times," now the "Catholic Union and Echo" of Buffalo, N. Y. (1872); the "Catholic Sentinel" of Portland, Ore. (1869); the "Catholic Visitor" of Providence, R. I. (1873); the "Connecticut Catholic," which later became the "Catholic Transcript" of Hartford, Conn. (1876); the "Record" of Louisville, Ky. (1879); the "Catholic Messenger" of Davenport, Iowa (1882); and the "Michigan Catholic" of Detroit, Mich. (1883). In 1865 Fr. Isaac Hecker founded the "Catholic World." This magazine, a striking example of progressive Catholic journalism, continues

to the present day. In the same year Fr. Edward F. Sorin, founder of the University of Notre Dame, established the "Ave Maria," which still flourishes as a weekly. In 1875 an attempt was made at the publication of a Catholic daily, the "Catholic Telegraph" of New York. This endeavor was short-lived. Of the periodicals established in this period only seven have remained until the present day.

In 1884 the Second Plenary Council of Baltimore was convoked. In its proceedings this Council looked into the question of the Catholic press. The prelates at the Council stressed the fact that the Catholics should consider it a duty to support their own press. During the period from 1880 to 1900 the story of the preceding years is repeated, many publications being inaugurated but few surviving. The "Catholic News" of New York was begun by Herman Ridder in 1886. This was followed by the "Catholic Light" of Scranton, Pa., about 1887, and the "Catholic Times" of Philadelphia in 1893. The latter merged in 1895 with the "Catholic Standard" of Philadelphia and has enjoyed an excellent reputation as the "Catholic Standard and Times." In 1889 appeared the "Catholic Journal" of Rochester, N. Y., and the "Courier" of Ogdensburg, N. Y. These later merged as the "Catholic Courier and Journal" of Rochester.

Up to the year 1900 many Catholic journals were inaugurated, but there were also many failures. This was due in most cases to the fact that many dioceses were supporting more newspapers than they could afford, and first-rate newspapers were forced to give ground to those of lesser rank. This condition was somewhat remedied when the encyclical letter, "Longinqua Oceani," of Pope Leo XIII was issued in 1895. Addressed to the American hierarchy, it made mention of the Catholic press in the United States. In the succeeding years fewer Catholic publications were attempted, with the re-

sult that those then in print benefited.

In 1895 the "Tidings" was begun in Los Angeles. Three years later the "Catholic Sun" of Syracuse, N. Y., came into being, and the following year Nicholas Gonner founded the "Catholic Tribune" of Dubuque, Iowa. This last-named began and continued as a weekly until 1914 when it made its appearance semi-weekly. In 1920 the "Tribune" became a daily and continued as such until its demise in 1942.

During the decades 1900-20 a total of fifty-five new papers were begun, thirty-one of which have survived. Among the organs inaugurated during this period was the "True Voice" of Omaha, Neb. (1903). The "Tablet" of Brooklyn was first published in 1908 under private ownership, but in 1909 it was obtained by Bishop McDonnell with the aid of his diocesan priests and became a strictly diocesan enterprise. The year 1909 also saw the beginning of the Jesuit weekly "America" which has with the succeeding years acquired an international reputation. In 1905 there appeared the "Catholic Register" of Denver and the "Christian Home and School" of Erie, Pa., the latter lately known as the "Lake Shore Visitor." The "Catholic Register" of Denver, a successor to several pioneer Catholic papers in Colorado, was founded by Thomas J. Casey of Kansas City, Mo., publisher of the "Catholic Register" of Kansas City. The name was changed in the second issue to the "Denver Catholic Register." A companion paper, the "Register," was founded by the then Father Matthew Smith in 1924 and was expanded to the National Edition Nov. 8, 1927. The first diocesan edition for the present "Register" system was the Central California Edition for the Diocese of Monterey-Fresno. It was established in June, 1929. The "Register" through its many diocesan editions now serves as the official organ of the following archdioceses and dio-

ceses: Altoona, Amarillo, Cincinnati, Columbus, Denver, Des Moines, Duluth, Erie, Grand Island, Great Falls, Helena, Kansas City, La Crosse, Kansas City (Kans.), Lincoln, Monterey-Fresno, Nashville, Peoria, Pueblo, Reno, Sacramento, St. Cloud, St. Louis, Salina, Salt Lake City, San Antonio, Santa Fe, Spokane, Steubenville, Tucson, Wheeling and Wichita. The national and diocesan editions of the "Register" were first published in 1925. "Our Sunday Visitor," a national Catholic journal, which enjoys one of the largest circulations of any Catholic paper in the United States, was founded in 1912 by the Rev. John Noll, at present Bishop of Fort Wayne. This weekly was established chiefly as a harmonizer between Catholics and non-Catholics. "Our Sunday Visitor" is the official organ for the following dioceses and archdioceses: Burlington, Covington, Fort Wayne, Marquette, Ogdensburg, Omaha, Springfield, Ill., and Winona.

The steady growth of the Catholic press soon showed the desirability of forming a Catholic Press Association. The organization became a reality in 1911.

An important event in the history of the Catholic press occurred in 1919. In that year during the meeting of the Catholic hierarchy at Washington, D. C., the National Catholic Welfare Conference was established. The Press Department of this newly founded organization then took over and enlarged some of the functions of the Catholic Press Association. "The National Catholic News Service gathers news, pictures, features and other material from all over the world. Its aim is to present a continuous word and photographic picture of current Catholic events and thought everywhere, and moreover, a record of such other events and thoughts as are of interest to Catholics as such. On its European staff the News Service has some of the most distinguished journalists of the various countries. In Washing-

ton it is the only news service primarily for religious papers which has the privilege of admission to the Press Galleries of Congress and the White House Press Conferences." Noticias Catolicas, the Ibero-American section of the News Service, was inaugurated in 1941, and disseminates news to the Ibero-American press in Spanish and Portuguese.

The year 1919 also saw the inception of the "Bulletin" of the Catholic Laymen's Association of Georgia. Its main function was to combat religious prejudice in the South.

Since 1920 fifty-four new Catholic newspapers came into being while ninety-three new Catholic magazines were started. Of these, fifty-one of the newspapers and eighty-one of the magazines are still published. In 1924 the "Commonweal" was established in New York by Michael Williams. This journal is edited by laymen.

It is significant that, of fourteen newspapers established during the depression period 1930-35, only one has ceased publication.

The condition of the Catholic press at present is excellent, but there is need for a vigorous Catholic daily which is nationally read.

Since 1945 the Catholic press in the United States has risen in circulation 26 7% (an increase of 2,840,662 subscribers) to a total circulation of 13,495,580, according to a survey completed by the NCWC News Service in January, 1948. In the last two years the number of publications has increased by 31, and now stands at 398, according to the 1947 Catholic Press Directory. This is an all-time high in Catholic press records.

The foreign language Catholic press in the United States is still alone in its publication of four dailies. Since the appearance of the first foreign language Catholic periodical in 1789, the "Courier de Boston," papers and periodicals in foreign tongues have done much to advance the cause of Catholicism in America.

Some Famous Catholic Men of Achievement

STATESMEN AND LEADERS

Albert or Albrecht (died 1229) — Bishop of Riga, Apostle of Livonia. Founded Riga 1201 and by 1206 had re-Christianized Livonia. In 1202 he established Knights of the Sword.

Albornoz, Gil Alvarez Carillo de (1310-1367)—Archbishop of Toledo, cardinal, general and statesman. Regained the Papal States for the Pope in 1354, and his "Egidian Constitutions" for them prevailed until 1816. Founded college at Bologna.

Alfred the Great (849-899)—First Saxon King of England; noted for wise laws, and the spread of religion; he inspired the Anglo-Saxon Chronicle.

Barry, John (1745-1803)—Captain when that rank was highest in the U. S. Navy; he captured many British vessels during the Revolution, and is called the Father of the American Navy.

Beaton, David (1494-1546)—Cardinal Archbishop of St. Andrews and statesman. He opposed Henry VIII in separating Scotland from its loyalty to the Holy See, and as Regent for Mary was assassinated by Henry's agents.

Benson, William S. (1855-1932) — Admiral, United States Navy. Chief of Naval Operations in First World War. Elected first president of the National Council of Catholic Men.

Burnett, Peter Hardeman (1807-1895)—First Governor of California after its admission to Union. Wrote "The Path Which Led a Protestant Lawyer to the Catholic Church."

Calvert, Cecil (1605-1675) — Second Lord Baltimore. Responsible for enactment of religious toleration in Maryland.

Calvert, George (1580-1632)—First Lord Baltimore. Held important posts under James I. Had to resign when converted. Established a colony in Newfoundland. Obtained land in northern Virginia (Maryland); died before charter was granted.

Carroll, Charles, of Carrollton (1737-1832)—Member of Maryland

Convention of 1775, one of delegation of four to Canada, 1776, member of the Continental Congress and signer of the Declaration of Independence. Assisted in drawing up the Maryland Constitution, was member of State and U. S. Senates

Carroll, John (1735-1815) — Born in Maryland First Bishop of the hierarchy of the U. S., first Bishop of Baltimore, his diocese reaching from Georgia to Maine, and west to the Mississippi.

Charlemagne (742-814)—First ruler of the Holy Roman Empire. He defended the Papacy against the Lombards, developed agriculture, codified the Frankish law, began educational reform, encouraged church music, and was zealous for church discipline.

Charles Martel (c. 688-741) — Duke of Austria, son of Pepin. Re-established the authority of the Frankish monarchy. Drove the Saracens from Europe at the battle of Tours (732) and thereafter was called Martel (the Hammer).

Constantine the Great (275-337)—Roman emperor. Granted liberty of worship to Christians in Edict of Milan. Promoted welfare of empire and bestowed many favors on the Church. His capital city was renamed Constantinople for him in 330.

Coffey, Denis J. (-1945) — Educator. Member of Dublin Commission on Irish Universities Act. President of University College, Dublin. First doctor in Ireland appointed to League of Nations. Received Chevalier Grand Cross of Equestrian Order of Pope St. Sylvester. Also honored by France.

Creighton, John (1831-1907) — Born, Ohio. He and his brother Edward founded Creighton University and took heroic part in 1861 in laying the first telegraph line that bound California to the rest of the nation. John was made a Knight of St. Gregory and a Roman Count by Leo XIII, and in 1900 received the Lactare Medal.

Doria, Andrea (1468-1560) — He served in the guards of Pope Innocent VIII; reorganized the Genoese fleet and directed the war against the Turks and Barbary pirates.

Ethelbert, Saint (552-616) — Confessor, King of Kent. His baptism by St. Augustine led to that of 10,000 of his countrymen. Issued first written laws to the English, built Canterbury and other churches.

Fisher, John, Saint (1459-1535) — Martyr. Cardinal and Bishop of Rochester, he steadfastly resisted Henry VIII in his attempt to secure a divorce from Catherine, and was beheaded when he refused to take the oath of succession acknowledging the issue of Henry and Anne as legitimate heirs to the English throne.

Fitz-Simons, Thomas (1741-1811) — First Catholic to fill public office in Pennsylvania; a member of the Continental Congress, and of the first Congress of the United States; supposed to have been the first to suggest a protective tariff to aid American industry; one of the founders of Georgetown College.

Freppel, Charles Emile (1827-1891) — Bishop of Angers. He was one of the most highly acclaimed orators of the French Chamber of Deputies. His works deal with the religious, political and social questions of his time.

Frontenac, Louis De Buade, Count (1620-1698) — Governor of New France; promoted the discoveries of Joliet and La Salle; left Canada enlarged, respected and in peace.

Garcia, Moreno Gabriel (1821-1875) — Great patriot President of Ecuador: alone of all the rulers of the world protested against the despoliation of the Holy See in 1870.

Gaston, William (1778-1884) — North Carolina state senator, federalist congressman and judge of the North Carolina Supreme Court. In 1835, was responsible for repeal of constitutional provision which practically disenfranchised Catholics in his native state.

Gibbons, James (1834-1921) — Cardinal Archbishop of Baltimore. He occupied a conspicuous place in

American public life as priest, prelate, patriot, controversialist, writer and apologete. Apostolic Delegate to the Third Plenary Council of Baltimore. He championed the rights of labor. His widely read book, "Faith of Our Fathers," is a remarkably clear, simple exposition of the Catholic Faith.

Godfrey of Bouillon (1061-1100) — Duke of Lower Lorraine, "Defender of the Holy Sepulchre." On First Crusade, entered Jerusalem, of which he accepted the sovereignty.

Gregory the Illuminator, Saint (257-332) — Martyr, Bishop, apostle and national saint of Armenia. Helped free Armenia from the Persians, converted it so that Armenia became the first Christian state.

Hunyady, Janos (1387-1456) — Hungarian defender of Christendom against the Turks. Defeated them at Belgrade, 1456. The Franciscan saint, John Capistran, led the peasant forces which joined Hunyady's army in this crusade.

John of Austria, Don (1547-1578) — Catholic hero. As Admiral of the Austrian and Spanish fleets, he won the great victory of Lepanto over the Turks.

Kosciusko, Tadeusz (1746-1817) — Polish patriot. Served in Washington's army during the American Revolution. Headed the Revolution of Poland in 1794, but was captured and imprisoned by the Russians.

Ladislaus, Saint (1040-1095) — King of Hungary. Enlarged his kingdom and made Christianity the national religion.

Langton, Stephen (died 1228) — Cardinal Archbishop of Canterbury, England, who led the English barons against King John. He is the author of the Magna Charta.

Laurier, Sir Wilfred (1841-1919) — Statesman. First French Canadian to become Premier of Canada.

Longstreet, James (1821-1904) — Major General in the Confederate Army. Became a Catholic after the Civil War.

Louis IX, Saint (1214-1270) — Confessor, King of France. A model Christian sovereign and religious ascetic. Made two Crusades.

MacMahon, Marie Edme Patrice Maurice de (1808-1893) — Great soldier. Created Marshal of France and Duke of Magenta for his victory of Magenta (1859), and Governor General of Algeria. In 1873, was elected President of France.

Mallinckrodt, Hermann von (1821-1874) — German statesman. Entering Prussian Parliament in 1852, assisted in founding the Center Party to defend Catholic rights.

Mallory, Stephen Russell (1813-1873) — Took part in the Seminole War and represented Florida in the United States Senate. In the Civil War he organized the Confederate navy.

Maximilian I, the Great (1573-1651) — Duke and Elector of Bavaria and Steward of the Holy Roman Empire. Made Catholicity the principal religion in Bavaria.

Mazarin, Jules (1602-1661) — Cardinal. Prime Minister of France, under Louis XIII and Louis XIV, he concluded the Thirty Years' War by the Treaty of Westphalia.

McGivney, Michael Joseph (1852-1890) — Priest of the Diocese of Hartford, Conn.; founded the Knights of Columbus in 1882.

McLoughlin, John (1784-1857) — Canadian physician and pioneer, known as the "Father of Oregon." Partner of the Hudsons Bay Co Founder of Oregon City. Protected missionaries and aided settlers from the United States. Received insignia of Knight of the Order of St. Gregory the Great from Pope Gregory XVI, 1847.

Mercier, Desire Joseph (1851-1926) — Cardinal Archbishop of Malines. Outstanding figure in Belgian public and intellectual life and leader against the demands of German invaders in 1914. Restored Louvain after World War I. In 1924 he began the "Malines Conversations," an attempt to unify the Anglican and Roman Churches.

Montcalm, Louis Joseph Gozon, Marquis de (1712-1759) — As Commander of the French army in Canada, was heroically faithful to duty against great odds.

Newman, John Henry (1801-1890) — Cardinal, famous English convert. Had profound influence and induced many hundreds to follow him into the Church.

O'Connell, Daniel (1775-1847) — Called the "Liberator" of Ireland. Through his efforts Catholic Emancipation was granted in 1829.

Olaf Haroldson, Saint (995-1030) — Martyr. Converted Viking, elected to the throne of Norway, he endeavored to establish the Church on Anglo-Saxon lines. Was exiled and on his return fell in battle.

Pazmany, Peter (1570-1637) — Cardinal Primate of Hungary. Restored Catholicism in Hungary, translated Bible into Hungarian, founded the Hungarian University of Sciences.

Pepln the Short (714-768) — King of the Franks, son of Charles Martel and father of Charlemagne. Elected king, was the first among the Franks to be crowned with religious ceremonies. Forced the Lombards to restore central Italy to the Holy See.

Pole, Reginald (1500-1558) — Cardinal Archbishop of Canterbury. Opposed the divorce of Henry VIII and went into voluntary exile. Returning to England in Mary's reign, 1553, he became a considerable power in state affairs, and was equally famous for his piety, learning and asceticism.

Pulaski, Casimir (1748-1779) — Polish patriot who fought in the American Revolution. Commissioned by Congress Brigadier of the Horse, he is called the Father of the American Cavalry.

Richelieu, Armand Jean du Plessis, Duke of (1585-1642) — Cardinal and famous statesman. Founder of the French Academy, 1634. Zealous as a churchman, as a statesman he was strong, eloquent, astute and vindictive.

Rochambeau, Jean Baptiste Donatien de Vimeur, Count de (1725-1807) — French Marshal who aided Washington in the Revolution.

Serra, Junipero (1713-1784) — Great Franciscan missionary to California, where he established numerous Missions.

Shea, Sir Ambrose (1815-1905) — Member of House assembly of Newfoundland almost continuously for 28 years. As Governor of the Bahamas, 1887-95, he promoted industry, organized a public bank and laid the Bahamas-Florida cable.

Smith, Alfred Emanuel (1873-1944) — Governor of New York, presidential candidate, Knight of Malta and Catholic Action Medalist. Was acclaimed by friend and political foe for his honesty and administrative ability.

Sobleski, John (1624-1696) — Great Polish king and soldier. Rescued Vienna from the Turks and caused their expulsion from Poland and Hungary.

Stephen, Saint (975-1038) — Confessor, first King and apostle of Hungary.

Tancred (1078-1112) — Prince of Antioch, joined in the Crusade of 1096 and took Jerusalem in 1099.

Taney, Roger Brooke (1777-1864) — Born, Calvert Co, Maryland. Great jurist, fifth Chief Justice of the Supreme Court. Responsible for the Dred Scott Decision.

Thomas Becket, Saint (1118-1170) — Martyr, Archbishop of Canterbury, Chancellor of England, statesman and soldier. Was murdered for protecting the Church against the encroachments of the State under Henry II.

Vladimir, Saint (956-1015) — Called "the Great." Grand Duke of Kiev and all Russia and its first Christian

ruler. Established schools, churches and the ecclesiastical court, zealously spreading the faith.

William the Conqueror (1027-1087) — Duke of Normandy. Invaded England 1066, defeated Harold at Hastings and was crowned King of England.

Windthorst, Ludwig (1812-1891) — Advanced Catholic rights in Germany. Established school known as "People's Union for Catholic Germany."

Wiseman, Nicholas Patrick (1802-1865) — Cardinal, first Archbishop of Westminster. Influential in Catholic revival in England.

Ximenez de Cisneros, Francisco (1437-1517) — Franciscan statesman. Archbishop of Toledo, Viceroy of Burgundy, Chancellor, then Grand Inquisitor of Castile and Leon, and Cardinal. In 1509 he defeated the Moors at Oran. As regent on the death of Ferdinand he moved the seat of government to Madrid, reformed tax laws, and became interested in the welfare of the natives of the Spanish-American possessions.

Zumarraga, Juan de (1468-1548) — Franciscan, first Bishop of Mexico. Saved Mexico from a bloody civil struggle by securing modification of the "Nuevas Leyes." Founded hospitals in Mexico and Vera Cruz, the famous Colegio Tlaltelolco, and introduced the printing press into the New World. Gave impetus to industries, agriculture and manufacture.

DISCOVERERS AND EXPLORERS

Amerigo Vespucci (1451-1512) — Acclaimed discoverer of the Mainland of America, named after him.

Balboa, Vasco Nunez de (1475-1517) — Discovered the Pacific Ocean in 1513.

Cabot, John (1450-1498) — Italian navigator. Offering to do for England what Columbus had done for Spain, he sailed for America, discovering the mainland, June 24, 1497.

Cabral, Pedro Alvarez (1460-1526) — Discoverer of Brazil which he named Vera Cruz.

Cartier, Jacques (1491-1577) — Explored coasts of Labrador and Newfoundland, and ascended the St. Lawrence to Montreal.

Champlain, Samuel de (1567-1635) — Discoverer of Lake Champlain, Father of New France and founder of Quebec.

Columbus, Christopher (1446-1506) — Discoverer of America in 1492. **Cordova, Francisco Hernando de (1475-1526)** — Discovered Yucatan in 1517 and was mortally wounded in expedition.

Cortez, Hernando (1485-1547) — Spanish explorer and masterful soldier. Conquered Mexico.

De Soto, Hernando (1500-1542) — Discoverer of lower course of the Mississippi River in 1541.

Dias, Bartholomew (1450-1500) — Portuguese navigator, discovered Cape of Good Hope in 1488.

Gama, Vasco da (1469-1524) — Discovered a new sea route to India.

Grijalva, Juan de (1489-1527) — Completed exploration of Yucatan and discovered Mexico.

Hennepin, Louis (1640-1701) — Franciscan, first European to see, describe and depict Niagara Falls. Explored the Great Lakes region and the upper Mississippi.

Henry the Navigator (1394-1460) — Son of King John I of Portugal. Discovered the Azores, the Madeira and Cape Verde Islands, and traced African coast as far as *Sierre Leone*.

Joliet, Louis (1645-1700) — French Canadian explorer of the Mississippi with Marquette in 1673.

La Salle, Rene Robert Cavelier, Sieur de (1643-1687) — Discovered the Ohio River and explored the valley of the Mississippi River for France.

Magellan, Ferdinand (1480-1521) — Portuguese navigator. Charles I of Spain sponsored his attempt to circumnavigate the globe. He sailed westward and discovered the Strait of Magellan, the *Ladrones* and the Philippines, where he was slain. His companions, continuing west-

ward, returned to Spain, proving the world's rotundity.

Marquette, Jacques (1637-1675) — Jesuit, discoverer of upper course of the Mississippi in 1673. He left a valuable diary of his voyage, with maps. His statue was placed by Wisconsin in the Hall of Fame, Washington, D. C.

Ocampo, Sebastian (1466-1521) — Circumnavigated Cuba and proved its insular character.

Orellana, Francisco de (1500-1546) — Spanish navigator who explored the Amazon River.

Perez, Juan (d. before 1513) — Franciscan, aided Columbus in his plans for discovery and accompanied him on second voyage to the New World.

Pizarro, Francisco (1470-1541) — Spanish explorer and conqueror of Peru

Polo, Marco (1254-1324) — Greatest of travelers; blessed by the Pope before his departure to China, where he was highly esteemed at court. The remarkable account of his travels is called the "Book of Marco Polo."

Ponce de Leon (1460-1521) — Spanish discoverer of Florida.

Rubruck, William (1220-1293) — Franciscan traveler in the East, especially China. His account of his travels is a geographical masterpiece.

Verrazano, Giovanni da (1485-1528) — Explored the coast of North America for Francis I of France; claimed by his Italian countrymen as discoverer of the Hudson River.

SCIENTISTS

Agricola, George (Bauer) (1494-1555) — Described contemporary melting and smelting methods. Is called the "Father of Mineralogy." His chief work is "De Re Metallica."

Albertus Magnus, Saint (1206-1280) — A Dominican friar, philosopher and scientist. Compiled an encyclopedia. Ahead of his time as student of natural sciences.

Algue, Jose (born 1856) — Spanish Jesuit. Invented the barocyclonometer detecting approach of cyclones.

Ampere, Andre Marie (1775-1836) — The practical unit of electrical

current is named after him; founded science of electro-dynamics.

Bacon, Roger (1214-1294) — Franciscan. Is called the Father of Experimental Science. "Opus Majus," "Opus Minus" and "Tertium" are the most important of his more than 80 works. He writes of optical and astronomical laws now generally accepted, discusses the possibility of invention of the steamship, balloon, airplane, microscope and telescope, explains the composition and effects of gunpowder, and predicts railways and the use of electricity.

Bartholomeus Anglicus (fl.1230-1250) — English Franciscan, who wrote the first great medieval encyclopedia of science.

Bayma, Joseph (1816-1892) — Italian Jesuit, mathematician and scientist. Wrote "Molecular Mechanics," dealing with the constitution of matter.

Beccaria, Giovanni Battista (1716-1781) — Famous for his original researches in electricity.

Becquerel, Antoine Cesar (1788-1878) — French physicist, who invented the constant cell, a differential galvanometer, and an electric thermometer.

Becquerel, Antoine Henri (1852-1908) — Son of Antoine Cesar. The founder of radioactivity; discoverer of "Becquerel's Rays"

Behalm, Martin (1459-1507) — Made the geographical globe, the oldest in existence, in 1492.

Bernard, Claude (1813-1878) — Physiologist, who discovered the glycogenic function of the liver, and the vasomotor system.

Binet, Jacques Philippe Marie (1786-1856) — French mathematician and astronomer. Enumerated the principle known as Binet's Theorem.

Blondo, Flavio (1388-1463) — Called the founder of the science of archeology and Christian topography. Author of three encyclopedias on which all subsequent dictionaries of Roman antiquities are based.

Blot, Jean Baptiste (1744-1862) — Discovered the laws of rotary polarization by crystalline bodies.

Bolzani, Bernard (1781-1848) — Bohemian mathematician and philosopher. Proved the binomial theorem.

Boruss, Christopher (1583-1632) — Drew up first chart of the Atlantic and Indian oceans showing the spot where the magnetic needle makes the same angle with the meridian.

Boscovich, Ruggiero Giuseppe (1711-1787) — Jesuit astronomer, engineer and inventor of micrometer which requires no artificial illumination of the field of the telescope.

Bosio, Antonio (1575-1629) — Known as the "Columbus of the Catacombs" and called the Father of Christian Archeology.

Bourgeois, Louis (1819-1878) — Rector of the Seminary of Pontlevoy, Loinet-Cher, was the first to present and develop the problem of the eoliths (1863).

Braille, Louis (1809-1852) — Blind educator of the blind, invented the Braille system (used today in revised form).

Branly, Edouard (1846-1940) — Physicist, discovered coherer, making wireless telegraphy possible.

Caldani, Leopold Marco Antonio (1725-1813) — Anatomist and physiologist. Wrote an anatomical atlas. Also noted for anatomical studies on the function of the spinal cord and for the introduction of electricity in the physiology of the nerves.

Cambou, Paul (1849-1909) — French geologist and Jesuit missionary to Madagascar. Discovered the silk thread spun by large native spiders, devised a contrivance on which to roll these webs, making it possible to spin and weave them.

Camel, George Joseph (1661-1706) — Botanist and Jesuit missionary to the Philippines. Wrote of his valuable investigation of plants and natural history of the islands. Evergreen shrub *Camellia* named for him.

Cardan, Girolamo (1501-1576) — Physician and mathematician. His treatise on algebra contains the solution of the cubic equation, since named after him.

Carnoy, Jean Baptiste (1836-1899) — Priest, founder of the science of cytology. Performed noted experiments on cellular segmentation.

Carrel, Alexis (1875-1944) — Nobel Prize winner in Medicine and Physiology, member of Pontifical Academy of Sciences. Renowned for contributions to surgical technique and pioneer experiments on transplantation of organs.

Cassini, Giovanni Dominico (1625-1712) — Determined the rotation periods of Venus, Jupiter and Mars, discovered four satellites and suggested oval paths, later named Cassianians, in place of the ellipses of Kepler. First director of Paris Observatory.

Castelli, Benedetto (c.1572-1644) — Italian mathematician and physi-

cist, Benedictine abbot; authority on hydraulics, first studied the "velocity of efflux."

Cauchy, Augustin Louis (1789-1857)—An important contributor to mathematics. The Calculus of Residues was his invention.

Cavallere, Bonaventura (1598-1647) — Hieronymite and mathematician. Renowned for "Methods of Indivisibles," the forerunner of integral calculus, and his popularizing of use of logarithms in Italy.

Caxton, William (1422-1491) — First English printer, translated and wrote original prologues and epilogues for some of the many books he printed at Westminster.

Cesalpino, Andrea (1519-1603) — Physician, philosopher and botanist. His "De Plantis Libri XVI" contains the foundation of plant morphology and physiology.

Champollion, Jean Francois (1790-1832) — Egyptologist. Discovered through the Rosetta Stone a system for deciphering hieroglyphics.

Chauliac, Guy de (1300-1370) — Distinguished anatomist and father of modern surgery. Gave a complete and authoritative description of the terrible bubonic plague or "Black Death" of the fourteenth century.

Chevreul, Michael Eugene (1786-1889)—Chemist, physicist and philosopher. His studies of animal fats led to the manufacture of candles and glycerine and his researches in color harmony resulted in great increase in variety of dyes.

Clavius, Christopher (1537-1612) — Jesuit mathematician and astronomer. Wrote innumerable scientific works. Worked on the Gregorian reform of the Julian calendar.

Colombo, Matteo Realdo (1516-1559)—Pioneer medieval anatomist. Discovered pulmonary circulation.

Copernicus, Nicolaus (1473-1543) — Dominican tertiary and astronomer. He wrote on the heliocentric planetary theory named after him, as opposed to the Ptolemaic.

Coulomb, Charles Augustine (1736-1806)—Invented the "torsion balance," an instrument to detect and measure electricity. The Coulomb,

the practical unit of quantity of electricity, is named in his honor.

De Rossi, Giovanni Battista (1822-1894)—Archeologist, who aroused a world-wide interest in Christian antiquities. Master of epigraphy and typography.

Descartes, Rene (1596-1650) — Founder of analytical geometry.

Divisch, Procopius (1698-1765) — A Premonstratensian, who erected a lightning rod at Premnitz in 1754, before Franklin's work was known; he was also among the first to use electricity in the treatment of disease.

Dulong, Pierre Louis (1785-1838) — Author with Petit of formula determining the specific heat of solids.

Dumas, Jean Baptiste (1800-1884) — One of the foremost chemists of the nineteenth century. He introduced a method of ascertaining vapor densities.

Dwight, Thomas (1843-1911) — Won for himself an international reputation as an anatomist; wrote "Thoughts of a Catholic Anatomist."

Eckhel, Joseph Hilarius (1737-1798)—A Jesuit, founder of the scientific numismatics of classical antiquity.

Epee, Charles Michel de L' (1712-1789)—Priest inventor of the sign alphabet, the basis of all systematic instruction of the deaf and dumb.

Eustachius, Bartolomeo (1524-1574)—Famous for contributions to the science of anatomy. The Eustachian Tube, connecting the ear and pharynx, is named after him.

Fabre, Jean Henri (1823-1915)—Famous entomologist. His "Souvenirs Entomologiques" merited for him the title of "The Homer of the Insect World."

Fabri, Honore (1607-1688)—Jesuit who discovered the circulation of the blood independently of Harvey.

Fabricius, Hieronymus (1537-1619)—Discovered the valvular system of the veins; was the teacher of Harvey.

Fallopio, Gabriello (1523-1562) — Anatomist. The tube leading from the ovary to the uterus, and the canal through which the facial nerve passes from the auditory, are both called by his name.

Faye, Herve Auguste Etienne Albans (1814-1902)—Astronomer, discovered the comet named for him. Invented the zenithal collimator and applied photography and electricity to astronomy.

Ferrari, Ludovico (born 1522) — Discovered the method of resolving equations of the fourth degree.

Fizeau, Armand Hippolyte Louis (1819-1896) — First determined experimentally the velocity of light.

Fortunatus of Brescia (1701-1754) — Franciscan, pioneer morphologist.

Foucault, Jean Bernard Leon (1819-1868) — Made electric light practicable. Gave the first practical electric arc light to the world in 1844. Invented the gyroscope.

Fraunhofer, Joseph von (1787-1826)—Initiated spectrum analysis, discovered the Fraunhofer lines in the solar spectrum and established the laws of diffraction.

Fresnel, Augustin Jean (1788-1827)—Made great contributions to the science of optics. Developed a theory bearing his name and by his system of lenses revolutionized lighthouse illumination.

Gallilei, Galileo (1564-1642)—Great natural philosopher and astronomer. Discovered the isochronism of the pendulum and, from his construction of a telescope which magnified 32 times, the physical features of the moon and the satellites of Jupiter. Discovered the laws of projectiles, the principles of virtual velocities and gave an exposition of the true principles of flotation. His bold support of the Copernican theory provoked a disciplinary condemnation from the Inquisition in 1632; thereupon he retired to his villa near Florence, receiving the special blessing of Pope Urban VIII before his death.

Galvani, Lulgi (1737-1798)—Manifestations of current electricity have been named "Galvanism" in his honor. He was buried in the habit of the Third Order of St. Francis.

Gassendi, Pierre (1592-1655) — A priest, "the Bacon of France." He first observed the transit of Mercury across the sun's disc.

Gay-Lussac, Joseph Louis (1778-1850) — French chemist and physicist. Conducted important research work in gaseous combinations and fermentation; improved methods of organic analysis.

Gordon, Andrew (1712-1751) — Benedictine monk, who first used a cylinder of glass to produce frictional electricity; invented electrical chimes.

Grimaldi, Francesco Maria (1618-1663) — Jesuit, discovered diffraction, interference and dispersion of light passing through prism.

Gutenberg, Johann (1400-1468) — Inventor of printing.

Hauy, Rene Just (1743-1822) — A priest and mineralogist. Called the "Father of Crystallography."

Heis, Eduard (1806-1877) — First ascertained the point of departure of meteors, drew a chart of 5,421 stars, with first authentic map of the milky way.

Helmont, Jan Baptista van (1577-1644) — Introduced chemical methods in biological studies, explained digestion and introduced the word "gas" as it is now used.

Hengler, Lawrence (1806-1858)—A priest, inventor of the horizontal pendulum used in seismographs.

Heude, Pierre (1836-1902)—Jesuit zoologist whose writings on the land mollusks of China are the standard authority.

Hilgard, Eugene Waldemar (1833-1916) — Geologist, chemist. Responsible for putting agriculture on a scientific basis and for making it a subject of university curricula. Became Assistant State Geologist of Mississippi in 1856.

Holland, John Phillip (1840-1914) — American inventor of the first submarine, successful from a practical viewpoint.

Jussieu, Bernard de (1699-1777)—Introduced a natural system of the classification of plants.

Kelly, William (1811-1888) — American inventor. Was first to convert cast iron into malleable steel, introducing what is now known as Bessemer's process.

Kircher, Athanasius (1601-1680) — Jesuit. He studied volcanoes; de-

ciphered hieroglyphics; perfected the speaking tube and the aeolian harp; invented the magic lantern; first definitely stated the germ theory of disease.

Laennec, Rene Theophile Hyacinthe (1781-1826) — Physician, discoverer of auscultation, father of modern knowledge of pulmonary diseases, invented stethoscope.

Lamarck, Jean Baptiste de Monet, Chevalier de (1744-1829) — Botanist, zoologist and natural philosopher. Author of several works and originator of the evolutionary theory called Lamarckism.

Laplace, Pierre Simon (1749-1827) — Well-known mathematical and physical astronomer and member of the principal academies of Europe.

Latreille, Pierre Andre (1762-1833) — French zoologist, pioneer in the field of entomology

Lavoisier, Antoine Laurent (1743-1794) — French scientist, called the Father of Modern Chemistry.

Le Verrier, Urbain Jean Joseph (1811-1877) — Astronomer. Made the mathematical discovery of the planet Neptune. Founded the International Meteorological Institute and organized the French weather bureau service.

Linacre, Thomas (1460-1524) — Physician, priest. Founded Royal College of Physicians, London.

Malpighi, Marcello (1628-1694) — Founder of comparative physiology and microscopic anatomy, noted for works regarding the skin, spleen and liver.

Malus, Etienne Louis (1775-1812) — Discovered polarization of light; invented the polariscope.

Marconi, Marchese Guglielmo (1874-1937) — Italian inventor and engineer. To his genius is due the scientific triumph of wireless telegraphy or radio.

Marlotte, Edme (1620-1684) — French churchman who established the law of gases which bears his name.

Mendel, Gregor Johann (1822-1884) — Augustinian priest and biologist, author of Mendel's Law of Heredity, one of the greatest discoveries in biology.

Mersenne, Marin (1588-1648) — Author of numerous works on mathematical sciences, encouraged scientists of his time, friend of Galileo and Descartes.

Monge, Gaspard (1746-1818) — Founder of descriptive geometry, conducted search for Egyptian antiquities on Napoleon's campaign in Egypt, the specimens becoming the nucleus of the Egyptian department of the British Museum.

Morgagni, Giovanni Battista (1682-1771) — Founder of modern pathology. Important studies in aneurisms and pulmonary disease.

Muller, Johann (1436-1476) — Astronomer. Settled the reform of the calendar.

Muller, Johann (1801-1858) — Founder of modern physiology.

Murphy, John B. (1857-1916) — Noted American surgeon, celebrated for the "Murphy Button," called the "greatest clinical teacher of the day"; awarded the Laetare Medal in 1902.

Murray, Thomas Edward (1860-1929) — Inventor. Knight of St. Gregory and Knight of Malta. Designed electric plants and obtained patents for 1,100 inventions, among them safety appliances and an electric welding process for the manufacture of 94-inch mortar shells. Effected the combinations of electrical companies in Brooklyn and New York.

Nelaton, Auguste (1807-1873) — French surgeon who suggested the ligature of both ends of the arteries in hemorrhages; invented the Nelaton probe with the porcelain knob.

Nieuwland, Julius Arthur, C.S.C. (1878-1936) — Chemist and botanist. Dean of Science, Notre Dame, Ind. Contributed to the invention of Lewisite Gas. Discovered a method for producing synthetic rubber at low cost.

Nobili, Leopold (1784-1835) — Italian inventor of the thermopile.

Nollet, Jean-Antoine (1700-1770) — Physicist, made valuable experiments in electricity and was first observer of electric sparks drawn from the human body.

Ortellus, Abraham (1527-1598) — Geographer, cartographer and archeologist. In 1570 he published the first great modern atlas, and in 1587 a still useful dictionary of old geography.

Ozanam, Jacques (1640-1717) — Author of numerous mathematical works. His "Recreations" is still popular.

Pare, Ambroise (1517-1510) — great surgeon of France; reformed treatment of bullet wounds.

Pascal, Blaise (1623-1662) — Demonstrated that a column of air has weight.

Pasteur, Louis (1822-1895) — Father of bacteriology; founded the Pasteur Institute. Famed for his vaccine against hydrophobia, for successfully combating the silkworm disease and for Pasteurization.

Pelouze, Theophile Jules (1807-1867) — Chemist. Was the first to synthesize a fatty substance from glycerine, to isolate tannic acid and to make gun-cotton in France.

Plazzl, Gluseppe (1746-1826) — Theatine monk and astronomer, discoverer of the first planetoid, Ceres.

Picard, Jean (1620-1682) — French priest who first accurately measured a degree of the meridian.

Pitra, Jean Baptiste Francois (1812-1889) — Cardinal, author, theologian and archeologist: discovered the "Inscription of Autun."

Plumier, Charles (1646-1704) — Renowned botanical explorer. Left descriptions of plants of Antilles and Central America.

Pouget, Jean Francois Albert du, Marquis de Nadailiac (1817-1904) — Authority on cave drawings.

Provancher, Leon Abel (1820-1892) — Called the "Father of Natural History in Canada."

Regnault, Henri Victor (1810-1878) — Chemist and physicist, authority in thermometry.

Riccioli, Giovanni Battista (1598-1671) — Italian Jesuit who introduced the lunar nomenclature in use today.

Sahagun, Bernardino de (1499-1590) — Franciscan missionary and Aztec archeologist. Compiled Aztec history, grammar, dictionary.

Santorini, Giovanni Domenico (1681-1737) — Anatomist, discovered emissary veins leading out of sinuses, risory muscles, fissures in external ear.

Schellner, Christopher (1579-1650) — Jesuit astronomer. Invented the pantograph, or copying instrument, and constructed a telescope which permitted him to make the first systematic investigation of sun spots.

Schwann, Theodor (1810-1882) — Physiologist, founder of the theory of the cellular structure of animal organisms, discoverer of pepsin as digestive agent and the organic nature of the yeast plant.

Schwartz, Berthold — German friar of the thirteenth century. Inventor of firearms.

Secchi, Angelo (1818-1878) — Italian Jesuit astronomer and professor at Georgetown University. Laid the foundations of the unique "Sun Records"; discovered the "flash spectrum" and the five Secchi types of stars. Invented new instruments for studying the fixed stars also the meteorograph.

Semmelweis, Ignaz Philipp (1818-1865) — Hungarian physician. The pioneer of antiseptic treatment. Discoverer of causes of puerperal fever.

Spallanzani, Lazzaro (1729-1799) — Priest. Gave the first correct explanation of the nature of spermatazoa and of the physiologic process of digestion. Proved regeneration of matter and the falsity of doctrine of spontaneous generation.

Steensen, Niels (1638-1686) — Danish bishop, anatomist and "father of geology." First to conceive the possibility of reading the history of the earth from its geological strata. Discoverer of the excretory duct of the parotid glands.

Takamine, Jokichi (1854-1922) — Japanese-American convert to Catholicism. Discovered adrenalin.

Tieffenthaler, Joseph (1710-1785) — Jesuit missionary and noted geographer. Wrote "Descriptio Indiae."

Torricelli, Evangelista (1608-1647) — Italian mathematician and physicist, invented the barometer.

Toscanelli, Paolo dal Pozzo (1397-1482) — Mathematician, astronomer

and geographer. To his cosmographical knowledge Columbus largely owed the discovery of America.

Tuissane, Louis Rene (1815-1885) — Mycologist, widely known for his microscopic study of fungi.

Valentine, Basil (born 1394) — Benedictine monk, founder of analytical chemistry, called the last alchemist and the first chemist.

Vernier, Pierre (1580-1637) — Noted French mathematician. Formulated the graduated scale (vernier) used in making accurate linear and angular measurements.

Vesalius, Andreas (1514-1564) — Founder of modern anatomy.

Vico, Francesco de (1805-1848) — Jesuit priest who discovered six comets.

Vieta, Francois, Seigneur de La Bigottiere (1540-1603) — Father of modern algebra, which he applied to geometry and trigonometry.

THEOLOGIANS AND PHILOSOPHERS

Abelard, Peter (1079-1142) — French philosopher and theologian, though more brilliant than solid. Contributor to Scholastic method.

Albertus Magnus, Saint (1206-1280) — Doctor of the Church, called "Universal Doctor," Dominican theologian and eminent representative of Scholasticism. Teacher of St. Thomas Aquinas.

Alcuin Albinus (735-804) — Promoted education and contributed to the establishment of the Roman Rite in the Carolingian Empire. Revised the Vulgate text and compiled a Missal.

Alexander of Hales (1180-1245) — First Franciscan teacher at Paris; part author of a "Summa Theologica" which had much influence in the thirteenth century. Gave doctrinal direction to the Franciscan School in general and to St. Bonaventure in particular.

Alphonsus Liguori, Saint (1696-1787) — Master of moral theology, Doctor of the Church.

Ambrose, Saint (340-397) — Bishop of Milan, one of the four great Latin Doctors of the Church. One of the first writers to attempt a

Vinci, Leonardo da (1452-1519) — Made intelligent investigation of the principle of flying and innovations in bridges and war machines, and constructed canals.

Volta, Alessandro (1745-1827) — Italian physicist. The volt, unit of electromotive force, is named after him; he also invented the first galvanic battery.

Waldseemüller, Martin (1470-1518) — Made first modern atlas of the world, and used the name America.

Winckelmann, Johann Joachim (1717-1768) — German art historian and the founder of scientific archeology.

Windie, Sir Bertram (1858-1929) — Scientist, apologist, did original work in anatomy, archeology and teratology and also wrote on ethnology, anthropology and spiritism.

synthesis of Christian morality in his "De Officiis Ministrorum."

Anselm, Saint (1033-1109) — Doctor of the Church. Born in Italy, died in England. Deeply influenced Catholic philosophy.

Athanasius, Saint (293-373) — Confessor of the Church and one of the four great Greek Doctors. Champion of orthodoxy in the Church's contest against Arianism.

Anthony of Padua, Saint (1195-1231) — Doctor of the Church, called "Evangelical Doctor." A Franciscan, most celebrated preacher of his day and the subject of popular devotion ever since. Known as the "Wonder-Worker."

Augustine of Canterbury, Saint (died 604) — Confessor. Born Rome, died Canterbury, England. Apostle of the English and first Archbishop of Canterbury.

Augustine of Hippo, Saint (354-430) — Confessor and one of the four great Latin Doctors of the Church. Bishop of Hippo. Author of "Confessions" and "City of God."

Bacon, Roger (1214-1294) — Franciscan theologian and philosopher as well as scientist. Ardent pro-

moter of practical theology and severe critic of scholastic abuses.

Balmes, Jaime Luciano (1810-1848)—Wrote "Protestantism Compared with Catholicism in Their Relations with European Civilizations," a philosophy of Christianity in reply to Guizot's "History of Civilization in Europe."

Banez, Domingo (1528-1604) — Exponent and defender of Thomistic teaching. Entered into controversy with Molina on free will and grace.

Basil, Saint (330-379) — Confessor of the Church and one of the four great Greek Doctors. Defended the Faith against Apollinaris.

Bede the Venerable, Saint (673-735)—Benedictine commentator on Scripture. "Father of English History." Doctor of the Church.

Bernard of Clairvaux, Saint (1091-1153)—Second founder of Cistercian Order, Abbot of Clairvaux. Great mystic. Doctor of the Church, called "Mellifluous Doctor."

Billuart, Charles Rene (1685-1757) — Belgian Dominican theologian and controversialist.

Bonaventure, Saint (1221-1274)—Doctor of the Church, called "Seraphic Doctor." Cardinal Bishop of Albano. Franciscan theologian and eminent representative of Scholasticism. His writings combine ardent piety and most profound learning.

Busenbaum, Hermann (1600-1668) — Jesuit whose moral theology, "Medulla," is a classic.

Cajetan, Tommaso De Vio (1469-1534) — Dominican cardinal, philosopher, theologian and exegete. One of the greatest defenders of the Thomistic School.

Cano, Melchior (1509-1560) — Dominican bishop and theologian. Considered the Father of Fundamental Theology because of his celebrated "De Locis Theologicis."

Cyril of Alexandria, Saint (376-444)—Doctor of the Church. Bishop, opponent of Nestorianism.

Cyril of Jerusalem, Saint (315-386)—Doctor of the Church. Bishop, doctrinal writer.

De Sales, Francis, Saint (1567-1622)—Doctor of the Church. Was Bishop of Geneva and celebrated writer on spiritual life. Patron of the Catholic press.

Descartes, Rene (1596-1650) — Called the Father of Intellectualism. Though a staunch Catholic, his philosophy featuring universal methodic doubt, led through errors of judgment to views which make faith and morality unreasonable.

Eck, Johann (1486-1543)—Became Luther's most able opponent, possessing a clear understanding of Lutheranism and its errors.

Ephrem, Saint (306-373)—Doctor of the Church. A deacon; doctrinal writer and controversialist.

Erasmus, Desiderius (1466-1536) — Priest and great German humanist leader.

Francis of Vittoria (1480-1546)—Dominican theological writer and teacher at Salamanca. His treatise on international relations merited him title of Father of International Law.

Frassen, Claudius (1620-1711) — Franciscan. Author of "Scotus Academicus" in 20 volumes, important presentation of the theology of Duns Scotus.

Gregory Nazianzen, Saint (329-389) — One of the four great Greek Doctors of the Church, orator and literary genius.

Gregory of Valencia (1550-1603) — Jesuit, theologian and controversialist, called "Doctor Doctorum," played an important part in forming the Church's attitude in the dispute concerning interests.

Gregory the Great, Saint (540-604) — Pope, and one of the four great Latin Doctors of the Church. Father of the medieval papacy; introduced Gregorian chant; summed up in his writings the teachings of the earlier Fathers and presented them as a related whole.

Hilary of Poitiers, Saint (315-388)—Doctor of the Church. Bishop, famous defender of the Trinity against Arian errors.

Hugh of St. Victor (1096-1141) — Writer on philosophy, theology and

mysticism, a founder of Scholasticism. Became head of the famous School of St. Victor, Paris.

Isidore of Seville, Saint (560-636)—Doctor of the Church. Archbishop; doctrinal writer, reformer and educator. The most learned man of his age.

Jerome, Saint (340-420) — Confessor, one of the four great Latin Doctors of the Church. He revised and translated the Vulgate edition of the Bible.

John Chrysostom, Saint (345-407) — Confessor of the Church and one of the four great Greek Doctors. Famous and eloquent orator, whence his name "the Golden-mouthed."

John Damascene, Saint (c.676-749) — Last great theologian of the East; Doctor of the Church. His work, "Fountain of Wisdom," can be compared with the medieval theological classics of the West.

John of the Cross, Saint (1542-1591)—Doctor of the Church. Co-founder with Saint Teresa of Discalced Carmelites. Mystic writings: "The Ascent of Mt. Carmel," "The Dark Night of the Soul," "Spiritual Canticle" and "The Living Flame of Love."

Lainez, James (1512-1565) — Second General of the Society of Jesus. As papal theologian to the Council of Trent, he defended the papal origin of episcopal jurisdiction.

Leo I, the Great, Saint (390-461) — Pope and Doctor of the Church. In his letters he exposed all the dogmatic errors of his day and gave exact expression to the dogma of the Incarnation.

Lombard, Peter (1100-1160) — Called the "Magister Sententiarum" or simply the "Magister," because of his "Four Books of Sentences." This work synthesized almost the whole of Catholic theological doctrine, and was used and commented upon by all medieval theologians.

Lugo, John de (1583-1660)—Spanish Jesuit and cardinal. Equally famous for his moral and his dogmatic theology.

Mercier, Desire Joseph (1851-1926) — Cardinal, Archbishop of Malines, professor at Louvain. He revived Scholastic philosophy and wrote many philosophical works.

Mohler, Johann Adam (1796-1838) Introduced among Catholics the science of "Symbolism" or "Comparative Symbolism," i. e., the comparison of dogmas or beliefs held by different denominations.

Molina, Luis de (1535-1600) — Jesuit theologian and author of "Concordia" expounding a system for the reconciliation of grace and free will, called Molinism.

Nicholas of Lyra (1270-1340) — Franciscan exegete. Author of "Postillae," placing emphasis on literal sense of Bible, the first scriptural commentary printed.

Origen (185-254) — Probably the most prolific Christian writer on things theological. His "De Principiis" systematized the whole of Christian doctrine.

Petau (Petavius), Denis (1583-1652)—Jesuit theologian, called the Father of the History of Dogma. Did important work in patrology and the history of dogma.

Peter Canisius, Saint (1521-1597) — Jesuit preacher, theologian and Doctor of the Church. Champion of German "counter-Reformation." His triple "Catechism" is a masterpiece.

Peter Chrysologus, Saint (406-450)—Doctor of the Church. Bishop of Ravenna, opponent of Monophysites.

Peter Damian, Saint (1007-1072) — Doctor of the Church. A Camaldolite, and the great reformer of his day. Cardinal Bishop of Ostia, papal counselor.

Quinones, Francis (1482-1540) — Cardinal. Franciscan liturgist, best known for reform of the Breviary.

Reiffenstuhl, Anaclete (1641-1703) — Franciscan canonist, whose works are standard even now.

Robert Bellarmine, Saint (1542-1621) — Jesuit theologian, cardinal and Doctor of the Church. Dealt a severe blow to Protestantism with his work, "Disputationes de contro-

versis fidel." An authority on subject of Church and State. Helped revise the Vulgate text.

Ruysbroeck, John, Blessed (1293-1381)—Confessor, greatest Flemish mystic. Was called the "Admirable Doctor" and the "Divine Doctor."

Scotus, John Duns (1265-1308)—Franciscan. Born in Scotland; buried in Cologne. Master of dialectics; author of "Opus Oxoniense." Called "Doctor Subtilis" and "Doctor Marianus." Championed Mary's Immaculate Conception and gave first correct exposition of this dogma. Built his theology around the Christocentric idea, approved by the Church when she instituted the feast of Christ the King. Founder of the Scotistic School of philosophy and theology.

Skarga, Peter (1536-1612)—Jesuit

theologian and missionary. Court preacher and adviser to the King of Poland. Founded the Mons Pietatis in Cracow.

Suarez, Francisco (1548-1617)—Jesuit Scholastic theologian and one of the founders of international law. Called "Doctor Eximius."

Thomas Aquinas, Saint (1225-1274)—"Angelic Doctor," eminent Dominican theologian. Systematized theology in his "Summa Theologica." Founder of the Thomistic School of philosophy and theology. Declared Patron of schools, 1880.

Vasquez, Gabriel (1551-1604)—Jesuit theologian noted for profundity and singularity of thought.

William of Ockham (Occam) (1300-1349)—English Scholastic philosopher and logician. Called "Doctor Invincibilis."

LITERARY MEN

Allard, Paul (1841-1916)—French historian of the persecutions.

Ambrose, Saint (340-397)—Bishop of Milan, Father and Doctor of the Church. One of the founders of Christian hymnology. The Ambrosian chant, Hymnograph and Milanese Rite are named after him.

Baegert, Johann Jacob (1717-1777)—Jesuit missionary and ethnographer. Wrote on Lower California.

Banim, Michael (1796-1874) and **John** (1798-1842)—Leading Irish national novelists.

Baraga, Frederick (1797-1868)—Bishop of Marquette. Ranks among foremost writers in American Indian literature.

Barbour, John (1316-1395)—Archdeacon of Aberdeen and author of "The Bruce," historical poem consisting of 6,000 octosyllabic couplets, in Scottish dialect. Useful to Scots for its historic interest.

Bazin, Rene (1853-1932)—Novelist and travel writer, member of French Academy. Known especially for his literary studies of French provincial family life and "The Italians of Today."

Bede, the Venerable, Saint (673-735)—Benedictine, Doctor of the Church, historian. His works comprise all branches of knowledge.

Benson, Robert Hugh (1871-1914)—An Anglican clergyman who became a Catholic in 1903 and was ordained. Author of a number of works, including "By What Authority?" "Come Rack, Come Rope," "The Upper Room," and "Paradoxes of Catholicism."

Beschi, Costanzo Giuseppe (1680-1746)—Jesuit Italian missionary. Famous for linguistic and literary work in Tamil language.

Besse, Jean Martial Leon (1851-1920)—Benedictine monk and monastic historian.

Bickerstaffe-Drew, Francis (1858-1928)—Catholic convert and priest who under the pseudonym of John Ayscough published several novels including "San Celestino," "Abbots-court" and "Prodigals and Sons."

Blaiski, Marcin (1495-1575)—Prolific writer, called the Father of Polish prose.

Bolleau-Despreaux, Nicolas (1636-1711)—Poet, satirist and critic.

Bolland, John van (1596-1665)—Belgian Jesuit of the seventeenth

century, compiler of "Acta Sanctorum" or "Acts of the Saints."

Bona, Giovanni (1609-1674) — Cardinal. Wrote "De Rebus Liturgicis," a liturgical encyclopedia.

Bossuet, Jacques Benigne (1627-1704)—Noted French pulpit orator, celebrated for sermons and funeral orations.

Bourdaloue, Louis (1632-1704)—Noted French pulpit orator, called "The Preacher of Kings, and The King of Preachers."

Bracton, Henry de (died 1268)—Wrote greatest medieval treatise on English law, "On the Laws and Customs of England."

Brownson, Orestes Augustus (1803-1876) — Became a Catholic convert in 1844; wrote "New Views of Christianity, Society and the Church," "The Convert or Leaves from My Experience," "The American Republic: Its Constitution, Tendency and Destiny."

Brunetiere, Ferdinand (1849-1906) — Great French critic, who was converted to Catholicism, and defended the Church against Free-thinkers.

Burke, Thomas Nicholas (1830-1882)—Irish Dominican orator, who preached to great throngs in Europe and in the United States.

Burnand, Sir Francis Crowley (1836-1917) — English convert, Humorist and editor of "Punch" (1880-1906). Edited "English Catholic Who's Who."

Butler, Alban (1710-1763) — Historian. Wrote "The Lives of the Fathers, Martyrs and other Principal Saints."

Caedmon (died 670)—A lay brother in the monastery of Whitby. Put the history of the Old and New Testaments into alliterative verse.

Calderon de La Barca, Pedro (1600-1681)—Spanish priest, dramatist and author of "Autos Sacramentales," sacred allegorical dramas on the Eucharist.

Camoens, Louis Vaz De (1524-1580)—Portuguese poet and dramatist. Master of poetic style and diction. Wrote "The Lusiads."

Cervantes Saavedra, Miguel de (1547-1616) — Spanish author; his masterpiece is "Don Quixote."

Chateaubriand, Francois Rene de (1768-1848) — His romances like "Atala" and his "Genius of Christianity" had great influence on 19th-century literature.

Chaucer, Geoffrey (1340-1400) — Father of English poetry. Best known work, "Canterbury Tales."

Chesterton, Gilbert K. (1874-1936) — Essayist, poet, novelist, biographer, apologete, author of numerous books and editor of "G. K.'s Weekly." An outstanding lecturer and controversialist. Convert. Called "Prince of Paradox."

Claret, Bl. Anthony Mary (1807-1870) — Declared great precursor of Catholic Action by Pius XI. Spanish writer. Treated theology, law, sociology and apologetics.

Cobo, Bernabe (1582-1657) — Spanish Jesuit and naturalist. His "History of the New World" is historically and scientifically invaluable.

Coppee, Francois (1842-1908) — Poet, novelist and dramatist. Called "poet of the lowly." Elected to the French Academy, 1884.

Corneille, Pierre (1606-1684) — French dramatist, author of "Le Cid." He was a devout Catholic and made a translation of the "Imitation of Christ."

Crashaw, Richard (1613-1649) — Became a Catholic in 1646; wrote religious poetry, notably "Steps to the Temple."

Crawford, Francis Marlon (1854-1909) — Well-known novelist of great popularity. His first novel, "Mr. Isaacs," obtained immediate success. Became a convert in 1880.

Dante Alighieri (1265-1321) — Florentine poet. One of the world's greatest writers; author of the "Divina Commedia," "Vita Nuova" and "De Monarchia."

Dryden, John (1631-1700) — Converted to Catholicism in 1686. Wrote "The Hind and the Panther."

Faber, Frederick William (1814-1863) — Convert Anglican clergy-

man, was ordained priest and became an Oratorian. His hymns and devotional works prove him a master of mystical theology.

Fenelon, Francois de Salignac de La Mothe (1651-1715) — Archbishop of Cambrai. He wrote his "Fables," "Dialogues of the Dead" and "Tele-machus" to teach his royal pupil, the grandson of Louis XIV.

Fortunatus, Venantius Honorius Clementianus (530-610) — Latin poet. Two of his poems are in the liturgy.

Frechette, Louis Honore (1839-1908) — Called the "Lamartine of Canada." Author of prose and poetry.

Froissart, Jean (1337-1410) — His "Chronicles" descriptive of the feudal world entering upon its decadence are vivid and picturesque.

Gasquet, Francis Aidan (1846-1929) — English Benedictine and Cardinal. Headed the Commission of Revision of the Vulgate. Chief Catholic historian of the English Reformation, of English monastic life and English ecclesiastical history of the middle ages.

Geoffrey of Monmouth (1100-1154) — Bishop and chronicler whose history of British kings has influenced English literature, especially national romance, from Layamon to Tennyson.

Gorres, Joseph von (1776-1848) — Author and champion of Catholic interests in Germany. He produced a great work on Christian mysticism.

Gower, John (1325-1408) — English poet whose merits have been dimmed by constant comparison with Chaucer. Among his works are "Mirour de l'Omme," "Vox Clamantis," and "Confessio Amantis."

Gregory of Nazianzen, Saint (329-389) — Doctor of the Church, orator and literary genius. His poems, epistles and orations are among the finest of his age.

Harland, Henry (1861-1905) — Novelist and journalist. Author of "The Cardinal's Snuff-Box" and other books.

Harris, Joel Chandler (1848-1908) — Author of the "Uncle Remus

Stories" translated into 27 languages. He became a Catholic before his death.

Herdtrich, Christian Wolfgang (1625-1684) — Wrote the first Chinese-Latin Dictionary; made Confucius known to Europeans.

Heywood, John (1497-1580) — English poet and dramatist. Some of his works are: "The Spider and the Fly," "Wit and Folly," "The Four P's" and "The Play of the Wether."

Huysmans, Joris (1848-1907) — A novelist of the realistic school. One of the founders of the Concourt Academy. A convert in 1895, he became a Benedictine Oblate.

Jacopone da Todì (1230-1306) — Franciscan poet, author of the "Stabat Mater."

Jerome, Saint (340-420) — Confessor, one of the four great Latin Doctors of the Church. He revised and translated the Vulgate.

John Chrysostom, Saint (345-407) — Greek Doctor of the Church. Archbishop of Constantinople. Famous and eloquent orator, called "Golden-mouthed."

Julius Africanus, Sextus (160-240) — Chronographer. His chronicles in five books covered the time from the Creation to A. D. 221.

Justinian I (483-565) — Great Eastern Roman Emperor. His codification of the laws formed a system of civil law.

Killmer, Joyce (1886-1918) — Soldier-poet. Entered the Catholic Church in 1913. Belonged to the "Fighting 69th" and was killed in action in the World War. Among his works are "Summer of Love," "Trees" and "Main Street."

La Bruyere, Jean de (1645-1696) — French critic and moralist, author of "Caracteres."

Lacordaire, Jean Baptiste Henri (1802-1861) — A French pulpit orator. Member of the French Academy, his most famous work is the "Conferences."

La Fontaine, Jean de (1621-1695) — Poet and author of the famous "Fables of La Fontaine."

Lemaitre, Jules (1853-1914) — Literary critic and playwright. A master of fluid, witty French.

Lingard, John (1771-1851)—Priest and historian. Wrote an eight volume non-partisan history of England.

Littre, Paul Maximilien Emile (1801-1881) — Lexicographer and philosopher. Wrote an immense French dictionary.

Lope de Vega Carpio, Felix (1562-1635) — Priest, poet and dramatist of Spain's Golden Age.

Mabillon, Jean (1632-1707)—Benedictine. Father of the science of paleography. Author of "Lives of the Benedictine Saints."

Maiherbe, Francois de (1555-1628) — Set up new standards of poetic technique, purified the French language, was important critic.

Malory, Sir Thomas (died 1470)—Compiler of the "Morte d'Arthur," the earliest piece of English literary prose, finished in 1429.

Manning, Henry Edward (1808-1892)—Archbishop of Westminster, noted orator and convert.

Manutius, Aldus (1450-1515) — Scholar and printer. Established the famous Aldine printing press at Venice, and the new Aldine Academy of Hellenists in 1500, which compiled the first Latin and Greek lexicon.

Manzoni, Alessandro (1785-1873) — Italian poet and novelist whose novel, "I Promessi Sposi," was considered by Scott the greatest romance of modern times.

Messillon, Jean Baptiste (1663-1742)—Celebrated French preacher. Works have been often reprinted.

Mercier, Desire Joseph (1851-1926) — Cardinal Archbishop of Malines. Wrote "Oeuvres Pastorales," "Patriotism and Endeavor," and many other works.

Mohr, Josef (1792-1848) — Austrian priest and poet, author of "Silent Night."

Moliere, Jean Baptiste Poquelin (1622-1673) — Dramatist, the true father of French comedy. In "Le Bourgeois Gentilhomme," "Tartuffe," "Le Misanthrope," "L'Avare," "Le Malade Imaginaire," "Les Femmes Savantes," he depicts immortal types.

Moore, Thomas (1779-1852) — Called the "Poet of the People of

Ireland." Wrote "Irish Melodies," "Lalla Rookh" and other works.

Newman, John Henry (1801-1890) — Famous convert, Cardinal and Oratorian. He wrote "Apologia pro vita sua" and is one of the great masters of prose style. His poetry, as in the "Dream of Gerontius," expresses Dante's Catholic penetration of eternity.

O'Reilly, John Boyle (1844-1890) — Poet and novelist; wrote "The Poetry and Songs of Ireland."

Origen (185-254) — Priest and celebrated ecclesiastical writer, father of the homily. His masterpiece was the "Hexapla," an edition of the Old Testament with the Hebrew and Greek texts in parallel columns, and its translation into Syriac, estimated to have filled about 6,000 pages.

Ozanam, Frederic (1813-1853) — Litterateur and philanthropist. His masterpiece, "Christian Civilization among the Franks."

Paris, Gaston Bruno Paulin (1839-1903)—For thirty years the highest authority on the philology of Romance languages.

Pascal, Blaise (1623-1662) — Scientist and religious philosopher. Though his "Provincial Letters," a prose masterpiece remarkable for wit and elegance, is a defence of Jansenism, he died in the Church. His chief work was an apology for the Christian religion, "Pensees sur la Religion."

Patmore, Coventry (1823-1896) — English poet. Author of "Unknown Eros," considered a classic.

Persons (alias Parsons), Robert (1546-1610)—Famous on the English mission, 1580. At that time he wrote the "Christian Directory."

Pope, Alexander (1688-1744) — Representative English poet of the first half of the 18th century. Some of his writings are "Essay on Man," "Pastorals," "Rape of the Lock" and the "Dunciad."

Racine, Jean (1639-1699)—Great French dramatist. His work displays keen psychological penetration and exquisite literary sense. His masterpiece is "Athalie."

Randall, James Ryder (1839-1908) — Born, Maryland. Journalist and poet. Wrote "Maryland, My Maryland." Called "Poet Laureate of the Lost Cause."

Ryan, Abram J. (1838-1886) — Poet-priest of the South. Born, Norfolk. Chaplain of the Confederate Army, preacher and lecturer. He wrote "Poems Patriotic, Religious and Miscellaneous."

Sarbiewski, Mathias Casimir (1595-1640) — Called the "Horace of Poland."

Schlegel, Friedrich von (1772-1829) — Writer and critic. With his brother August Wilhelm founded the Romantic School.

Schmid, Christoph von (1768-1854) — Educator and pioneer writer of children's books, which have been translated into 24 languages.

Seidl, Johann Gabriel (1804-1875) — Poet, author of the Austrian national anthem.

Shea, John Dawson Gilmory (1824-1892) — Historian. Wrote "History of the Catholic Church in the United States."

Southwell, Robert (1561-1595) — Jesuit martyr. His prose and poems, among them "The Burning Babe," were highly esteemed by his contemporaries, and imitated by Shakespeare.

Tabb, John Bannister (1845-1909) — American priest and poet master of the epigrammatic quatrain. He served in the Confederate Navy.

Tasso, Torquato (1544-1595) — Italian poet, author of "Jerusalem Delivered," "Rinaldo" and "Aminta."

Tertullian (160-230) — Ecclesiastical writer of note, after his conversion from paganism.

Thomas a Kempis (1380-1471) — Dutch priest and religious of the Canons Regular. Wrote spiritual treatises, of which the most famous is the "Imitation of Christ."

Thomas of Celano (about 1200-1265) — Disciple of St. Francis of Assisi, whose life he wrote. Author of "Dies Irae."

Thomas More, Saint (1478-1535) — Martyr. Lord Chancellor of England under Henry VIII who beheaded him after long imprisonment for his refusal to take the oath of supremacy. The outstanding intellectual genius and scholar of his time, he wrote many works; "Utopia" is the best known.

Thompson, Francis (1859-1907) — English poet, best known for his "Hound of Heaven."

Tocqueville, Alexis Charles de (1805-1859) — French writer and statesman.

Vincent of Beauvais (1190-1264) — Dominican priest and author of colossal encyclopedia.

Windle, Sir Bertram (1858-1929) — Apologist and scientist. As professor in Toronto University he wrote to reconcile in the public mind scientific progress with the Church's teaching.

Ximenez de Cisneros, Francisco (1437-1517) — Franciscan statesman, Archbishop of Toledo and Regent of Spain. Famous as a patron of learning, he founded the University of Alcalá in 1504 and undertook the publication of the first Polyglot Bible with the assistance of Alfonso de Zamora, a converted Spanish rabbi.

ARCHITECTS

Alan of Walsingham (died 1364) — English monk. His work in Ely Cathedral is unique and beautiful.

Bently, John Francis (1839-1902) — Promoted the Gothic revival in England, designed the Cathedral of Westminster, which he built in the Byzantine style to distinguish it from Westminster Abbey.

Bernini, Giovanni Lorenzo (1598-

1680) — Famous for his baldachinum and colonnade of St. Peter's.

Bramante, Donato (1444-1514) — Made the plan for St. Peter's but did not live to execute it. Michelangelo adopted his ideas, and finished the work.

Brunelleschi, Filippo (1377-1446) — First applied perspective to art according to definite rules, designed

the dome of the Cathedral Church of Florence.

Campello, Filippo di (13th century) — Franciscan architect of Church of St. Clare, Assisi.

Giocondo de Verona (1430-1515) — Franciscan architect, engineer and antiquarian. Erected two bridges over the Seine and succeeded Bramante as architect of St. Peter's, Rome.

Gobban, Saer (560-645) — Celebrated Irish ecclesiastical architect.

L'Enfant, Pierre Charles (1754-1825) — Served in the Engineer Corps in the American Revolution. Drew plans for laying out of the national capital.

Mansard, Nicolas Francois (1598-1666) — An exponent of the French Renaissance at its best. Designed *Maison Laiffite*. The curved roof with large dormer windows was named *mansard*.

Michelangelo Buonarroti (1475-1564) — Was made the chief architect, painter and sculptor of the Vatican, in 1534, and took charge of reconstruction of St. Peter's in 1547

Palladio, Andrea (1518-1580) — Designer of classical buildings in Italy, and the controlling influence of sev-

enteenth century English architecture (*Palladian*).

Pisano, Andrea (1270-1348) — On Giotto's death had charge of the building of the Campanile of the Duomo in Florence. Designed the facade of the Cathedral of Orvieto.

Pugin, Augustus Welby Northmore (1812-1852) — Revived the architectural forms of medieval England. Designed many Catholic churches, and collaborated with Charles Barry in work on the new Houses of Parliament.

Sangallo, Giuliano Giamberti da (1445-1516) — Work in Rome and Florence. Architect of St. Peter's, 1503-11. His brother, Antonio da Sangallo, the Elder (1455-1534) erected fortifications, palaces, and the Church of Madonna di San Biagio at Montepulciano, one of the handsomest in Italy. Their nephew, Antonio da Sangallo, the Younger (1483-1546) also exhibited extraordinary ability as a builder of churches, palaces and as a military engineer.

Vignola, Giacomo Barozzi da (1507-1573) — Wrote two standard architectural works. Designed palaces and churches, among them the Gesu in Rome. In 1564 he constructed the two subordinate domes of St. Peter's.

SCULPTORS

Bernini, Giovanni Lorenzo (1598-1680) — Example of his work is the tomb of the Countess Matilda.

Brunelleschi, Filippo (1377-1446) — Made the model for the reliefs of the second bronze door of the baptistry at Florence.

Canova, Antonio (1757-1822) — The "Theseus" of the Vatican, "Perseus" of the Belvedere, "Cupid and Psyche" of the Louvre, and the colossal tomb of Clement XIII in St. Peter's are well-known works.

Cellini, Benvenuto (1500-1571) — Goldsmith and worker in bronze. His masterpiece is the bronze statue of "Perseus" of the Loggia dei Lanzi in Florence.

Cousin, Jean (1522-1590) — Founder of the French school. Noted for

biblical and historical scenes in woodcut.

Donatello or Donato di Niccolo di Betto Bardi (1386-1466) — Founder of modern sculpture: "St. George" and the bronze "David" in the Bargello are by him.

Ghiberti, Lorenzo di Cione (1378-1455) — Designed the north doors of the Baptistry of San Giovanni in Florence, and the main doors facing the Duomo. The latter are considered his masterpiece. Michelangelo declared them worthy to be the doors of Paradise.

Hebert, Louis Philippe (1850-1917) — Elected to the Royal Canadian Academy in 1883. Executed monuments in Ottawa, Quebec, Montreal and Calgary.

Michelangelo Buonarroti (1475-1564) — Notable sculptures are the beautiful "Pieta" in St. Peter's, "David" in the Academy of Florence and the colossal figure of "Moses" in San Pietro in Vincolo, Rome.

Pichler Family (17th-19th centuries) — Gem-cutters to the Popes.

Pisano, Andrea (1270-1348) — Designed the bronze doors on the south side of the Baptistry at Florence.

Pisano, Niccolò (1225-1278) — Earliest of great Italian sculptors. Famous for the hexagonal pulpit of the baptistry of Pisa, and the beautiful fountain in Perugia, in which he was assisted by his son Giovanni.

Robbia, Luca della (1400-1482) — Famous as the inventor of a brilliant glaze for terra-cotta ware. In

this ware he made beautiful plaques and reliefs, as the "Madonna and Child" in the Museo Nazionale, the "Madonna of the Apple" in the Berlin Museum, and the "Crucifixion" of San Miniato. Also did some work in marble and bronze in the Duomo.

Stoss Veit (1440-1533) — The altar-screen in the Church of Our Lady in Cracow is a masterpiece of Gothic wood-carving. The "Annunciation" is a beautiful work in the Church of St. Lawrence, Nuremberg.

Verrocchio, Andrea Del (1435-1488) — His masterpiece, the bronze equestrian statue of Bartolommeo Colleoni, in Venice, is considered the finest in the world. His "Boy with a Fish" is in the Palazzo Vecchio.

PAINTERS

Angelico, Fra (1387-1455) — Dominican friar, now beatified, who gained the name of "Angelico" because he dedicated his art to religious subjects. Spirituality, bright, decorative detail and fine coloring mark his work. He painted "The Crucifixion," "Madonna of the Star" and the "Coronation of the Virgin," now in Florence.

Bartolommeo, Fra (1475-1517) — After entering a Dominican convent, he resumed his painting at the order of his Superior. His masterpieces are "Pieta," "The Marriage of St. Catherine" and "The Virgin Enthroned with Saints."

Beardsley, Aubrey Vincent (1872-1898) — Nineteenth-century illustrator who became a Catholic in 1895.

Bellini, Gentile (1429-1507) and **Giovanni** (1430-1516) — Painters who founded the Venetian School.

Bordone, Paris (1500-1571) — Of the Venetian School. His finest work, "The Fisherman Presenting the Ring of St. Mark to the Doge."

Botticelli, Sandro (1444-1510) — Among his famous paintings are "Spring," the "Birth of Venus" and "The Magnificat," in Florence.

Cimabue, Giovanni (1240-1302) — The mosaic of "John the Baptist"

in the apse of the Pisa Cathedral is the only authentic example of his work.

Corot, Jean Baptiste Camille (1796-1875) — Famous for his landscapes of silvery coloring and unusual light effects.

Correggio, Antonio Allegri (1494-1534) — Noted for mastery of light and shade; painted "Holy Night" in the Dresden Museum, and "The Marriage of St. Catherine" in the Louvre.

Cousin, Jean (1522-1590) — Founder of the French School and the first Frenchman to use oil paint. His "Last Judgment" is in the Louvre.

Credi, Lorenzo di (1459-1537) — Eminent painter of portraits and religious pictures.

Delacroix, Ferdinand Victor Eugene (1799-1863) — Co-founder of the French Romantic School. "Death of the Bishop of Liege," in the Louvre, is his greatest painting.

Delaroche, Paul (1797-1856) — Leaned to Romantic rather than Classic School and is known chiefly as a popular historical painter. After his wife's death he produced religious paintings.

Dolci, Carlo (1616-1686) — Noted for perfection of finish. His "Mater

Dolorosa" is a favorite for reproduction. "St. Andrew Praying before His Crucifixion," in the Pitti Palace, is his masterpiece.

Doyle, Richard (1824-1883)—Contributor to "Punch" whose cover design with a little "Dicky-bird," is still used; he resigned because the periodical was anti-Catholic.

Durer, Albrecht (1471-1528)—His masterpiece, "The Four Apostles," is now in Munich. Considered to rank close to Michelangelo, especially in drawing.

Dyck, Anton Van (1599-1641)—Executed portraits of Charles I of England, Henrietta Maria and their children; his popular painting is "Baby Stewart"; among his religious paintings are "The Crucifixion" and "Madonna of the Rosary."

Eyck, Hubert Van (1366-1426) and his brother, Jan (1370-1440)—Founded the Flemish School, noted for charming landscapes, architectural background and detail. Their famous work, a polyptych, "The Adoration of the Lamb," is in Ghent.

Flandrin, Hippolyte (1809-1864)—Painted "Christ Blessing the Little Children," in the Lisieux Museum, and "The Frieze of Saints," in the Church of St. Vincent de Paul, Paris. His brother Jean Paul was celebrated as a painter of landscapes in the classical manner.

Ghirlandajo, Domenico (1449-1498)—His master frescoes are in the Tornabuoni Chapel in S. Maria Novella, Florence. Well-known paintings are "Adoration of the Magi" and "The Last Supper" in Florence, "The Visitation" and his realistic "Old Man and Child" in the Louvre, and his famous portrait of "Giovanni degli Albizzi." He was a teacher of Michelangelo.

Giorgione, Giorgio (1478-1511)—One of the first to make beautiful landscape an integral part of the picture. Ruskin called his "Madonna" one of the two most perfect pictures in the world.

Giotto di Bondone (1276-1337)—Founder of modern painting. His works are in Assisi, Rome and Florence, and the finest is in the Cappella dell' Arena in Padua.

Goya y Lucientes, Francisco Jose di (1746-1828)—Painter, etcher and lithographer. Known in history of Spanish art as the last of the old masters and the first of the new.

Herrera, Francisco, the Elder (1576-1656)—Bold realist and founder of the Spanish school. His masterpiece is "The Last Judgment," in Seville. His son, Francisco Herrera, the Younger, has his masterpiece, "St. Francis," in the Seville cathedral.

Holbein, Hans, the Younger (1497-1543)—German Renaissance painter, famous for his portraits; his best is the "Duchess of Milan" of the National Gallery. The "Dance of Death" woodcuts rank him with Durer as one of the greatest draughtsmen.

Ingres, Jean (1780-1867)—Cleric and head of the Classic School. "Oedipus and the Sphinx," in the Louvre, shows his excellent draughtsmanship.

Lippi, Fra Filippo (1406-1469)—Humanized religious art. Among his works are the "Madonna" of the Uffizi, the "Coronation of the Virgin," and the "Annunciation" in the National Gallery.

Lorrain, Claude de (1600-1682)—Master of classic landscape and noted for his unusual treatment of sunlight.

Mantegna, Andrea (1431-1506)—Founder of the Paduan School. Throughout his works of art there is a noticeable trace of the scientific spirit of Florentine painting. Among his works are "St. Jerome in the Wilderness," "Judith with the Head of Holofernes" and "Madonna and Child," in the National Art Gallery, Washington, D. C.

Mosaccio, Tommaso (1401-1428)—Precocious artist. Famed frescoes in Brancacci chapel of the Church of Sta. Maria del Carmine, Florence.

Michelangelo, Buonarroti (1475-1564)—Sculptor, painter and architect. Decorated the Sistine Chapel with the history of the Creation and Fall and "The Last Judgment."

Millet, Jean Francois (1814-1875)—His representations of peasant life preach the dignity of labor.

Famous are "The Angelus," "The Gleaners," "The Man with the Hoe."

Murillo, Bartolome Esteban (1617-1682)—Native of Seville. His work is almost exclusively religious. Two of his twenty paintings of the Immaculate Conception are in the Louvre and several in the Prado. Other works frequently reproduced are "The Holy Family" in the National Gallery, the "Madonna and Child" of the Pitti, and the "St. Anthony of Padua" of the Seville cathedral.

Perugino, Pietro Vanucci (1446-1523) — Founded the Umbrian School. His works are characterized by the severe and lovely faces of his saints and angels, beautiful landscapes in admirable perspective, and perfection of light and color. Among his paintings are the "Crucifixion" in the Chapter House of Santa Maria Maddalena dei Pazzi in Florence, his masterpiece, and the exquisite "Nativity" of the National Gallery.

Pinturicchio, Bernardino di Betto di Biagio (1454-1513)—Essentially a decorative artist, his work was mainly fresco done in tempera (brilliant in color and enlivened with gold relief). His greatest work is the decoration of the Borgia Apartments in the Vatican.

Poussin, Nicolas (1594-1665) — Subjects from mythology and the Old Testament and his landscapes are notable. Among his paintings are "The Finding of Moses" and "The Rape of the Sabines."

Puvis de Chavannes, Pierre (1824-1898)—His frescoes, distinctly flat and light in color, are now appreciated for their striking originality. Notable are his frescoes of St. Genevieve in the Pantheon and the staircase frescoes in the Boston Public Library.

Raphael Santi (1483-1520)—Greatest painter of the Renaissance. He decorated the Stanzas or rooms of the Vatican with beautiful frescoes. Among favorite Madonnas are the "Madonna of the Chair," now in the Pitti Gallery, and the supremely beautiful "Sistine Madonna," now in the Dresden Gallery.

Reni, Guido (1575-1642) — Decorated Farnese Palace, Quirinal Palace and ceiling in Palazzo Rospigliosi.

Ribera, Joseph or Jusepe de (1588-1656)—Called "the little Spaniard." The "Immaculate Conception," done for the Ursulines of Salamanca is a painting of great beauty, but he preferred to depict scenes of suffering or horror, as "The Flaying of St. Bartholomew."

Rubens, Peter Paul (1577-1640)—Flemish artist. In France he was commissioned to decorate the Luxembourg Palace, in Spain to paint a portrait of Philip IV, and in London, where he was knighted, to paint "Peace and War." Was made court painter in Antwerp. His masterpiece, "The Descent from the Cross," is in the Antwerp cathedral.

Sarto, Andrea del (1486-1531) — Great colorist and draughtsman, is called the "Faultless Painter," but is criticized for the monotony of his types. "Madonna of the Harpies," in the Uffizi Gallery, "Madonna of the Sack," in the cloister of S. Annunziata in Florence, and "St John the Baptist," in the Pitti Gallery, are some of his works.

Tintoretto, Jacopo Robusti (1518-1594)—He was nicknamed "Il furioso" because of the rapidity and impetuosity with which he produced paintings. His masterpiece is "The Miracle of St. Mark," of the Academy of Venice. The "Paradiso" of the Doge's Palace is the largest painting in the world.

Titian or Tiziano Vecellio (1477-1576) — Greatest of the Venetian painters, he shows mastery of technique, marvelous color and vigorous treatment in his prolific works. "Sacred and Profane Love," the "Assumption," the "Presentation," "Bacchus and Ariadne," "The Rape of Europa," are some of his masterpieces, as well as many portraits, notably the "Man with the Glove," in the Louvre.

Vasari, Giorgio (1511-1574) — Painter, architect and writer famed for his "Lives of Eminent Painters, Sculptors and Architects." Decorated Sala Regia at Rome.

Velasquez, Diego Rodriguez de Silva y (1599-1660)—Famous Spanish painter, master of naturalism, excelling in portraiture. Friend of Philip IV, he left many portraits of the royal family. "The Forge of Vulcan" and "Innocent X" are in Rome. "Christ on the Cross" and "The Lances" are in the Prado.

Veronese, Paolo (1528-1588) — Glorifies Venice in his paintings. Famous for great banqueting scenes, as "The Marriage at Cana" in the Louvre, which display his love of color, pageantry and spacious architectural background.

Verrocchio, Andrea Del (1435-1488) — Master of Leonardo da

Vinci and Lorenzo di Credi. Painted "The Baptism of Christ."

Vinci, Leonardo di Ser Piero da (1452-1519) — Painter, sculptor, architect, engineer and scholar. Combined exact scientific knowledge with fine idealism. Painted the "Virgin of the Rocks," "St. Anne and the Virgin" and the "Mona Lisa."

Zurbaran, Francisco (1598-1664) — Some of his works are his masterpiece, in Seville, the "Apotheosis of St. Thomas Aquinas," scenes depicting the lives of St. Bonaventure, St. Jerome and St. Bruno, and "A Kneeling Monk," in the National Gallery.

MUSICIANS

Beethoven, Ludwig van (1770-1827)—Famous German composer, first of the Romanticists. Generally considered the greatest of symphonic composers, with nine immortal works in that form. Wrote Mass in D, concertos of symphonic proportions and other music of various forms. Composed even after deafness in 1802.

Bruckner, Anton (1824-1896) — Excellent composer in Romantic style, court organist in Vienna and professor at the conservatory. Composed nine symphonies, two Masses, a requiem and a "Te Deum."

Byrd, William (1540-1623) — Composer and organist excelling in liturgical compositions. Also founded the English Madrigal School.

Cherubini, Maria Luigi C. Z. S. (1760-1842) — Composer of operatic and ecclesiastical music. His Masses in F and A and two requiems are master works.

Couperin, Francois (1668-1733)—Greatest of family of French musicians. Court cymbalist, teacher of princes and organist of St. Gervais. His works for the harpsichord introduced a new style of piano music, distinctive from the organ style of his predecessors. Influenced Handel and Bach.

Donizetti, Gaetano (1797-1848)—Famous composer of Italian opera. Acclaimed in Paris and Vienna. "Lucia di Lammermoor," "La Fille

du Regiment" and "Don Pasquale" are his best-known works.

Franck, Cesar Auguste (1822-1890) — Belgium's greatest composer, a pioneer in the modern French school. In his lifetime musicians formed a cult of his admirers. Among his works are the oratorio "Ruth," a symphony in D, two operas, a Mass and excellent chamber music.

Gluck, Christoph Willibald (1714-1787) — German composer and operatic reformer. Conductor of the opera at Vienna. Gave fixed composition to the orchestra. Composed "Orfeo e Euridice" and other operas, which are forerunners to the musical drama.

Gounod, Charles Francois (1818-1893) — Wrote the operas "Faust" and "Romeo et Juliette," several Masses, and the oratorio "Redemption."

Guido d'Arezzo (995-1050) — Reformer of musical notation. "Guidonian" system favored employment and improvement of the four-line stave.

Haydn, Franz Joseph (1732-1809) — One of the most prolific and widely significant composers in the history of music. Founder of the Viennese School of composition, and called the "inventor of the symphony." His masterpiece is the oratorio "Creation." He always in-

scribed his compositions "Laus Deo."

Lassus, Orlandus de (1532-1594)—Last and greatest of the Netherland School of composers. His works number 2,400.

Liszt, Franz (1811-1886)—Extraordinary pianist and clever composer, chiefly noted for his technical feats. His best known works are "Hungarian Rhapsodies" and "Symphonic Poems."

Martini, Giambattista (1706-1784)—Achieved fame as a composer of church music. He was a theorist and a teacher in the field of music. He also wrote a history of ancient music and many treatises on the subject of music.

Mozart, J. C. Wolfgang Amadeus (1756-1791)—Child genius, concert master in Salzburg, removed to Vienna. Composed numerous works classic for all time. "Don Juan" and "The Magic Flute" are among his operas. His symphonies and concertos are superior to his church music, which includes his great Requiem.

Paderewski, Ignace (1860-1941)—First Premier of Poland after the World War, in 1918. Eminent pianist and composer, he toured Europe and America, where he died. Founded the Paderewski Fund to aid American composers.

Paganini, Nicolo (1782-1840)—Prominent violin virtuoso. At an early age he composed violin sonatas and achieved brilliant success in public auditions. He composed "Symphonie Fantastique" and numerous violin sonatas.

Palestrina, Giovanni Pierluigi da (1526-1594)—Eminent reformer and composer of church music in the polyphonic style, wrote many outstanding madrigals, motets and Masses, among them the famous "Missa Papae Marcelli."

Rameau, Jean-Philippe (1683-1764)—Organist, wrote several theoretical works, highly developed symphonic part of opera, composed about thirty operas and many pieces for piano. He is considered the typical representative of French dramatic opera.

Rossini, Gioacchino Antonio (1792-1868)—Composer and great innovator in orchestration. The epoch of modern opera began with him. "Guillaume Tell" is his masterpiece. Some other works are a "Stabat Mater," "Messe Solennelle," "Barbiere di Siviglia" and "Otello."

Scarlatti, Alessandro (1659-1725)—Composer and creator of the 18th century classical style in music. He taught many celebrated musicians.

Schubert, Franz Peter (1797-1828)—Viennese composer of Romantic School. Wrote excellent works in a wide range of forms. Of his 500 songs perhaps the "Erl King" and "Ave Maria" are best known. His "Unfinished Symphony" is the most popular of his nine symphonies.

Stradivari, Antonio (1644-1737)—Famous violin maker.

Tallis, Thomas (1510-1585)—English composer whose contrapuntal work has been compared to Palestrina's. He shared with Byrd the monopoly of music printing for 21 years.

Taverner, John (1495-1545)—Composer during the Reformation in England. Released from prison because of the excellence of his music.

Thomas, Charles Louis Ambrose (1811-1896)—Born in Alsace Lorraine. Composer of the operas "Mignon" and "Hamlet," "Messe Solennelle" and a "Marche Religieuse" Particularly skillful in orchestral effects.

Verdi, Giuseppe (1813-1901)—Greatest master of Italian opera. "Ernani," "Rigoletto," "Aida" and "Otello" are some of his operas, each representative of one of the four phases of his musical development. Also wrote "Requiem" and "Pater Noster."

Weber, Karl Maria von (1786-1826)—Founder of romantic school of music in Germany, influenced Wagner. Composed "Der Freischutz," "Oberon" and other operas, and several instrumental works chiefly for piano. Royal director of music in Dresden.

ELEVENTH CENTENARY OF THE BIRTH OF ALFRED THE GREAT (849-c.899)

England's fourth king at twenty-two, Alfred was its first ruler to be a competent warrior and administrator. Born in 849 at Wantage, Berkshire, he was brought to Rome, where legend says he was anointed by Pope St. Leo IV. Alfred's never intensive but continuous education developed in him a mastery of the vernacular and a love of learning. He married in 868; in 871 he was crowned king of the West Saxons, who were struggling against the Danish invaders. In leading this lengthy and heroic war, Alfred gradually unified the whole country, so that with his final success, he found himself at the head of a united England. In preserving this unity, the Catholic Faith played an important part. Alfred earnestly promoted the spread of the Faith and the education of ecclesiastics; yearly ambassadors carried the Peter's Pence to Rome. He himself translated Boethius' "Consolation of Philosophy," Orosius' "History of the World," the "Ecclesiastical History" of Venerable Bede, and St. Gregory's "Pastoral Rule" and "Dialogues."

At his death King Alfred, "England's darling," left to his son Edward a united country, and a heritage of Anglo-Saxon piety, learning and freedom.

FIFTH CENTENARY OF THE BIRTH OF DOMENICO DI TOMMASO GHIRLANDAJO (1449-1498)

The popular Florentine painter Domenico di Tommaso Bigardi was born in 1449. The surname "Ghirlandajo," meaning "garland-maker," was given to Domenico as it had been to his father, from whom Domenico received early training in the arts.

The fifteen-year span of artistic creation on which young Domenico embarked began with the goldsmith trade and led him through every form of ornamental painting. His best work was in portraiture. The serenity and joy of his happily married life are perfectly represented by his paintings. The merit of his work does not lie in its subject matter or dramatic emotion; rather, his art reproduces the artistic excellence and beauty of Florentine life prior to the troubled times of the counter-Renaissance. Foremost among his paintings are the fifteen frescoes representing the life of the Baptist and of the Blessed Virgin in the Tornabuoni Chapel in the cloisters of Santa Maria Novella.

Ghirlandajo truly represents the whole early Renaissance period of Italian art.

450TH ANNIVERSARY OF THE BIRTH OF BERNARDINO DE SAHAGUN, O. F. M. (1499-1590)

"Un Calepino," later published as the "Historia general de las cosas de Nueva Espana," primary ethnological source in the study of the Mexican Indian, is the work of this saintly Franciscan missionary and scholar, born at Sahagun, Leon, Spain, in 1499. Besides this twelve-volume encyclopedia, written in the Nahuatl language, Sahagun in his sixty years as a missionary compiled a Nahuatl dictionary, grammar, Catechism, translation with commentary of the Epistles and Gospels of the Mass, history of the first Franciscans in Mexico, and psalmody for use in the churches.

Ordained at Salamanca in 1529, Sahagun was assigned to Santa Cruz, first college of the New World. Distinguished for preaching and instructing youth, he obtained by constant study and practice a knowledge of the Aztec language never attained before or since.

A model of humility and religious observance, Fr. Bernardino was never too busy to attend the midnight choir. He was chosen local superior several times, as well as definitor and provincial visitor. At his death at the age of 91, devoted pupils bore his body back to Mexico City, where he is buried in the Cathedral Church of San Francisco.

THIRD CENTENARY OF THE DEATH OF RICHARD CRASHAW (c.1613-1649)

Richard Crashaw, a literary classicist, was born in London in 1612 or 1613. The son of a well-known anti-papal preacher and pamphleteer, he was educated at Charterhouse and Cambridge. Here he wrote his first verses, which, filled with an ardent religious sentiment, attracted much attention for their lofty expression. Awarded a fellowship at Peterhouse, Oxford, he continued his studies until 1644.

In the violent politics of the period, Crashaw took little part; instead, he turned seriously to religion. A Royalist and an Anglican, he was deprived of his fellowship by the accession of Cromwell and the Puritans. The helplessness of Anglicanism against the Puritans, and an ardent appreciation of the works of St. Theresa of Avila help to explain his conversion to Catholicism (c.1646). Journeying to France, and finally to Rome, the talented and impoverished Crashaw died there in 1649.

Crashaw's place is among the important English religious poets. His principal poems are contained in two collections: "Steps to the Temple," religious poems based on Spanish and Italian models, and "Carmen Deo Nostro," a posthumous volume containing reprints of his earlier poetry, besides some new works.

SECOND CENTENARY OF THE BIRTH OF PIERRE-SIMON LAPLACE (1749-1827)

Pierre-Simon Laplace was born near Caen, France, in 1749. When only 18, he obtained a professorship in the leading military school of Paris. At a time when science was all but apotheosized, Laplace treasured his Catholic Faith to the end of his life. His discoveries, made during early manhood, included the most satisfactory explanations up to that time of the origin of the earth, and the stability of the solar system.

Retiring to Arcueil, he compiled two works, "The System of the World" and "Mechanics of the Heavens," for the first of which he was elected to the French Academy in 1816. His thesis was that Newton's laws concerning universal gravitation were also applicable to general mechanics. The criticism that he believed the creation of the world to be a mere hypothesis, is a mistaken interpretation of his evaluation of the work of Leibnitz and Newton.

His home at Arcueil became a center for learned scientists and the cradle of the Société d'Arcueil. There Laplace died in 1827, attended by a priest. His last words were a humble confession that his ignorance far outweighed his knowledge, yet there is no field of physical astronomy that is not indebted to him.

FIRST CENTENARY OF THE BIRTH OF FERDINAND BRUNETIÈRE (1849-1906)

The distinguished French critic and author, Ferdinand Brunetière, born at Toulon in 1849, started writing for the "Revue des Deux Mondes" in 1874, after serving with the French army during the Franco-Prussian War. He assumed editorship in 1893. About three years later he became a Catholic, his conversion being due in part to a long study of Bossuet and in part to a process of deduction suggested by the philosophy of Comte. His loyal adherence to religion cost him the post he had held for years at the Ecole Normale. Ever the traditional classicist, Brunetière opposed naturalism and similar literary and ethical doctrines; his approach to literary judgment was the approach of principle, and he was beyond doubt the greatest critic of his time. A lecture tour in the United States in 1897 met with a success previously unparalleled.

Brunetière was also a master of oratory and a formidable polemist. He castigated science for failing to redeem its promises of freedom and happiness, and showed that faith alone is capable of fulfilling these. He died at Paris in 1906.

PONTIFICAL DECORATIONS

The Holy See confers various titles of nobility, orders of Christian knighthood and other honors upon men and women, who have in an outstanding manner furthered the well-being of the Church, the Holy See and society. The titles are bestowed by the Pope as temporal sovereign and range from prince to baron. That most usually given is the title of count, prefixed to the family name; it may be personal or transferable by right of primogeniture in the male line. The various orders of Knighthood are as follows: Supreme Order of Christ; Order of the Golden Spur; Order of Pius IX; Order of St. Gregory the Great; Order of St. Sylvester; Order of the Holy Sepulchre; and Knights of Malta. Other pontifical decorations include the medals "Pro Ecclesia et Pontifice," "Benemerenti" and of the Holy Land.

Supreme Order of Christ (Militia of Our Lord Jesus Christ)

The order was instituted by Pope John XXII on March 14, 1319, in Portugal, as a remembrance of the Portuguese Templars declared innocent in the trial which led to the suppression of the Knights Templars everywhere. Expeditions to Africa to conquer Islam kept alive the military spirit for a time but religious discipline declined, the grand mastership became the prerogative of the king, and in the nineteenth century properties of the order were confiscated. Today the order survives only as a papal decoration, with one class of knights.

Order of the Golden Spur (The Golden Militia)

It is doubtful who was the original founder of the order, but it is the oldest and for a long time was one of the most prized of papal decorations. Lavish bestowal of it by the Sforza family and bishops assistant at the throne diminished the prestige of the order, and in 1841 Gregory XVI placed the order under the patronage of St. Sylvester. As a souvenir of the golden

jubilee of the dogmatic definition of the Immaculate Conception, Pius X restored this Golden Militia and on Feb. 7, 1905, re-established it under the patronage of the Immaculate Conception. It has one class of 100 knights. Only those are admitted who, by feat of arms, or writings, or outstanding deeds, have spread the Faith and safeguarded and championed the Church.

Order of Pius IX

Founded by Pope Pius IX on June 17, 1847, the order is a reward for outstanding deeds performed in favor of the Church and society, and may be bestowed on non-Catholics as well as Catholics. The three classes of the order are: (1) Knights of the Grand Cross; (2) Commanders; and (3) Knights

Order of St. Gregory the Great

This order was established by Pope Gregory XVI, Sept. 1, 1831, to reward the civil and military virtues of the subjects of the Papal States. The order has two main divisions, civil and military, each being divided into three classes: (1) Knights of the Grand Cross; (2) Commanders; and (3) Knights.

Order of St. Sylvester

The order had two periods. Instituted by Pope Gregory XVI, Oct. 31, 1841, to absorb the Order of the Golden Spur which had fallen into abuse, it was divided into two orders of knighthood by Pope Pius X, Feb. 7, 1905. One retained the name of St. Sylvester, the other assumed the old name of the Golden Militia. Since the regulations of Pius X the Order of St. Sylvester has three classes: (1) Knights of the Grand Cross; (2) Commanders; and (3) Knights.

Order of the Holy Sepulchre

Among reputed founders of the order are St. James, first Bishop of Jerusalem, the Empress St. Helena, Charlemagne, Godfrey of Bouillon and Baldwin I. Critical historians claim the order is a branch of the Knights of St. John of Jerusalem, approved by Pope Pascal II in 1118. It is, however, generally accepted

that it was founded by Godfrey of Bouillon during the First Crusade, in July, 1099. The Latin Kings of Jerusalem instituted a guard of honor of this order around the Sepulchre of Christ. When the Latin Kingdom of Jerusalem fell, the Knights of the Holy Sepulchre were driven out of the Holy Land, and in time the order lost some of its prestige. In 1489 it was united to the Knights Hospitallers by Pope Innocent VIII and in 1496 was restored by Alexander VI who empowered the Franciscan Custodian of the Holy Land to confer the Knighthood of the Holy Sepulchre upon worthy persons. Upon the restoration of the Latin Patriarchate of Jerusalem in 1847, Pope Pius IX gave the faculty to the new patriarch and his successors, who have retained it. In 1932 new regulations were written. The Pope is Grand Master of the Order and the Patriarch of Jerusalem is its rector and administrator.

The order enjoys the highest standing in Europe where it has been bestowed upon royalty, nobility, heads of republics, and others distinguished in their service to the Church, or in the arts, sciences and literature. Members are first designated by the bishop of the diocese in which they reside, then by the Patriarch of Jerusalem, and are finally approved by the Holy See. There are about 60 members in the United States. The three classes of members are: (1) Grand Cross Knights; (2) Commanders; (3) Knights. There are also Ladies of the Holy Sepulchre, divided into three classes. Lieutenants of the order are appointed in various countries. Mr. R. E. Desvernine of New York is Lieutenant, and Archbishop Cushing of Boston, Prior, of the Eastern Lieutenancy of the US; Mr. William L. Connelly, Sinclair Prairie Oil Co. head, is Lieutenant of the Western Lieutenancy, of which Bishop McGuinness of Oklahoma City and Tulsa is Prior. Cardinal Dougherty of Philadelphia is Cardinal Protector of the order in the US.

Knights of Malta

This is the oldest order of laymen and prelates in the Church. Founded in the middle of the eleventh century, their history can be traced to the Hospitallers of St. John of Jerusalem, and then through the Knights of Rhodes. The order has gone by the name of Knights of Malta since 1530. Schisms in the order which came as a result of the Reformation and from the assumed leadership of self-appointed persons, were brought to an end in 1797 when the Pope refused to recognize the election of Czar Paul of Russia as grand master. Since that time, the grand master has been named by the Pope. The conditions for admission to the order are: nobility of sixteen quarterings, the Catholic faith, attainment of full legal age, integrity of character, and corresponding social position. There are in existence four great priories. The membership comprises commanders and several classes of knights.

Medal "Pro Ecclesia et Pontifice"

The decoration had its origin on July 17, 1888, as a memorial or souvenir of the golden sacerdotal jubilee of Pope Leo XIII, who bestowed it upon those men and women who had aided in making his jubilee and the Vatican Exposition successful. It has been conserved by his successors, with his effigy, and is given in recognition of outstanding service to the Pope and the Church.

Medal "Benemerenti"

Pope Gregory XVI in 1832 instituted two merit medals, civil and military, to reward daring and courage. The decoration has been conserved by his successors and bears their effigy.

Medal of the Holy Land

Pope Leo XII designed the medal, to be bestowed upon pilgrims to the Holy Land who have a genuinely religious intention in making the pilgrimage and who can present a certificate of moral Christian life from their parish priest. The decoration is bestowed by the Custodian of the Holy Land.

LAETARE MEDAL WINNERS

On the fourth Sunday of Lent, or Laetare Sunday, the Laetare Medal is awarded by the University of Notre Dame to a Catholic layman of the United States prominent for distinguished accomplishment for country or Church and whose life is a model of Christian morality and good citizenship. Following is the list of recipients to date:

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|---|---|
| 1883—John Gilmary Shea, historian. | 1915—Mary V. Merrick, founder of the Christ Child Society. |
| 1884—Patrick J. Keeley, architect. | 1916—Dr. James J. Walsh, physician, author. |
| 1885—Eliza Allen Starr, art promoter. | 1917—William S. Benson, admiral. |
| 1886—Gen. John Newton, army engineer. | 1918—Joseph Scott, lawyer. |
| 1887—Edward Preuss, journalist. | 1919—George Duval, philanthropist. |
| 1888—Patrick V. Hickey, founder of "Catholic Review." | 1920—Dr. Lawrence F. Flick, physician. |
| 1889—Mrs. A. H. Dorsey, novelist. | 1921—Elizabeth Nourse, artist. |
| 1890—William J. Onahan, Catholic Congress organizer. | 1922—Charles P. Neil, economist. |
| 1891—Daniel Dougherty, orator. | 1923—Walter G. Smith, lawyer. |
| 1892—Henry F. Brownson, author, philosopher. | 1924—Charles D. Maginnis, architect. |
| 1893—Patrick Donahoe, founder of the Boston "Pilot." | 1925—Dr. Albert F. Zahm, scientist. |
| 1894—Augustin Daly, theatrical manager. | 1926—Edward N. Hurley, business man. |
| 1895—Mrs. James Sadlier, writer. | 1927—Margaret Anglin, actress. |
| 1896—Gen. William S. Rosecrans, Army of Cumberland. | 1928—Jack J. Spalding, lawyer. |
| 1897—Dr. Thomas Addis Emmet, surgeon. | 1929—Alfred E. Smith, statesman. |
| 1898—Timothy E. Howard, jurist. | 1930—Frederick P. Kenkel, K. S. G., sociologist. |
| 1899—Mary Gwendolin Caldwell, donor to Catholic University. | 1931—James J. Phelan, banker and philanthropist. |
| 1900—John Creighton, founder of Creighton University. | 1932—Dr. Stephen J. Maher, expert on tuberculosis. |
| 1901—William Bourke Cochran, orator. | 1933—John McCormack, singer. |
| 1902—Dr. John B. Murphy, surgeon. | 1934—Mrs. Nicholas F. Brady, philanthropist. |
| 1903—Charles J. Bonaparte, Attorney General. | 1935—Frank Spearman, novelist. |
| 1904—Richard C. Kerens, philanthropist. | 1936—Richard Reid, editor. |
| 1905—Thomas B. Fitzpatrick, business man. | 1937—Jeremiah Ford, professor. |
| 1906—Dr. Francis Quinlan, medical specialist. | 1938—Dr. Irvin Abell, physician. |
| 1907—Katherine E. Conway, author. | 1939—Josephine Brownson, founder of Cath. Instruction League. |
| 1908—James C. Monaghan, lecturer. | 1940—Hugh A. Drum, Lt. Gen. US Army. |
| 1909—Frances Tiernan (Christian Reid), litterateur. | 1941—William Thomas Walsh, educator and author. |
| 1910—Maurice F. Egan, writer. | 1942—Helen C. White, author. |
| 1911—Agnes Repplier, essayist. | 1943—Thomas F. Woodlock, writer, apologist and economist. |
| 1912—Thomas M. Mulry, charity worker. | 1944—Anne O'Hare McCormick, journalist and author. |
| 1913—Charles G. Herbermann, Catholic Encyclopedia editor. | 1945—G. Howland Shaw, sociologist and diplomat. |
| 1914—Edward Douglas White, Chief Justice of United States. | 1946—Dr. Carlton J. H. Hayes, diplomat and historian. |
| | 1947—William G. Bruce, K. S. G., publisher and civic leader. |
| | 1948—Frank C. Walker, former US Postmaster General. |

MENDEL MEDAL

Villanova College founded in 1928 the Mendel Medal to be awarded to outstanding Catholic scientists. It is conferred not oftener than once yearly, but it need not be conferred annually. Following is the list of recipients to date:

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| <p>1929—Dr. John A. Kolmer, professor of medicine at Temple University Medical School, and director of the Research Institute of Cutaneous Medicine, Philadelphia.</p> <p>1930—Dr. Albert F. Zahm, pioneer in aeronautics, director of Aeronautical Research in the Library of Congress, Washington, D. C.</p> <p>1931—Dr. Karl F. Herzfeld, professor of physics at Catholic University of America.</p> <p>1932—Dr. Francis P. Garvan, president of Chemical Foundation of America, New York.</p> <p>1933—Dr. Hugh Stott Taylor, F. R. S. L., chairman of the chemistry department, Princeton University.</p> <p>1934—Abbe Georges Lemaitre, Ph. D., D. Sc., professor of astro-physics at the Catholic University of Louvain.</p> <p>1935—Dr. Francis Owen Rice, associate professor of chemistry at Johns Hopkins University.</p> <p>1936—Rev. Julius Arthur Nieuwland, C.S.C., professor of chemistry at University of Notre Dame.</p> <p>1937—Rev. Pierre Teilhard de</p> | <p>Chardin, S. J., anthropologist with the Cenozoic Research Laboratory and the National Geological Survey of China.</p> <p>1938—Dr. Thomas Parran, surgeon general of the U. S. Public Health Service.</p> <p>1939—Rev. John M. Cooper, professor of anthropology at Catholic University of America.</p> <p>1940—Dr. Peter J. W. Debye, Dutch physicist, lecturer in U. S., and director of the Max Planck Institute of Berlin.</p> <p>1941—Dr. Eugene M. K. Gelling, professor of pharmacology at the University of Chicago and president of American Society for Pharmacology and Experimental Therapeutics.</p> <p>1942—Dr. Joseph A. Becker, research physicist at the Bell Telephone Laboratories and acting editor of the Review of Scientific Instruments.</p> <p>1943—Dr. George Speri Sperti, research scientist and inventor, director of the Institutum Divi Thomae.</p> <p>1946—Dr. John C. Hubbard of Johns Hopkins University, authority on ultrasonics.</p> |
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CATHOLIC ACTION MEDAL

Annually on Oct. 4, the Feast of St. Francis of Assisi, who is the patron of Catholic Action, the Catholic Action Medal is awarded by St. Bonaventure College to a Catholic lay person outstanding in Catholic Action. Following is the list of recipients to date:

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|---|--|
| <p>1934—Hon. Alfred E. Smith, former Governor of New York State.</p> <p>1935—Michael Williams, founder of "The Commonweal," author.</p> <p>1936—Hon. Joseph Scott, philanthropist, lawyer and lecturer.</p> <p>1937—Patrick Scanlan, editor.</p> <p>1938—George J. Gillespie, national head of the St. Vincent de Paul Society.</p> <p>1939—William F. Montavon, director of the Legal Department</p> | <p>of the National Catholic Welfare Conference.</p> <p>1940—John J. Craig, national director of the Catholic Evidence Conference.</p> <p>1941—John S. Burke, leader in charitable and educational activities of Church.</p> <p>1942—Dr. George Speri Sperti, scientist, author and director of the Institutum Divi Thomae.</p> |
|---|--|

- 1943—Francis P. Matthews, Supreme Knight of the Knights of Columbus, USO official, civic leader.
 1944—Jefferson Caffery, diplomat.
 1945—John A. Coleman, Catholic Charities official.

- 1946—David Goldstein, pioneer street-lecturer, author.
 1947—Clement Lane, editor of the "Chicago Daily News," lay leader.
 1948—Paul W. Weber, journalist and labor leader.

OUR LADY OF GUADALUPE MEDAL

Pi Alpha Sigma, Pan-American fraternity of St. John's College, Brooklyn, annually awards the Our Lady of Guadalupe Medal to a Catholic outstanding in promoting understanding and friendship among the peoples of the western hemisphere. Instituted in 1942 as the Pan-American Medal, the award was given its permanent name in 1948. Recipients to date are:

- 1942—Rev. Joseph F. Thorning, chairman of the Department of History at St. Mary's College, Emmitsburg, Md., and advisory editor of "The Americas" (see p. 487).
 1943—Sr. Helen Patricia, I H. M., chairman of the Department of Spanish at Immaculata College, Immaculata, Pa., and moderator of the National Commission on Inter-Americanism for the National Federation of Catholic College Students.
 1946—Dr. Richard Pattee, formerly of the US State Department, now a consultant on Latin-American affairs at NCWC.
 1947—Rev James A. Magner, Treasurer of the Catholic University of America and noted Latin-American historian.
 1948—Rev Roderick P. Wheeler O F M, of the Academy of American Franciscan History, editor of "The Americas."

SIENA MEDAL

On April 30, the Feast of St. Catherine of Siena, the Siena Medal is awarded by the Theta Phi Alpha sorority to a Catholic woman who has made a distinctive contribution to Catholic life in the United States. Following are the names of recipients to date:

- 1937—Agnes Regan, executive secretary of the National Council of Catholic Women.
 1938—Mary Merrick, foundress of the Christ Child Society.
 1939—Agnes Repplier, author.
 1940—Jane Hoey, social worker.
 1941—Anne O'Hare McCormick, author and journalist.
 1942—Anne Sarachon Hooley, assistant director of National Catholic Community Service.
 1943—Mother M. Katherine Drexel, foundress of Sisters of the Blessed Sacrament for Indians and Colored People.
 1944—Helen C. White, author and educator.
 1945—Mrs. Thomas Sullivan, mother of the famed five Sullivans lost with the U. S. S. Juneau.
 1946—Frances Parkinson Keyes, convert author.
 1947—Mary E. Norton, US Congresswoman from New Jersey.
 1948—Sister M. Madeleva; president of St. Mary's College, Notre Dame, Ind., poet and educator

ST. VINCENT DE PAUL MEDAL

On December 20, the Feast of the Patronage of St. Vincent de Paul, this medal is awarded annually by St. John's University, Brooklyn, to a layman who has contributed outstanding service to Catholic charities. The 1948 recipient was Francis D. McGarey, surrogate of Kings County in the State of New York and chairman of the Bishop's Lay Committee on Charity in the Diocese of Brooklyn.

POPE LEO XIII MEDAL

Since 1944 the Sheil School of Social Studies (Chicago) has annually awarded the Pope Leo XIII Medal in recognition of outstanding work in the field of Catholic social education. The Most Reverend Bernard J. Sheil, senior auxiliary bishop of Chicago and founder-director of the Chicago Catholic Youth Organization, makes the presentation each year. Recipients to date are:

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|---|---|
| <p>1944—Sister Vincent Ferrer, O. P., professor of economics and political science at Rosary College, River Forest, Ill.</p> <p>1945—Frances M. Sweeney, late founder and editor of the Boston "City Reporter"; former vice-chairman of Massachusetts Citizens' Committee for Racial Unity.</p> <p>1946—G. Howland Shaw, former US Assistant Secretary of State; president of Catholic Interracial Council; president of American Prison Associa-</p> | <p>tion; vice-president of National Conference of Juvenile Agencies.</p> <p>1947—Robert F. Wagner, US Senator from New York; author of National Labor Relations Act, and Social Security Act of 1938; sponsor of National Housing Act of 1938.</p> <p>1948—Jacques Maritain, philosopher, former French Ambassador to the Vatican, professor at Princeton University.</p> |
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CARDINAL SPELLMAN AWARD

Instituted by the American Catholic Theological Society, this award is made annually for theological research. Recipients to date are

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|---|--|
| <p>1947—Rev Francis J Connell, C. Ss R. and Rev. Immanuel Doronzo, O. M. I., Catholic University, Washington, D. C.; Rev Gerard Yelle, S.S., Grand Seminary, Montreal, Rev. William R. O'Connor, St</p> | <p>Joseph's Seminary, Yonkers, N Y, Rev John C. Murray, S J, Woodstock, Md</p> <p>1948—Rev. Eugene Burke, C S. P., Catholic University, Washington, D C.</p> |
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CATHOLIC MOTHER AWARD

On Mother's Day each year, since 1942, the National Catholic Council on Family Life has made an award to an outstanding Catholic mother. Recipients to date are:

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| <p>1942—Mrs. Catherine J. Bartholome, Wabasha, Minn.</p> <p>1943—Mrs. Leo A. Dehner, Burlington, Ia.</p> <p>1944—Mrs. Augustine B. Kelly, Greensburg, Pa</p> <p>1945—Mrs. Louise B. Scheerer, Philadelphia, Pa.</p> | <p>1946—Mrs. Joy S. Hurd, Cleveland, O</p> <p>1947—Mrs. Matthew Lies, Andale, Kans</p> <p>1948—Mrs Richard T McSorley, Philadelphia, Pa</p> |
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MAGNIFICAT MEDAL

Designed to serve as a means of promoting and recognizing the achievement of Catholic college alumnae, the Magnificat Medal was founded by Mundelein College of Chicago in 1947. The medal is awarded annually to the alumna who has intensified appreciation of Christian social living by her own life and leadership. The 1948 recipient was Mrs Henry Mannix, Brooklyn, former president of the National Council of Catholic Women.

VERCELLI MEDAL

The Holy Name Society awards this medal annually to members for outstanding service. Recipients to date are:

- 1947—William Bruce, Milwaukee; Stephen Barry, Pittsburgh;
Paul M. Brennan, New York; Patrick Kennedy, Toronto.
Joseph Scott, Los Angeles; 1948—R. W. Hoogstraet, St. Louis.

THE AMERICAS AWARD

The Academy of American Franciscan History, Washington, D. C. (see p. 487), annually presents this award for notable service to Inter-American good will. Recipients to date have been:

- 1947—Sumner Welles, former US Under-Secretary of State. 1948—Pablo Martinez del Rio, Mexican historian and educator.

HOEY AWARDS

The Catholic Interracial Council confers the Hoey Awards (medals) yearly on the two Catholic laymen, white and Negro, who have done most during the year to promote interracial justice. Recipients have been:

- 1942—Frank A. Hall, director of the NCWC News Service; of the Catholic Committee of the South;
Edward La Salle, president of the Catholic Interracial Council of Kansas City, Kans. Richmond Barthe, sculptor.
1946—Richard Reid, editor of the "Catholic News",
Charles L. Rawlings, president of the Catholic Interracial Council of Detroit.
1943—Philip Murray, president of the Congress of Industrial Organizations;
Ralph H. Metcalfe, Negro field consultant and Mobile Service Unit director, USO 1947—Julian J. Reiss, former member, N. Y. State Commission against Discrimination;
Clarence T. Hunter, president of the Catholic Interracial Council of St. Louis.
1944—Mrs. Edward V. Morrell, benefactor and promoter of spiritual and educational work among the Negroes;
John L. Yancey, leader in civic activities and the campaign for interracial justice 1948—Mrs. Anna McGarry, vice-president, Catholic Interracial Council of Philadelphia;
Dr. Ferdinand L. Rousseve, New Orleans architect.
1945—Paul D. Williams, co-founder

QUADRAGESIMO ANNO MEDAL

The Association of Catholic Trade Unionists annually awards this medal to an individual who makes an outstanding contribution to the Christian solution of industrial problems. The first recipient (1948) was John Quincy Adams, president of the Manhattan Refrigerator Co. and the Union Terminal Cold Storage Co. of New York.

NOBEL PRIZEWINNERS

Physics

- Anderson, Carl (US), 1936
Appleton, Sir Edward (E), 1947
Barkla, Charles (E), 1917
Becquerel, Henri (Fr), 1903*
Blackett, Patrick (E), 1948
Bohr, Niels (D), 1922
Bragg, William H. (E), 1915

- Bragg, William L. (E), 1915
Braun, Karl (G), 1909
Bridgman, Percy (US), 1946
de Broglie, Louis (Fr), 1929†
Chadwick, James (E), 1935
Compton, Arthur (US), 1927
Curie, Marie (Fr), 1903
Curie, Pierre (Fr), 1903

Dalen, Nils Gustaf (Sw), 1912
 Davisson, Clinton (US), 1937
 Dirac, Paul (E), 1933†
 Einstein, Albert (G), 1921
 Fermi, Enrico (It), 1938†
 Franck, James (G), 1925
 Guillaume, Charles (Swi), 1920
 Heisenberg, Werner (G), 1932
 Hertz, Gustav (G), 1925
 Hess, Victor (Au), 1936*
 Kamerlingh-Onnes Heike (Ne), 1913
 Lawrence, Ernest (US), 1939
 von Laue, Max (G), 1914
 Lenard, Philipp (G), 1905
 Lippman, Gabriel (Fr), 1908
 Lorentz, Hendrick (Ne), 1902
 Marconi, Guglielmo (It), 1909*
 Michelson, Albert (US), 1907
 Millikan, Robert (US), 1923
 Pauli, Wolfgang (Swi), 1945
 Perrin, Jean (Fr), 1926
 von Planck, Max (G), 1918
 Rabi, Isidor (US), 1944
 Raman, C. V. (I), 1930
 Rayleigh, Lord (E), 1904
 Richardson, Owen (E), 1928
 Roentgen, Wilhelm (G), 1901
 Schrodinger, Erwin (G), 1933
 Siegbahn, Karl (Sw), 1924
 Stark, Johannes (G), 1919
 Stern, Otto (US), 1943
 Thomson, George (E), 1937
 Thomson, Joseph J. (E), 1906
 van der Waals, Johannes (Ne), 1910
 Wien, Wilhelm (G), 1911
 Willson, Charles T. (E), 1927
 Zeeman, Pieter (Ne), 1902

Chemistry

Arrhenius, Svante (Sw), 1903
 Aston, Francis (E), 1922
 von Baeyer, Adolf (G), 1905
 Bergius, Friedrich (G), 1931
 Bosch, Karl (G), 1931
 Buchner, Eduard (G), 1907
 Butenandt, Adolph (G), 1939**
 Curie, Marie (Fr), 1911
 Debye, Peter (G), 1936*
 von Euler-Chelpin, Hans (Sw), 1929
 Fischer, Emil (G), 1902
 Fischer, Hans (G), 1930
 Grignard, Victor (Fr), 1912
 Haber, Fritz (G), 1918
 Hahn, Otto (G), 1944

Harden, Arthur (E), 1929
 Haworth, Walter (E), 1937
 Hevesy, Georg (S), 1943
 Joliot, Frederic (Fr), 1935
 Joliot, Irene Curie (Fr), 1935
 Karrer, Paul (Swi), 1937
 Kuhn, Richard (G), 1938**
 Langmuir, Irving (US), 1932
 Moissan, Henri (Fr), 1906
 Nernst, Walther (G), 1920
 Northrop, John (US), 1946
 Ostwald, Wilhelm (G), 1909
 Pregl, Fritz (Au), 1928*
 Ramsay, William (E), 1904
 Richards, Theodore (US), 1914
 Robinson, Sir Robert (E), 1947
 Rutherford, Ernest (E), 1908
 Ruzicka, Leopold (Swi), 1939
 Sabatier, Paul (Fr), 1912
 Soddy, Frederick (E), 1921
 Stanley, Wendell (US), 1946
 Sumner, James (US), 1946
 Svedberg, Theodor (Sw), 1926
 Tiselius, Arne (Sw), 1948
 Urey, Harold (US), 1934
 van't Hoff, Jacobus (Ne), 1901
 Virtanen, Artturi (F), 1945
 Wallach, Otto (G), 1910
 Werner, Alfred (Swi), 1913
 Wieland, Heinrich (G), 1927
 Willstatter, Richard (G), 1915
 Windaus, Adolf (G), 1928
 Zsigmondy, Richard (G), 1925

Physiology and Medicine

Adrian, Edgar (E), 1932
 Banting, Frederick (C), 1923
 Barany, Robert (Au), 1914
 von Behring, Emil (G), 1901
 Bordet, Jules (B), 1919
 Carrel, Alexis (US), 1912*
 Chaire, Ernst (E), 1945
 Cori, Carl (US), 1947
 Cori, Gerty (US), 1947
 Dale, Henry (E), 1936
 Dam, Henrik (D), 1943
 Dolsy, Edward (US), 1943
 Domagk, Gerhard (G), 1939**
 Ehrlich, Paul (G), 1908
 Eijkman, Christiaan (Ne), 1929
 Einthoven, Willem (Ne), 1924
 Erlanger, Joseph (US), 1944
 Fibiger, Johannes (D), 1926
 Finsen, Niels (D), 1903

*Recipient, a Catholic. †Catholicity not confirmed. **Declined the award

N. B. — Abbreviations indicate country in which recipient did important work. A: Argentina; Au: Austria; B: Belgium; C: Canada; Ch: Chile; D: Denmark; E: England; F: Finland; Fr: France; G: Germany; H: Hungary; I: India; Ir: Ireland; It: Italy; N: Norway; Ne: Netherlands; P: Poland; R: Russia; S: Spain; Sw: Sweden; Swi: Switzerland; US: United States

Fleming, Alexander (E), 1945
 Florey, Howard (E), 1945
 Gasser, Herbert (US), 1944
 Golgi, Camillo (It), 1906
 Gullstrand, Allvar (Sw), 1911
 Heymans, Corneille (B), 1938
 Hill, Archibald (E), 1922
 Hopkins, Frederick (E), 1929
 Houssay, Bernardo (A), 1947
 Koch, Robert (G), 1905
 Kocher, Emil Theodor (Swi), 1909
 Kossel, Albrecht (G), 1910
 Krogh, August (D), 1920
 Landsteiner, Karl (US), 1930*
 Laveran, Charles (Fr), 1907
 Loewi, Otto (Au), 1936
 Macleod, John J. (C), 1923
 Metchnikoff, Elie (R), 1908
 Meyerhof, Otto (G), 1922
 Minot, George (US), 1934
 Morgan, Thomas H. (US), 1933
 Mueller, Paul (Swi), 1948
 Muller, Herman (US), 1946
 Murphy, William (US), 1934
 Nicolle, Charles (Fr), 1928
 Pavlov, Ivan (R), 1904
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THE CHURCH'S STAND ON ANTI-SEMITISM

Anti-Semitism (which might be better called anti-Judaism, because it does not direct its venom against all the Semitic peoples but only against the Jews) is absolutely incompatible with true Christianity. Hatred of any class of people or of any individual is contrary to the law of charity which Christ made the cornerstone of His religion.

Anti-Semitism commonly seeks to justify itself with arguments drawn from various sources, religious, economic or racial. Religious anti-Semites look upon the Jews as an accursed race because they have refused to accept Christ as the Messiah. A second group of anti-Semites holds that the financial influence of the Jews is responsible for the evils of capitalism, on the one hand, and the success of communism, on the other. The modern racial theories that regard the Jews as an inferior race constitute a supposedly more scientific, and therefore more plausible, argument in favor of anti-Semitism. These arguments — wholly apart from the violation of Christian charity which they involve — rest upon no solid basis of facts. While it is true that the Jews as a nation did not accept the Messiah, still Christ died for the sins of all men; our Lord Himself was a Jew; and it was through Jews — the Apostles — that the Gospel was carried to the world.

The second charge — that the financial power of the Jews is primarily responsible for the evils of capitalism and the success of communism in Russia — is a distortion of the truth. While there are rich Jews, there is a greater number of wealthy Aryans; the majority of the Jews, as the majority of the Aryans, belong to the proletariat. And while Jews were involved in the communist revolution of 1917 in

Russia, many non-Jews were also. In fact, three leading Jewish groups opposed the Bolshevik regime; and revolutionary Jews generally opposed the violence prescribed by Lenin.

Racial anti-Semitism which was a special feature of nazism, is not a modern phenomenon. Historically, the myth of race-purity was first propounded by Joseph Arthur de Gobineau, publicized by Houston Chamberlain and popularized by Hans Guenther. Gobineau believed the Aryan race to be the sole civilizer of the world. Chamberlain substituted the theory of the superiority of the German race, and Guenther that of the Nordic. All agree in teaching that the Jews as a race are destructive of culture, and hence as a race they are to be annihilated.

The theories of Gobineau, Chamberlain and Guenther rest fundamentally upon the assumption, first stated by Schlegel in 1808, that, because Indo-European languages are philologically of the same family, the people who spoke them were and are one. Scientific investigations, however, have found no traces of a pure Aryan, German or Nordic race.

The evident opposition of Anti-Semitism to Christian charity, and the emptiness of its arguments, have not escaped the watchful eye of the Vicar of Christ. In 1938, Pope Pius XI said at a public audience: "Abraham is called our patriarch, our ancestor. Anti-Semitism is not compatible with the sublime reality of this text. It is a movement in which we Christians cannot share. Spiritually we are Semites." On the following day, the Pope, through a decree of the Holy Office, condemned in a special manner, that hatred which is termed anti-Semitism.

RACISM

The racist doctrine may be summarized as follows:

(a) There are essential differences between the various races of men that inhabit the globe.

(b) These essential differences derive from the blood of each race which is the "soul" of the race.

(c) Aryan blood has given rise to all the real and enduring culture of the world. The Nordic race is the present-day counterpart of the ancient Aryan race.

(d) The higher or more noble races, among which the Nordic race is supreme, are predestined by nature to dominate the inferior races, among which the Jewish race is the lowest.

Upon the unstable foundation of this racist error several countries have more or less completely patterned their national policy. They have conveniently adopted a pantheistic concept of the universe and adapted it to their racist theory. They reject the Christian and Jewish concept of a personal God, the Supreme Being Who is Creator of the universe and hence distinct from it, and in place of the personal God the racists conjure up a god whom they identify with nature—that nature which has decreed the supremacy of the Nordic race. This pantheistic god is best served by an obedience to his racial laws.

With the law of racial superiority accepted as fundamental and the blood of the race considered the ultimate source of all value, the leaders in the movement have logically evolved an entirely new moral code. Whatever tends to preserve and perpetuate the "purity" of race is good; whereas whatever tends to pollute the race or hinder its development is evil. For example, procreation of pure Aryans, be it within or without the bond of matrimony, is good, whereas procreation of children within the bond of marriage contracted by an Aryan and a Jew is an evil. Marriages of the latter type were declared illegal in Germany. The

Christian virtues such as love of neighbor, mercy and humility are decried as weakness and corruption, whereas the Nordic virtues of honor, loyalty and pride, whereby the god of nature is served and the laws of race superiority furthered, alone are considered decent and worthy of human beings.

A new creed is thus established—a creed without foundation in science, without foundation in reason, and without a vestige of truth in theology.

The doctrine is unscientific. The "Aryan race" is an arbitrary classification based upon similarity of language among various peoples. And, in the light of our present scientific knowledge, it would be imprudent to attempt to prove a definite and universal connection between blood and lingual relationships. Objective scientists working with facts, and not attempting to fit facts to a preconceived theory, conclude, as does Professor Franz Boaz of Columbia University: "People confuse individual heredity with race heredity. Individual heredity is a scientific reality, but to speak of 'race heredity' is nonsense. What we know as 'race' is largely a matter of environment. There is no such thing as 'pure' race. All European races are mixtures of many stocks, particularly so wherever you have a large group."

The doctrine is without any logical justification. The proposition that "pure" Aryan or Nordic blood will necessarily produce real culture is unreasonable. Blood and culture are not correlative terms. Culture is based upon thought: culture is real if ideas are true; and ideas are true if in agreement with objective reality—not because they are Nordic ideas or ideals. Culture is not real because it is Nordic culture and degraded because it is Jewish or Christian, any more than fools' gold is true gold because found in Germany, or true gold is fools' gold because found in South Africa.

Finally, viewed in its conflict

with theology, racism is, as Pope Pius XI has said, "a true form of apostasy. It is not merely one idea or another which is false. It is the whole spirit of the doctrine which is contrary to the faith of Christ." In his encyclical, "Mit brennender Sorge," the same Pope Pius wrote: "Whoever exalts race, or the people, or the State, or a particular form of state, or the depositories of power, or any other fundamental value of the human community... whoever raises these notions above their standard value and divinizes them to an idolatrous level, distorts and perverts an order of the world planned and created by God; he is far from the true faith in God and from the concept of life which that faith upholds."

No more telling indictment of the racist heresy is to be found than that given by Pope Pius XII, in his first encyclical, "Summi Pontificatus": "... Widespread today is the forgetfulness of that law of human solidarity and charity which is dictated and imposed by our common origin and by the equality of rational nature in all men, to whatever people they belong, and by the redeeming Sacrifice offered by Jesus Christ on the Altar of the Cross to His Heavenly Father on behalf of sinful mankind."

After recalling the facts that God created man to His own image and likeness and hence is the true Father of man, the Holy Father insists on the essential unity of the human race which is denied in the racist doctrine. He recalls what St. Paul proclaimed to the proud Greeks, the Aryans of that day: that God "hath made of one, all mankind, to dwell upon the whole face of the earth, determining appointed times, and the limits of their habitation, that they should seek God" (Acts 17:26, 27).

St. Paul, the herald of this truth, opens to us what the Holy Father terms "a marvelous vision," a vision "which makes us see the human race in the unity of one common origin in God, 'one God and Father of all, Who is above all,

and through all and in us all' (Ephesians 4:6); in the unity of nature which in every man is equally composed of material body and spiritual, immortal soul; in the unity of immediate end and mission in the world; in the unity of dwelling place, the earth...; in the unity of the supernatural end, God Himself, to Whom all should tend; in the unity of means to secure that end."

The Holy Father carefully avoids the other extreme, exemplified by Communism, which preaches a levelling process that would submerge the individual characteristics of peoples in the international reign of a homogeneous proletariat. He points out that "the nations despite a difference of development due to diverse conditions of life and culture are not destined to break the unity of the human race, but rather to enrich and embellish it by the sharing of their own peculiar gifts, and by that reciprocal interchange of goods which can be possible and efficacious only when a mutual love and a lively sense of charity unite all the sons of the same Father and all those redeemed by the same Divine Blood." He further proclaims that "the Church hails with joy and follows with her maternal blessing every method of guidance which aims at a wise and orderly evolution of particular forces and tendencies having their origin in the individual character of each race, provided they are not opposed to the duties incumbent on men from their unity of origin and common destiny."

Having shown the unity of mankind within which all races harmoniously develop, the Holy Father insists on their essential equality. "The spirit, the teaching and the work of the Church can never be other than that which the Apostle of the Gentiles preached: 'putting on the new [man], him who is renewed unto knowledge according to the image of Him that created him. Where there is neither Gentile nor Jew, circumcision nor uncircumcision, barbarian nor Scythian, bond nor free. But Christ is all and in all'" (Colossians 3:10-11).

THE CHURCH AND SOCIAL RECONSTRUCTION

A Synopsis of the Encyclical on Reconstructing the Social Order, "Quadragesimo Anno," of Pope Pius XI

(By Rev. R. A. McGowan, Department of Social Action, NCWC)

(Note: Most of the salient points of this document are mentioned, exclusive of the sections on Italian Fascism and Collectivism.)

I. Aims and General Methods

The supreme end of economic life is God's glory — man's eternal happiness — which is attainable if physical resources and human ability are directed toward their proper (mediate) ends. These ends are, chiefly, full production and actual distribution of goods to supply all amply, and work good for soul and body available to all. These today require rational organization of the social-economic life and proper government action whereby property ownership and human labor would be subjected to the needs of all (i. e., the common good, the general welfare) according to the norms of individual rights, strict justice and social justice. Strict justice demands a living wage, no "working mothers" or child labor, no crushing taxes or confiscation, and the right of inheritance. Social justice demands full output, rehabilitation if possible of companies and industries now incapable of paying a living wage, maximum employment wages (and presumably hours), balanced prices, possibly profit sharing, partnership modifications of wage contract, regulated inheritance, right use of private property, diffusion of private ownership and any needed public ownership.

Social justice or strict justice (depending on circumstances) demands, further, good conditions as to soul, health, safety, strength, housing, workshops, with special cautions for women and children; also work beneficial to body and soul and the subjection of ownership to natural and divine law, no flat equality of wealth.

II. Wrong Aims and Methods

The two methods which the modern world has used (and thereby failed to obtain the end of economic life) are individualism and econom-

ic dictatorship. Individualism is the seeking of maximum profits in free competition. It arose from the refusal to adapt the guild system to changed conditions, from economic immorality, from an exaggerated idea of liberty and from government indifference. The results of individualism are enormous fortunes, extreme poverty, class conflict, overburdening of government, reaction against free competition (i. e., individualism destroys itself). Individualism is a wrong method because it rejects the moral purposes and moral laws of economic life, national and social-economic organization and government guidance.

Economic dictatorship is the seeking of maximum power through the control of great wealth (banks, corporations). It gives rise to economic combats, subjection of government, nationalism, imperialism, bankers' imperialism. The results are an economic life hard and cruel in ghastly measures, intensification of class struggle and the distortion of government. Economic dictatorship is wrong because it rejects moral goals and laws, an organic economic order, and government action for the common good.

Both individualism and economic dictatorship have brought great spiritual loss: ruin of souls; temptations of an insecure economic life; free rein to avarice and injustice; the use of any means to gain profits, to secure one's wealth; speculation; wrongs committed under a corporation's anonymity; morally injurious advertising; pressure upon all to follow unjust practices; the spread of the same mentality to labor through the employers' example; immoral conditions at work; bad housing; obstacles to religious observances; loss of faith.

III. Right Methods

The general and specific ends of economic life can be attained in part by partial economic organization and by government action. This organization would include collective bargaining between employers and labor unions, and farmer organizations and middle class and professional associations. Government action would mean promoting the right use of private property, setting workers' standards through legislation, and restricting competition; controlling economic dictatorship, establishing some public ownership, and re-establishing its own authority. There must be also joint activity by these economic organizations and government.

The full attainment of the right ends (with the removal of such evils as class struggle and overburdening of government) requires however a self-ruling social-economic order. The government would help to establish this order and would assist and complement it; but it would not dominate it. This order would consist in an association of the total personnel in each industry or profession, a national federation of industries and

professions and finally some international economic organization and some international agreements to handle world problems toward the same moral goal. The association of the total personnel of an industry or profession would not take away the right of separate organizations within the larger unit, such as a labor union or a wheat co-operative. The creation and functioning of these institutions depend on social charity (found in natural brotherhood and spiritual brotherhood in Christ), the return to Christian principles, a knowledge of moral principles, the subordination of the material to the spiritual and economic expertness.

The special Catholic contributions toward this right order are Catholic Action, lay-retreats, priests as "social missionaries," lay apostles in every class and group, social science schools and economic conferences, writings, study clubs and, above all, unity among Catholics. For Catholics should lead in promoting the intermediate steps (government action and partial economic organization) and in establishing the full system and joining economic morality and social charity to economic expertness.

CATHOLIC PRINCIPLES AND PSYCHOLOGY

Psychology is older than such terms as "IQ," "psychoneurosis," "inferiority complex" and "schizophrenia," words which have become popularly associated with the study. And it is more than just a classroom subject. For psychology, ever since it began in the days of Greek philosophers, has always given an interpretation of man and proposed answers to the question: "What kind of being is man?"

Much depends on the answers given by psychologists and accepted by men, because the world of men runs on the ideas they have of their nature. Many modern psychologists have practically dehumanized and brutalized man. Their errors can

be found at the root of other errors in ethics and morality, education, legal practice, political theory and economics; they can be found in birth control, sterilization, mercy killing and divorce. Much that is wrong in modern civilization can be traced to misunderstanding of the nature of man.

Catholic Principles — Man is neither just the soul nor just the body but a whole being, composed of body and soul. The soul, which is spiritual and immortal, is the reason for the life of the body and is so intimately united with the body that it pervades every part of it and is a factor in all of man's actions. Although every action is both

of the body and of the soul, there are activities of man which are immaterial; such are volitional and intellectual activities, which distinguish man from mere animals. Man has free will and intellect. For the performance of immaterial activities in this life, man needs the body; after death these activities will be performed independently of the body.

Basic to the Catholic attitude toward psychology are two truths: human science and philosophy alone cannot give a complete interpretation of man; and, man is a creature made by God to know, love and serve Him on earth and to be happy with Him forever in heaven.

Philosophical and Experimental Psychology — Aristotle, pioneer in philosophical psychology, studied the principle of life in its varied manifestations and gave attention to the study of man. St. Augustine was a master psychologist. Scholastic psychology developed later and "baptized" and developed the work of Aristotle.

Under the influence of later currents of thought, some psychologists misinterpreted the nature of the unity of body and soul and began to consider man as having a machine-like body and a soul not made for substantial union with the body. They lost the "unity" or "wholeness" of the Scholastic view and opened the way for materialism, idealism and psychophysical parallelism; they revolted against the traditional "faculty concept" and turned to associationism.

Experimental psychology developed in the later 1800's as an attempt to build up a psychology based on evidence obtained from observation, under controlled conditions, of the activities of man. It sought freedom from philosophy and tried to claim the ranking of an independent science like physics and chemistry. Behaviorism and Gestaltism are examples of experimental schools.

There are significant differences between philosophical and experimental psychology.

Philosophical psychology studies human personality from the metaphysical viewpoint and interprets it in terms of ultimate principles of being, in terms of what it is. The Scholastics did this, and their conclusions, given above as Catholic principles, stand as true and acceptable. **Experimental psychology** studies personality from the operational viewpoint and seeks to interpret it in terms of what it does, insofar as its performances can be measured with a certain amount of scientific precision. Experimentalists have done this, for example, in work on reaction-times, sensation thresholds, attention spans, intelligence tests and personality inventories.

Psychiatry — More than a branch of psychology, psychiatry is a medical specialty dealing with the study and treatment of mental diseases or personality disorders. Its development has been rapid since the late 1800's.

One classification of mental diseases is based on effects of the disorder on personality. Psychoses are severe disturbances of personality; psychoneuroses are less severe; abnormal behavior is found in psychopathic states but does not generally lead to full-blown psychoses; behavior problems are temporary outbreaks of abnormal behavior in an ordinarily stable personality.

Another classification is based on factors found in personality disturbances. Organic mental diseases are those in which the chief causing factor appears to be structural pathology. For example, senile psychoses occur with certain physical deteriorations in old age. Toxic disorders are caused by the presence in the body of poisons which give rise to such conditions as alcoholic psychoses, the delirium accompanying some physical dis-

eases, or mental symptoms of physical disorders. Functional disorders are those which cannot seem to find explanation in terms of structural or toxic causes. They are what may be called mental in origin, or psychogenic. Included among them are hypochondriasis, phobias, hysterias, schizophrenia, paranoid anxiety, compulsive and neurasthenic states.

It is impossible to state in general the exact cause of any particular mental disease. A general working idea is the consideration of them all as disorders of personality resulting from faulty development of the "whole" human personality — whether on the physical side, or in the organization of elements of personality, which elements are both physical and psychic. And the general working plan of sound psychiatrists is to treat the "whole" person — physically and mentally — as an individual, in accordance with the individual's present state and background of past experience.

Some mental diseases cannot, under present treatment, be cured. Others, especially those called psychogenic, are curable. Often due to motives and reasons of which the patient is not aware, these conditions can be cured by helping to make the person aware of such things; in the light of that knowledge the patient can repair flaws in his personality make-up and make adjustments necessary for normal living. Psychotherapy, which aims to influence favorably the attitude of a patient toward himself, his illness and environment in life, is a method used by psychiatrists to help patients do this. Psychoanalysis, or the psychoanalytic session, developed by Freud, is a special technique used to uncover the causes of psychogenic disorders.

Catholic Principles and Psychology — The Catholic attitude embraces what is true and rejects what is false in any science. It demands that every system of psychology or psychiatry be in accord with revelation, be philosophically

sound and in agreement with scientific facts.

Experimental psychology has revealed many new facts concerning human behavior; it has proven its considerable value. But it has also given rise to errors, due at times to experimental procedure and also to erroneous philosophical interpretation of observed facts. Born in an age of materialism, experimental psychology has not yet overcome its materialistic bias.

Psychoanalysis as developed by Freud is a method for uncovering unconscious motives and drives supposedly at the bottom of psychotic and neurotic behavior; it is based on the unacceptable philosophical principles of materialism, determinism and hedonism. Among other things, it holds that all behavior derives from the action of unconscious ego and libido instincts, which, if denied direct and conscious satisfaction, yet manage to appear under disguised forms in a person's behavior, often rendering it abnormal. This approach is unacceptable in theory and practice, inasmuch as it denies freedom and responsibility, sin and guilt, and a true and objective moral law, which it supplants with a morality of pleasure and expediency.

This does not, however, mean that all other forms of psychotherapy are unacceptable.

Catholics in the field of psychology and psychiatry have a unique contribution to make to the study of personality and the treatment of its disorders. They can accept the best technical knowledge of modern scientific investigation. They have the backing of a sound and consistent philosophy. As their unique equipment, they have the broad and all-inclusive Catholic view of the universe and man's place in it as a child of God; a view and conviction meant to serve as the basic orientating factor in the forming of personality and the directing principle of the world of men.



MARRIAGE LEGISLATION OF THE CATHOLIC CHURCH

The marriage contract is a lawful agreement between a man and a woman by which is given and accepted the exclusive and perpetual right to those bodily functions intended for the generation of children. This contract our Lord raised to the dignity of a sacrament. The Sacrament of Matrimony sanctifies the union and gives to the couple the graces which they need for the proper fulfilment of the duties of their state in life. Those who are not baptized can enter into a natural contract of marriage, but only those who are baptized can receive the sacrament.

The primary purpose of marriage is the generation and the education of children; the secondary purposes are the cultivating of mutual love and the quieting of concupiscence. The two essential qualities of this union are unity and permanence. True and lawful marriage is, therefore, a union between one man and one woman which can be broken by nothing but the death of either party. These qualities serve to secure the ends for which marriage is intended; its unity insures the proper care and the loving co-operation in the rearing of the children; its permanence guarantees mutual love and support all through the natural lives of both parties.

All persons who are not forbidden by law may contract marriage. Certain prohibitions are laid down by the natural and the divine positive law. These are binding upon all men no matter what their religious beliefs may be. Thus for example, all men are bound by the natural law which forbids marriage before a certain age. But, since Christ left

to His Church complete jurisdiction over all baptized Christians, she has the supreme power to regulate concerning their marriage. Her laws are binding upon all who are validly baptized, hence they oblige heretics, schismatics and apostates unless these classes are positively exempted by the Church. In two cases this exemption is stated: heretics and schismatics are not bound by the impediment of disparity of worship nor are they held to the canonical form of celebration before a priest. Unbaptized persons are bound to the observance of these laws when these laws authentically explain the provisions of the divine law itself.

The Church has laid down a list of impediments which affect the status of a marriage. Some of these impediments render the marriage null and void in the eyes of the Church. These are known as diriment or nullifying impediments. Other impediments, while they do not render the marriage invalid, nevertheless make it unlawful. These are called impeding or prohibitory impediments.

The Impeding or Prohibitory Impediments

1. The Impediment of Simple Vows.* (a) One who is bound by a simple vow of virginity cannot enter marriage without grave sin. Virginity is both the state of bodily integrity and the state of perfect purity which has never been de-

*Simple vows may be public or private. A public simple vow is one that is accepted by a legitimate ecclesiastical Superior in the name of the Church; a private simple vow is not formally so accepted. (For Vows, see page 257.)

filed by any sinful thought, word or action contrary to this virtue. In taking a vow of virginity a person promises to persevere in this twofold state by avoiding the first deliberate act which would violate the purity of the soul or the integrity of the body. A marriage contracted without a dispensation from this vow, although valid, would be sinful because one of the duties of the married state is the generation of children which involves the violation of this vow.

(b) One who has made a vow of perfect chastity has promised to abstain from all deliberate carnal (or sexual) pleasure both sinful and non-sinful. One entering marriage without dispensation from this vow sins gravely but the marriage is valid.

(c) The vow of celibacy is a promise never to marry. Unless a person is dispensed from this vow he cannot enter marriage without incurring grave sin.

(d) The vow to enter a religious order makes it a grave sin for a person to contract marriage.

(e) The vow to receive sacred orders is a promise to receive the orders of subdiaconate, diaconate and priesthood. One who has made such a vow cannot contract marriage without grave sin inasmuch as the observance of his vow after marriage is practically impossible.

2. The Impediment of Different Religions. The Church strongly forbids the marriage of a Catholic to any baptized member of an heretical or schismatical sect. Moreover if there is grave reason to believe that such a marriage would result in the loss of the Faith of the Catholic party, the marriage is forbidden by the Divine Law itself. Mixed marriages, although they are valid, are nevertheless gravely sinful if contracted without the proper dispensation. To obtain such a dispensation it is necessary that there be just and grave reasons for the marriage; that the non-Catholic party promise to allow the Catholic party complete freedom in the practice of religion; that both parties

promise that all the children born to them will be baptized and brought up as Catholics; that there be strong grounds for believing that these promises will be observed sincerely.

3. The Impediment of Legal Relationship. (This impediment does not exist in the United States.) Legal relationship is the bond which exists between the person adopting and the person adopted. If Civil Law states that this relationship is a prohibitory impediment, it is also regarded as such by the Church; if the Law states that it is a nullifying impediment, the Church likewise looks upon it as such. In this matter the Church determines the nature of the impediment according to the provisions of the Civil Law.

The Diriment or Nullifying Impediments

1. Impediment of Age. No male before his sixteenth year of age completed and no female before her fourteenth year completed is capable of contracting a true and valid marriage. Marriage at any time after that age would be valid, but the Church urges young people to observe the age limits which certain states have specified, otherwise serious legal consequences would follow. This is especially true in the case of minors. The pastor should not assist at their marriage if the parents are unaware of it or if they are reasonably unwilling that it take place.

2. The Impediment of Impotency. Impotency consists in the incapacity to perform the normal, physical act of copulation. Such impotence, provided that it preceded marriage and is a permanent physical defect, whether on the part of the man or the woman, renders the marriage null and void. In cases of doubt the Church does not hinder the parties from marrying. Sterility is not to be considered an impediment to marriage.

3. The Impediment of an Existing Bond. Unity is one of the qualities of marriage. Hence a person

who is already validly married cannot contract another valid marriage as long as he is bound by the bonds of the previous union. A second marriage may be entered into if the first was null or has been legitimately dissolved.

4. The Impediment of Disparity of Worship. The Church forbids the marriage of any non-baptized person with one baptized in the Catholic Church or converted to the Church from heresy or schism. Such a marriage attempted without the necessary dispensation would be invalid. Dispensations are granted on the conditions mentioned above in the treatment of the Impediment of Mixed Religions.

5. The Impediment of Sacred Orders. One who has been ordained a subdeacon, deacon or priest cannot contract a valid marriage. It is possible with a dispensation for a married man to receive Sacred Orders provided that his wife consents and takes a vow of chastity.

6. The Impediment of Religious Profession. The members of certain religious orders take solemn vows of poverty, chastity and obedience. One who is bound by such a vow of chastity cannot contract a valid marriage. This impediment affects both male and female religious. It is to be noted that whereas solemn vows render a marriage null and void, simple vows render the marriage sinful but do not impair its validity. In only one case does the simple vow of chastity render a marriage invalid, namely, that of the Jesuits, a privilege granted by Pope Gregory XIII.

7. The Impediment of Abduction. There can be no valid marriage between an abductor and a woman abducted with a view to marriage, so long as she remains in the power of the abductor. This impediment ceases as soon as the woman gains her freedom and freely marries the man. One who forcibly detains a woman against her will incurs this same impediment even though the woman came of her own free will to the place in which she is detained.

8. The Impediment of Crime. This

impediment may arise in one of three ways:

(a) Through an act of adultery with an accompanying promise of marriage or an attempt to contract marriage. The parties concerned would be incapable of contracting a valid marriage without a dispensation, even after the death of their legitimate spouses.

(b) Through an act of adultery joined with the murder of the consort of either party. This murder may be planned and executed by either of the guilty parties; it is not necessary that there be a mutual conspiracy. A dispensation would have to be obtained before the parties concerned could contract a valid marriage.

(c) Through the crime of conjugal (death of a legitimately wedded consort) by mutual conspiracy. The intention of marrying the accomplice must likewise enter in.

9. The Impediment of Relationship. Relationship may come about in four ways:

(a) Through consanguinity or relation by carnal descent. In determining the relationship existing between persons we must note the common ancestor, the line and the degree. Those in the direct line are descended one from the other such as children from parents, grandchildren from grandparents. Those in the collateral line have a common ancestor but are not descended from one another such as brothers or sisters. The degree of relationship is the distance from the common ancestor. The following table illustrates these principles.

	John	
	Mary	Jane
	Edmund	Andrew
Michael		Bertha

John and Michael are related in the third degree of consanguinity in the direct line. Jane and Bertha are related in the second degree of the direct line. Michael and Bertha are related in the third degree of consanguinity in the collateral line. Edmund and Bertha are related in the third degree of the collateral

line because the number of degrees is determined by the number in the longer of the two lines.

There can be no valid marriage between blood relatives in the direct line no matter what degree of relationship exists. Likewise all marriages are invalid which are contracted without dispensation between persons who are related within the third degree of the collateral line of consanguinity. The Church never dispenses in the direct line nor in the first degree of the collateral line.

(b) Through affinity or relation resulting from a valid marriage The husband contracts this relationship with the blood relatives of the wife and vice versa. There is, however, no relationship of affinity between the blood relatives of the husband and the blood relatives of the wife. The degree of affinity is computed in such a way that those who are blood relatives of the man are related by affinity to the woman in the same line and degree in which they are related to the man. Thus the blood brother of the husband is related to the wife in the first degree of the collateral line. The mother of the bride is related to the groom in the first degree of the direct line.

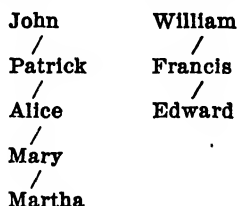
The Church declares invalid any marriage between persons who are related by affinity in any degree of the direct line as well as between those who are related by affinity within the second degree of the collateral line.

(c) Through spiritual relationship arising from baptism. Whoever administers baptism, whether solemnly or privately, contracts a certain relationship with the person baptized. This same relationship exists between the godparents and the one baptized. Hence, without a dispensation, there can be no valid marriage between a godchild and its godparents nor between the one baptized and the one who baptizes.

(d) Through adoption or legal relationship. As noted under the Impeding Impediments, legal relation-

ship may become a diriment impediment rendering invalid any marriage between the adopter and the person adopted. In this matter the Church merely follows the norm established by the Civil Law and considers legal relationship in the light of these laws as prohibiting or annulling impediments.

10. The Impediment of Public Honesty. This impediment arises from an invalid marriage or from public or notorious concubinage. It renders the man incapable of contracting a valid marriage with the relatives of the woman in the first and second degrees of the direct line and vice versa. The accompanying plan will illustrate this.



Alice is living with Edward as his concubine. This fact gives rise to an impediment which prevents Edward from marrying Mary or Martha who are related to Alice in the first and second degrees respectively of the direct line. The same impediment hinders Alice from marrying William or Francis.

The Nature of Consent

The consent which forms the basis of valid marriage must be free (without coercion); true (not pretended, not fraudulently given); mutual (given by both parties); and rational (exchanged by those possessing the use of reason and a sufficient knowledge of the nature of marriage).

A fear which would so disturb the mind as to suppress the use of reason would also destroy the consent which is necessary for validly contracting marriage. The Church has stated that in certain cases fear, even though it left a degree of consent that would be sufficient for another natural contract, may

be the cause of nullity in a marriage. This fear must be really grave; it must be provoked by an outside free agent; it must be unjustly provoked.

Another most important obstacle to consent is found if one or both parties enter into the union with an intention which militates against the chief purpose of marriage. Such a marriage is invalid.

Preliminaries to Marriage

Because of the weighty consequences of the matrimonial contract, the Church assigns certain preliminaries to marriage: engagement, investigation and instruction by the pastor, and the publication of the banns.

When the pastor receives word of an intended marriage, he is obliged to discover whether or not there are any impediments or obstacles which would hinder a valid marriage. For this purpose the pastor will question the future spouses, and even the parents. Only thus can he ascertain whether or not the couple are marrying freely and not entering the sacred state from compulsion or some other unjust motive. Only thus can hidden impediments, e. g., relationship, of which the two persons may be unaware, be brought to the fore. Only thus can the pastor assure himself that the persons possess sufficient knowledge of marital rights and obligations, and are aware of at least the rudiments of Catholic doctrine.

In the same way, the other impediments which are treated above, both prohibitory (impedient) and nullifying (diriment), are made the subject of earnest inquiry by the pastor.

The pastor questions both persons concerning their baptism, for proof of the baptism of both is necessary. If baptism did not occur in the parish where the marriage will be celebrated, a baptismal certificate must be secured from the parish where it did take place; the date of its issue must be within six months of the marriage. Another important question will be: Is one

or the other a member of a heretical or schismatic sect, or is either a pagan or an infidel? The Church sometimes, but reluctantly, grants a dispensation for marriage with a Protestant, schismatic or infidel. Such a dispensation, however, depends upon a guarantee that the Catholic party will enjoy the free exercise of his religion, and the moral assurance that the children of the union will be baptized and educated in the Catholic Faith. These promises are made in writing and signed by the couple; then only may a dispensation be conceded.

Preparation for Marriage

A permanent state of life, matrimony should not be entered frivolously or in haste; it demands consideration of the grave burdens imposed, and a generous acceptance of the obligations of family life.

The proper choice of this one or that one as future spouse does not depend solely on considerations of the natural order touching fortune, physical or intellectual attractiveness; it is far more necessary to take into account the moral and religious qualities of the future partner. In particular, experience teaches that the girl who cherishes the hope of converting the boy from evil courses after he has become her husband, is deceiving herself.

It is wise and right that the two should come to know each other before marriage. This does not permit, as a consequence, meetings which are overlong and unguarded; such indiscreet meetings can too readily become the occasion of sin. Moreover, such unbecoming practices and their results weaken the bonds of true affection and usually occasion mutual distrust and lack of respect in subsequent married life. The fact of engagement does not in any way permit acts contrary to perfect chastity.

Moralists assert that a person having a serious disease is bound to manifest the condition to his future spouse if the disease is contagious or would cause grave harm to the partner or the offspring.

Epilepsy, venereal disease and leprosy are among the most serious of these. One is bound to make known to the future spouse a condition of sterility, widowhood, or pregnancy from copulation with another person; minor defects which are not harmful, and even the loss of virginity, need not be made known before the marriage. A sense of fairness and the counsel of a prudent confessor will be the surest guides in these matters.

Marriage is a sacrament of the living and, as such, presupposes the state of grace; hence, one ought to go to confession before it; there are many authorities who counsel a general confession as most fitting to this change of state in life.

Publishing the Banns

The Church orders the pastor to announce publicly the names of people who are about to contract marriage. The publishing of the banns is usually done in Church at the parochial Mass on three consecutive Sundays or holydays of obligation. Normally three days should intervene after the last publishing of the banns. If the parties are of different parishes, the banns are announced in both places. Persons who know of reasons why the marriage should not take place are obliged to make known these reasons to the pastor before the date set for the wedding.

In this country, in mixed marriages the banns are not announced.

The Prescribed Form of Marriage

Not only must the parties be free from all impediments, they must also observe the form of marriage which is demanded by the law of the Church. This law states that those marriages only are valid which are contracted in the presence of the pastor of the place in which the ceremony is performed, or in the presence of the local Ordinary, or in the presence of a priest delegated by either. There must also be present two witnesses.

This prescription of the law is binding upon the following: (a) Catholics by baptism or conversion when marrying among themselves;

(b) Catholics who marry non-Catholics even after they have received a dispensation from the impediment of different religions or of disparity of worship; (c) An Eastern Catholic who marries a Catholic of the Latin rite; and, by *Motu proprio* of Pope Pius XII, to go into effect Jan. 1, 1949: (d) One even though born of non-Catholics, himself baptized a Catholic but reared otherwise from infancy, when marrying a non-Catholic.

In view of this law it is evident that a Catholic who goes through a marriage ceremony before a minister or a Justice of the Peace contracts no marriage. Moreover, a Catholic who goes through this ceremony before a Protestant minister incurs excommunication reserved to the bishop (Canon 1063). However, because the Code of Canon Law expressly exempts non-Catholics from this law, the marriages of non-Catholics before ministers and Justices are valid, if not rendered null by the presence of other nullifying impediments.

With her understanding of practical necessities, the Church permits marriages without the assistance of the bishop, pastor or delegate if there is imminent danger of death, or if the persons prudently foresee that the bishop, pastor or delegate will not be available for at least a month. But the persons to be married should make a sincere effort to secure the presence of some priest.

The Nuptial Blessing

The marriage ceremony in the Roman Ritual of the present day is a very simple expression of the ancient and very solemn ceremony of the Middle Ages. The Nuptial Mass, with appropriate prayers and readings, and special blessings, has for its theme the unity, indissolubility and holiness of the married state. The wife is exhorted to be subject to her husband as the Church is to Christ (Eph. 5:22-23); the husband is urged to love and cherish the wife even as Christ loves the Church: "For this cause a man shall leave his father and

mother, and cleave to his wife; and the two shall become one flesh" (Eph. 5:25-31); and both are reminded of the words of Christ: "What therefore God has joined together, let no man put asunder" (Matt. 19:6).

The Nuptial Blessing occurs near the end of Mass. This Blessing is primarily for the woman and can be received by her only once; when a widow remarries, she cannot receive the Nuptial Blessing if she received it at her first marriage. The Nuptial Mass and Blessing are strongly urged for all married couples, and may be celebrated any time subsequent to the actual marriage ceremony.

Time of Celebration. Marriages may be contracted at any time. But the Nuptial Mass and Blessing are forbidden from the first Sunday in Advent to Christmas Day inclusive, and from Ash Wednesday to Easter Sunday inclusive. For a just reason, nevertheless, the Bishop may allow the Nuptial Mass and Blessing during the penitential seasons.

The Separation of Married People

1. A valid marriage between baptized persons, after it has been consummated, cannot be dissolved by any human power or by any cause other than the death of either of the parties. Consummation of a marriage is effected by the conjugal act by which the spouses become one flesh.

2. A valid marriage between baptized persons or between a baptized and a non-baptized person, if it has not been consummated, may be dissolved in two cases:

(a) The solemn religious profession of one of the parties. A married person, therefore, who wished to enter an order and to take solemn vows would have to prove that the marriage had not been consummated. If this were proven, the matrimonial bond would be broken and the party who remains in the world would be free to contract a new marriage.

(b) Dispensation from the Holy See. There must be a grave cause for seeking such a dispensation. It

is enough if one of the parties makes the request; and the request is often granted in spite of the opposition of the other party. When the dispensation is granted both parties are free to enter new marriages if they desire.

These exceptions do not undermine the indissolubility of marriage. In both cases the marriage had not been rendered perfect by consummation. Moreover it is the Pope and not a civil authority who pronounces the sentence. As the Vicar of Christ, and in virtue of his pontifical authority, he dispenses in these particular cases because of grave necessity and in the interests of the spiritual welfare of the persons concerned.

3. A legitimate marriage, even consummated, between non-baptized persons can be dissolved in favor of the party who is converted. This is the "Pauline Privilege" or the "Privilege of the Faith." It is so called because Saint Paul first promulgated it as a means of protecting the Faith of his converts (1 Corinthians, 7:12-15). The conditions necessary for using the Pauline Privilege are:

(a) The marriage must have been contracted before the baptism of either party;

(b) One, only, of the parties must be converted and have received valid Christian baptism.

(c) The infidel party must refuse to be converted or at least to live peacefully without insulting God and without interfering with the freedom of the Christian party in the practice of religion. The marriage will not be dissolved if the infidel party assents to both demands, or at least to the second. But because the Pope has the power to dissolve such a marriage, since it is not a consummated Christian marriage, he may do so in exceptional cases for extremely grave reasons even if the infidel party assents to both demands.

4. There are also certain cases in which the Church allows the partners in a valid marriage a separation, or limited divorce, without the

right of marrying again. The chief cause of perpetual separation arises from adultery of one of the parties. There are other causes which permit the injured party to seek a separation: the affiliation of the other party with a non-Catholic sect; criminal and shameful conduct; the education of the children in schism or heresy; grave peril of soul or body. In this matter, the advice and direction of the pastor must be sought and followed.

Civil Divorce. Christians who attempt a complete civil divorce commit serious doctrinal errors. First of all, they implicitly deny the indissolubility of marriage; secondly, they flout the absolute and exclusive power of the Church. Not only can Catholics fall into grave errors in this regard, but Protestants and infidels may also be guilty, for the indissolubility of marriage is not only a divine positive law but a

mandate of the natural law as well; and the natural law binds everyone without exception.

The Third Baltimore Council emphatically warned against seeking a separation from bed and board before civil magistrates without previously consulting proper ecclesiastical authorities. Those who do so commit a serious crime and are subject to judicial punishment by the bishop of the diocese.

Sacred Tribunal of the Rota

Courts for the adjudication of matrimonial cases are established in all dioceses throughout the world. Every case is appealed after the first trial: by the parties themselves if the verdict has been against nullity; and by the Defender of the Bond if the decision has been in favor of it. The case is settled if the decisions are identical. If not, a third trial is held before the Sacred Tribunal of the Rota in Rome.

BIRTH CONTROL

By the popular term "birth control" is meant the artificial limitation of offspring. The term "planned parenthood" has recently been adopted with the same connotation.

The Catholic Church, loyal to the law of God as expressed in nature and taught by Christ Himself, condemns artificial birth control as an unnatural vice. Through the marriage contract God invites man and woman to cooperate with Him in the propagation of the human race. To prevent in any way the intended end of the conjugal act is a grave sin. The Church can take no other stand in the matter; she can neither modify nor destroy this fundamental law of morality.

The birth control propagandists introduce their own system of morality, based on expediency, with the will of the majority as its objective norm. But morality is not a matter of convention or expediency; it is a matter of the unchanging and eternal law of God. In the words of the late Pius XI in his Encyclical Letter on Christian

Marriage: "No reason, however grave, may be put forward by which anything intrinsically against nature may become conformable to nature and morally good."

This is the moral principle which forbids the practice of contraception. "Since the conjugal act," says the same Pontiff, "is destined primarily by nature for the begetting of children, those who in exercising it deliberately frustrate its natural power and purpose, sin against nature and commit a deed which is shameful and intrinsically vicious."

"Therefore," continues the Pope, "the Catholic Church, to whom God has entrusted the defense of the integrity and purity of morals, standing erect in the midst of moral ruin which surrounds her... proclaims anew: any use whatsoever of matrimony exercised in such a way that the act is deliberately frustrated in its natural power to generate life is an offense against the law of God and of nature, and those who indulge in such are branded with the guilt of grave sin."

The most obvious effect of artificial birth control is the alarming decline in the birth rate. Prior to the Civil War the United States actually doubled her population every quarter century. But today she is faced with a threat of decline. Between 1932 and 1940 the number of births has not been sufficient to maintain permanently the population of the nation. The 1940 census revealed a deficit of about 4 per cent. That is, if the girls born during that time were to have on the average only as many children as their own mothers had, there would be a drop of 4 per cent in the population of the nation — granted, no change in the death rate.

In our large cities the situation is acute. It has been shown that in cities of 100,000 population and over, on the average only seven persons are being born to replace ten now in existence. If the birth and death rate remain as they are, these seven will produce only five children, and the five will produce but three. Thus in three generations these cities — barring accessions from outside — would decline by two-thirds. For example, a city having 300,000 people today, would have only 100,000 a century hence.

Almost the entire Western world is faced with the same disaster. Henri Honore Giraud, pointing to birth control as the major cause of the fall of France, said: "France even without the war, was on the slopes of suicide. The family was disappearing to give place to couples without children."

Prime Minister Winston Churchill, in a world-wide broadcast on March 21, 1942, said: "One of the most somber anxieties which beset those who look 30 or 40 or 50 years ahead, and in the field one can see only too clearly, is a dwindling birth rate in 30 years. Unless present trends alter, a smaller working and fighting population will have to support and protect nearly as many old people. In 50 years the position will be still worse."

Particularly striking and significant has been the recent growth

of Japan. Fifty years ago the population of Japan proper was 41,388,000. By 1932 it had grown to 60,257,000. In 1941 it stood at 72,875,000. That means almost a doubling of population, without immigration, in the space of a half century. While our population is still larger, that of Japan is younger because of her much larger birth rate of recent decades.

Birth control not only destroys, it poisons. It is like a malignant cancer, eating its way through the whole social body, debilitating it, enervating it, destroying its very fiber. Artificial birth control is but one of a number of symptoms of the moral decay of the nation, one of many forms of uncontrol, all closely linked together. Break down the moral code in regard to sex in one field and the way is paved for infractions in other fields. Have birth control and you will have abortion and sterilization. Have these and you multiply divorce, for they strike at the powerful bond of the family, the child.

In condemning artificial birth control the Catholic Church does not require married couples to have as many children as possible. The Church recognizes a primary end of marriage, the procreation of children; and a secondary end, mutual love and assistance. It is required that the primary end never be excluded, and that means never be taken to prevent the natural consequences of the marriage act.

The natural basis of all Christian life is self-discipline. The supernatural basis is the grace of God. Mastery over self is not a day's work, but a life work. It can be attained by all who constantly strive for it. The Catholic knows that God's grace is sufficient for him, and with that grace he can do all things. Pius XI stressed this in his Encyclical Letter on Christian Marriage: "There is no possible circumstance in which husband and wife cannot, strengthened by the grace of God, faithfully fulfill their duties and preserve in wedlock their chastity unspotted."

Science

"Science, which is the true knowledge of things, never is repugnant to the truths of the Christian Faith."—Pope Pius XI in "In multis solaciis."

RELATION OF THE CHURCH TO SCIENCE

"The Church teaches all her children to love nature because of its beauty. She points out to us the usefulness of the various elements and sanctifies them with her maternal benediction. And in their beauty and power she sees, as the Seraphic Doctor puts it, the vestiges of the Almighty.

"No greater error has ever been propagated than that the Catholic theologian should be afraid of scientific research. The Catholic theologian has the professional duty of keeping abreast at all times with the findings of research. He has before him the two great books, the Book of the Revelation and the Book of Nature. The former is the writing of God's spirit; the latter is the work of His hands. He knows that Revelation touches only the fringe of the mysteries of God, even as science, notwithstanding all the astounding discoveries of recent decades, has no more than touched the fringe of the mysteries of nature.

"Theology is anxiously waiting for new light, but naturally she asks for facts and not mere theories. Meanwhile the theologian and the scientist shall work in accord, each one keeping within his limits; but in all probability, when the trumpet will sound from Mount Sion for the final reckoning, the theologian will still be poring over the obscure pages of the Apocalypse and the scientist will still be busy with his microscope, telescope and spectroscope. . . "

—From an address by Very Rev. Thomas Plassmann, O. F. M., president of St. Bonaventure College, given at the first meeting of the Catholic Round Table of Science of Western New York and Pennsylvania

CATHOLIC SCIENTIFIC SOCIETIES

Besides the outstanding Catholic scientific societies, established at many Catholic universities and colleges, there are three other organizations fostered by the Church: The Pontifical Academy of Sciences, The Catholic Round Table of Science, and The Institutum Divi Thomae.

The Pontifical Academy of Sciences

The Pontifical Academy of Sciences, although not existing in its present state and not bearing its present title until 1936, dates back to Aug. 17, 1603, when Prince Federico Cesi founded at Rome the Accademia dei Lincei for the advancement of the mathematical, physical and philosophical sciences. Over 200 years later, on July 3, 1848, the Accademia, which had numbered among its members many famous scientists, including Galileo, was reorganized by Pius IX who gave it the name, Pontificia Accademia dei Nuovi Lincei. Its development was further encouraged by Leo XIII who, in 1887, drew up a new constitution.

When Pius XI, by his Motu Proprio, "In multis solaciis," of Oct. 28, 1936, reformed the organization to found the Pontifical Academy of Sciences "in order to promote the study and progress of the physical, mathematical and natural sciences, and their history," he was in fact reconstituting a body which was the first of its kind, actually antedating the Academies of Paris, London, St. Petersburg and Berlin.

Pope Pius XI selected 70 scientists as members of the Academy, for life, on the basis of their accomplishments, influence and reputation in their respective fields of work and research, and irrespective of their religion or nationality. The

present membership of the Academy numbers 63 not including 5 supernumerary members, according to the listing in the 1948 "Anuario Pontificio." Italy has 29 members; United States, 6; Belgium and England, 4 each; Switzerland, 3; France, Holland, Ireland, 2 each; Argentina, Austria, Canada, China, Czechoslovakia, Denmark, Germany, Norway, Poland, Portugal, and Spain, 1 each. The first president of the re-established Academy is the famous Franciscan scientist, Fr Agostino Gemelli, Rector Emeritus of the Catholic University of the Sacred Heart, Milan, Italy.

Nine Americans have been named to the Academy: the late George D Birkhoff, professor of mathematics at Harvard University; the late

Alexis Carrel, professor of biology at the Rockefeller Institute; Peter Debye, Chairman of Chemistry Department, Cornell University, Ithaca, New York; Edward Adalbert Doisy, professor of Biochemistry at St. Louis University School of Medicine, St. Louis, Mo.; Herbert Sidney Langfeld, professor of Psychology at Princeton University, Princeton, New Jersey; Robert A. Millikan, director of the Norman Bridges Laboratory of Physics in the California Institute of Technology; the late Thomas H. Morgan, chairman of the division of biology at the California Institute of Technology; George S. Sperti, director of the Institutum Divi Thomae in the Athenaeum of Ohio; and Hugh S. Taylor, professor of chemistry at Princeton University.

The Catholic Round Table of Science

This group of research workers and teachers was organized in New York, December 28, 1928. The main objective is to encourage productive scholarship, as distinct from purely absorptive, among Catholics in the natural and physical sciences. Meetings are held in conjunction with the annual convention of the American Association for the Advancement of Science. Inasmuch as science in general and scientific research in particular are objectively neutral regarding religious belief, the organization is not a separate scientific organization. Such would be superfluous and liable to misinterpretation by Catholics and non-Catholics alike.

To further its main objective, the Round Table has sponsored discussion groups, membership in the AAAS and its associate societies. It has stimulated a continued program to encourage able students to make research and science teaching a life career.

The national organization operates through its regional units which have been established all over the country since 1934. It has a current membership of over 700, including the religious and laity. Among its members are several bishops, college officials, and leaders in industry. A newsletter, "The Tabloid Scientist," is published quarterly.

Any information concerning this organization will be gladly supplied by the National Secretary, Rev. John R. Cortelyou, C.M., De Paul University, 1036 W Belden Avenue, Chicago 14, Ill.

Institutum Divi Thomae

The Institutum Divi Thomae, graduate school of scientific research of the Athenaeum of Ohio, was founded by Archbishop John T. McNicholas of Cincinnati, in June, 1935, with Dr George S. Sperti, member of the Pontifical Academy of Sciences, as co-founder and director. The object of the Institutum is to carry on fundamental research in the natural sciences.

The principal laboratories are in

Cincinnati, where investigations are conducted in biology, chemistry and biochemistry, bacteriology, nutrition, experimental medicine, physics and ceramics. A laboratory and ship equipped for special studies in marine biology are also maintained at Bradley Hall, Palm Beach, Fla. Affiliated with the Institutum are 14 other laboratory units. The monthly "Chronicle" published by the Institutum and an-

nual conferences of workers from the research units promote the co-operative program.

The school is especially engaged in studying the cellular growth in cancer, to find medical remedies for the disease more effective than surgery, radium and X-rays. Success has attended the treatment of certain human skin cancers.

Among the war projects of the Institutum was the production of such aviation instruments as the "electric brain," astro-compass, projector control release and Azimuth position indicator. The research program also dealt with wound healing and drugs for malaria and dysentery.

Other important research is be-

ing done in biodynes (newly discovered substances which help control cellular metabolism) and biodyne therapy in wound healing, toxicity of germicides and detoxification of vaccines, and natural drug plants for treatment of malaria and dysentery. The treatment of certain infections with tissue extracts is being thoroughly investigated. Light research in the ultra-violet and infra-red fields, for therapeutic value, includes irradiation by ultra-violet light, air sterilization procedures, and work in the black and fluorescent light fields. Agricultural research in food includes cheese molds, fruit juices and reclamation of waste farm products.

Scientific and Technical Societies at Some Catholic Colleges and Universities

Boston College, Boston, Mass
Chemical Club; Physics Research Academy, members are graduates with M.S. or Doctorate degrees in Physics; Physics Club; Radio Club, operating Station WIPR; Pre-Medical Academy

Canisius College, Buffalo, N. Y.
Alpha Theta Chapter of Beta Beta Beta (Biology); Camera Club; Alumni Chemical Society; A C S.*; Mendel Club (Biology); Strohaber Science Club.

Catholic University of America, Washington, D. C.: A. S. C. E.*; A. I. E. E.*; A. S. M. E.*; Sigma Chi. Scientific publication, "Catholic Anthropological Conference."

Creighton University, Omaha, Neb.: Caducean Society (Medical); Chemistry Club; Creighton Pharmaceutical Association; Mathematics Club; Odontological Society; Pasteur Club (Biology).

Fordham University, New York City, N. Y.: Chemists' Club, monthly publication, "The Report"; Mendel Club, monthly publication of biological research, "Cabmuth"; Physics Club; Seismological Observatory.

Georgetown University, Washington, D. C.: Astronomical Observatory; Chemo-Medical Research Institute; Chemists' Club; Seis-

mological Observatory, monthly publications, "Instrumental Bulletin" and "Seismological Dispatches"

Holy Cross College, Worcester, Mass.: Affiliated with American Mathematical Association, American Physical Society, American Chemical Society and the American Association of Jesuit Scientists. Scientific Society; Mendel Club (Biology); Chemists' Club, publication, "The Hormone."

John Carroll University, Cleveland, Ohio: Scientific Academy.

Loyola College, Baltimore, Md
Loyola Chemists' Club; Mathematics Club; Mendel Club (Biology).

Loyola University, Chicago, Ill.: Chemistry Club; Wassman Biological Society; Psychological Research Society.

Loyola University of Los Angeles, Los Angeles, Cal.: A. C. S.; Radio Club; Wassman Biological Society; Engineering Society.

Manhattan College, New York City, N. Y.: A. C. S.*; A. I. E. E.*; A. S. C. E.*; Manhattan Engineers; Society of American Military Engineers; Mendelian Society of Biological Research; Newton Mathematical Society.

Marquette University, Milwaukee, Wis.: Radio Club; Chemical Club; Engineering Association; Junior Branch American Dental Association; Mathematics Club; A. S. C. E.*; A. I. E. E.*; A. S. M. E.*; A. I. C. E.* Scientific publications, "The Marquette Medical Research Bulletin" and "The Marquette Medical Review."

St. Bonaventure College, St. Bonaventure, N. Y.: Astronomical Observatory; Alpha Kappa Mu Pre-Medical Society; Roger Bacon-McLaughlin Club (Mathematics and Physics); Tau Chi Sigma Chemical Society; Science Center. Scientific publication, "Science Studies."

St. Edward's University, Austin, Texas: St. Edward's Academy of Science, affiliated with the General Texas Academy of Science

St. Louis University, St. Louis, Mo.: Alpha Omega Alpha, national medical honor fraternity, Bacteriological Journal Club, Biochemistry Journal Club, Biological Journal Club, Chemistry Journal Club, Geophysical and Geological Journal Club, Histological Journal Club, Meteorological Observatory, Pharmacology Journal Club, Physics Journal Club, Rho Theta Mathematical Honor Society, Science Museum, Seismological Observatories, Sigma Xi, national scientific society, Radio Station WEW.

St. Martin's College, Lacey, Wash.: Albertus Magnus Science Seminar; Engineers' Seminar; A.C.S.*

Siena College, Loudonville, N. Y.: Roger Bacon Mathematics Club; Berthold Schwarz Chemistry Club; Gregor Mendel Biology Society; Radio Club; Siena Science Society.

University of Dayton, Dayton, Ohio: Sigma Delta Pi Pre-Medical Society, publication "Sigma Delta Pi News"; Mathematics Club; Geology Club; Chemistry Club; Home Economics Club; A. S. C. E.*, honored in two consecutive years by the National Society as being one of the twelve outstanding Student Chapters in the U.S.

University of Detroit, Detroit, Mich.: Aeronautical Society, affiliated with the Institute of Aeronautical Sciences, Architectural Society; Sigma Rho Tau, Engineering Honorary Speech Society; Flying Club; Glider Club, Tau Beta Pi, Honorary Engineering Society; Pi Tau Sigma, Honorary Mechanical Engineering Society; Eta Kappa Nu, Honorary Electrical Engineering Society; A.I.C.E.*; A.I.E.E.*; A.S.M.E.*; S.A.E.*; A.S.C.E.*

University of Notre Dame, Notre Dame, Ind.: Notre Dame Academy of Science; Chemists' Club; Engineering Society; American Midland Naturalist; Mathematics Colloquium; Science Club; Pre-Medical Club.

University of Portland, Portland, Ore.: Biologists' Club, publication, quarterly, "The Biolog"; Engineers, "The Quadrant"; Biological Society.

University of San Francisco, San Francisco, Cal.: Bio-Chemical Club; Wassman Club (Biology).

University of Santa Clara, Santa Clara, Cal.: Astronomical, Meteorological and Seismological Observatory; Engineering Society; Mendel Club; Galtes Chemistry Society.

University of Scranton, Scranton, Pa.: Alpha Sigma Nu Scientific Society.

Villanova College, Villanova, Pa.: Phi Kappa Pi Engineering Fraternity; Lambda Kappa Delta Science Fraternity; Villanova Chemical Society; A. I. E. E.*; A. S. C. E.*; A. S. M. E.* Publications, "The Villanova Engineer" (monthly) and "Mendel Bulletin" (science quarterly).

*A. C. S. — Student Branch of the American Chemical Society.

*A. I. C. E. — Student Branch of the American Institute of Chemical Engineers.

*A. I. E. E. — Student Branch of the American Institute of Electrical Engineers.

*A. S. C. E. — Student Branch of the American Society of Civil Engineers.

*A. S. M. E. — Student Branch of the American Society of Mechanical Engineers.

*S. A. E. — Student Branch of the Society of Automotive Engineers.

SOME SIGNIFICANT DEVELOPMENTS IN SCIENCE

Product	Year	Originator	Country
Adding Machine	1888	Burroughs	U. S.
Aeronautical Instruments			
Airplane Compass	1917	Mendenhall & Williamson	U. S.
Directional Gyro	1929	Sperry Gyroscope Co.	U. S.
Gyro Horizon	1929	Sperry Gyroscope Co.	U. S.
Gyropilot	1933	Sperry Gyroscope Co.	U. S.
Terrain Clearance Indicator	1938	United Air Lines	U. S.
Agricultural Implements			
Automatic cotton picker....	1936	Rust Brothers	U. S.
Cast iron plow, modern type	1819	Jethro Wood	U. S.
Combined harvester and thresher	1888	S. C. Matteson	U. S.
Cotton gin	1793	Eli Whitney	U. S.
McCormick reaper ..	1831	Cyrus H. McCormick	U. S.
Rotary disk cultivator	1878	Mallon	U. S.
Self binding reaper	1875	J. F. Appleby	U. S.
Threshing machine	1786	Andrew Meikle	Scotland
Air Brake	1869	George Westinghouse, Jr.	U. S.
Airplane	1903	Orville & Wilber Wright	U. S.
Detector (infra red method)	1941	Irving Wolf	U. S.
First to fly across U. S.	1911	G. P. Rodgers	U. S.
Jet plane	1930	Frank Whittle	England
Tire ..	1927	A. J. Musselman	U. S.
Airship	1852	Henri Gifford	France
Alabamine, a new element ..	1931	Fred Allison	U. S.
Alcohol, Ethyl-synthesized ..	1826	Henry Hennel	Germany
Aluminum, Hall process	1886	Charles M. Hall	U. S.
Anaesthesia			
Chloroform	1847	Simpson	England
Ether — first demonstration	1846	Morton & Jackson	U. S.
Nitrous oxide gas	1844	Horace Wells	U. S.
Analytic Geometry	1637	Rene Descartes	France
Aniline dye	1856	W. Perkin	England
Antiseptic, first use of Car- bolic Acid	1865	Lister	England
Atabrine	1933	Mauss and Mietzsch	Germany
Alpha particle	1909	Ernest Rutherford	England
Artificial rain	1947	Langmuir & Schaefer	U. S.
Atom			
Electron	1897	J. J. Thomson	England
Meson	1938	Anderson and Street	U. S.
Neutron	1932	James Chadwick	England
Nuclear disintegration ..	1919	Ernest Rutherford	England
Positron	1932	Carl Anderson	U. S.
Proton	1919	Ernest Rutherford	England
Atomic Theory of Matter ...	1811	Pietro Avagadro	Italy
Atomic Weights, Law of ...	1808	Dalton	England
Aureomycin	1948	D B M. Duggar	U. S.
Automobile, First commercial	1891	Levassor	France
Automobile starting system ..	1912	Thomas A. Edison	U. S.
Bakelite	1907	L. H. Baekeland	U. S.
Balloon	1783	J. E. & J. M. Montgolfier	France
Barometer	1643	Torricelli	Italy
Benzine	1825	Michael Faraday	England

Product	Year	Originator	Country
Bicycle, modern type	1884	James Starley	England
Bicycle coaster brake	1908	A. J. Musselman	U. S.
Blood—Nature of the heart and circulation of blood..	1628	D. Harvey	England
Braking system (trucks and trailers)	1946	H. Baade	U. S.
Bromide from Marsh Salt	1826	Antoin J. Balard	France
Bronchoscope	1917	Chavalier Jackson	U. S.
Cable, First transatlantic	1866	Cyrus W. Field	U. S.
Calculus	1687	Isaac Newton	England
Camphor, Synthetic	1932	E. I. Du Pont Co	U. S.
Carborundum	1891	E. G. Acheson	U. S.
Cash register	1879	J. Ritty	U. S.
Caustic soda, Castner process	1890	Hamilton Y. Castner	U. S.
Cell theory	1838	Schleiden and Schwann	Germany
Cellophane	1900	J. E. Brandenberger	France
Cellophane perfected	1928	Hale Charch	U. S.
Celluloid	1869	J. W. & Isaac Hyatt	U. S.
Cement, Portland	1824	Joseph Aspdin	England
Centrifugal cream separator	1879	C G P. de Laval	Sweden
Cloud charge indicator	1941	C M Forest	U. S.
Coherer, for detecting wireless waves	1892	E. Branly	France
Cosmic Ray	1925	R. A. Millikan	U. S.
Cotton, mercerized	1844	John Mercer	England
Cyanide process for gold and silver ore	1890	Forrest & MacArthur	Scotland
Cyclotron	1933	Ernest O. Lawrence	U. S.
DDT	1939	J R. Geigy Co.	Switzer- land
Activated	1946	H Hurst	England
Demerol (pain-killing drug)	1942	Withrop Chemical Co	U. S.
Dental plate of rubber	1855	Charles Goodyear, Jr	U. S.
Diesel engine	1892	Rudolph Diesel	Germany
Diffraction of light	1616	Grimalde of Bologna	Italy
Dispersion compensator	1942	H. Hoover Jr	U. S.
Diver's suit	1819	A. Siebe	Germany
Doll, sleeping	1889	Thomas A. Edison	U. S.
Dynamite, permissable	1900	C Reese	U. S.
Edison Effect, basis of radio tubes	1884	Thomas A Edison	U. S.
Electric			
Arc furnace	1853	Johnson	England
Arc lighting	1878	C. F. Brush	U. S.
Battery	1800	Allessandro Volta	Italy
Battery, nickel-iron type	1903	Thomas A. Edison	U. S.
Battery, lead cell	1859	Gaston Plante	France
Dynamo	1880	Thomas A. Edison	U. S.
First dynamo electric ma- chine	1831	Michael Faraday	England
First electrically driven warship	1915	U. S. S. New Mexico	U. S.
First electric light employed in lighthouse	1858	So. Foreland	England
Flash light	1914	Thomas A. Edison	U. S.
Galvanometer	1820	Swelgger	Germany
Induction coil	1851	Rukmkorff	Germany

Product	Year	Originator	Country
Lamp, carbon filament	1879	Thomas A. Edison	U. S.
Lamp, ductile tungsten filament	1910	W. D. Coolidge, G. E. Co.	U. S.
Lamp, gas filled	1912	Irving Langmuir, G. E. Co.	U. S.
Lamp, mercury vapor	1900	Peter Cooper Hewitt	U. S.
Meter	1881	Thomas A. Edison	U. S.
Motor for A. C.	1892	Nicola Tesla	U. S.
Motor, drum wound	1854	Werner Siemens	Germany
Motor, split phase induction	1887	Nicola Tesla	U. S.
Motor	1881	Thomas A. Edison	U. S.
Resistance Furnace	1880	W. Borchers	Germany
Rotary converter	1887	Bradley	U. S.
Shock treatment	1940	J. Zubin	U. S.
Transformer	1885	William Stanley	U. S.
Transformer for 220,000 volts	1922	So. Calif. Edison Co.	U. S.
Wattmeter, recording type.	1889	Thomson	U. S.
Electromagnet	1819	Oersted	Denmark
Electromagnetic induction	1831	Michael Faraday	England
Electromagnetic theory of light	1845	Michael Faraday	England
Electronic mathematical brain	1945	Mauchly and Eckert	U. S.
Electroplating	1805	Luigi Brugnatelli	Italy
Electrotyping	1838	Moritz H. von Jacobi	Germany
Elements, Periodic Law of	1860	Mendelejeff	Russia
Elements 95 and 96	1942	Glenn T. Seaborg	U. S.
Elevator, power operated	1852	Elisha G. Otis	U. S.
Endocrinology	1889	Brown-Sequard	France
Ether first used general anesthetic	1842	C. W. Long	U. S.
Explosives			
Atom Bomb	1945	US Army	U. S.
Depth bomb	1816	Shaw	U. S.
Dynamite	1867	Alfred Nobel	Sweden
Flashless and smokeless powder	1936	E. I. Du Pont Co.	U. S.
Gun cotton	1845	Schonbein	Germany
Nitramon, "safe" blasting agent	1935	E. I. Du Pont Co.	U. S.
Nitroglycerine	1847	Sobero	Scotland
Percussion cap	1816	Shaw	U. S.
Percussion compound	1807	A. J. Forsythe	Scotland
Smokeless powder	1867	J. Schultze	Germany
Eye Bank	1944	N. Y. Hospitals	U. S.
Eye, Ophthalmoscope, instrument for measuring interior of eye	1851	Helmholtz	Germany
Fever therapy	1930	W. R. Whitney	U. S.
Flame proofing agent for textiles and paper	1937	E. I. Du Pont Co.	U. S.
Fountain pen, first successful	1884	Waterman	U. S.
Foods, frozen	1942	Woolrich and Bartlett	U. S.
Food preservation, canning process	1810	Appert	France
Freon refrigerant gas	1931	Thomas Midgley	U. S.
Frequency modulation	1941	Dr. Alexanderson, G. E. Co.	U. S.
Galvanizing process for iron.	1837	Henry Craufurd	England

Product	Year	Originator	Country
Gas			
Automobile engine	1875	S. Markus	Germany
Compound gas engine	1921	C. Eickemeyer	U. S.
Electric ignition for gas engine	1857	Barsonti & Matteucci ...	Italy
Four cycle gas engine.....	1877	N. A. Otto	Germany
Illuminating gas	1792	W. Murdock	England
Incandescent gas mantle ..	1885	Welsbach	Austria
Meter, modern type	1843	W. Richards ..	U. S.
Water gas, modern process	1873	T. Lowe	U. S.
Germ theory of Fermentatation, Putrifaction and Disease...	1859	Louis Pasteur	France
Glass, A process of making Plate	1887	Thomas A. Edison	U. S.
Pyrex	1919	Dr. E. C. Sullivan Corning	U. S.
Gramicidin (germ-killing drug)	1937	René Dubos ..	U. S.
Graphophone	1885	Bell & Tainter	U. S.
Gun			
Breech loading gun	1836	Casimir Le Fauchaux ...	France
Browning machine gun	1916	John M. Browning	U. S.
Lewis machine gun	1912	J. N. Lewis	U. S.
Military rifle, bolt action..	1839	Dreyse	Germany
Naval telescopic sight	1891	Bradley A. Fiske	U. S.
Silencer	1909	Hiram P. Maxim ..	U. S.
Gyroscope	1852	Foucaults	France
Gyrocompass	1906	A. Anschuts-Kampfe	Germany
Heavy Hydrogen (Deuterium)	1931	Dr. Urey	U. S.
Helium	1868	Frankland & Lockyer ...	England
High speed and non-corrosive steels	1920	J. A. Mathew ...	U. S.
Hydraulic Press	1795	Joseph Bramah	England
Hydrofluoric Acid	1771	Karl W. Scheele ..	Sweden
Hydrogen	1766	Henry Cavendish	England
Hydrogen atom torch ..	1934	Irving Langmuir	U. S.
Hydrometer, Baume .....	.....	Antoine Baume	France
Hydroplane	1911	Clem H. Curtiss	U. S.
Ice Machine, absorption system	1860	E. P. Carre	France
Ice Machine, compressor system	1834	Jacob Perkins	U. S.
Illinium, a new element	1926	Dr. Hopkins	U. S.
Infra-red radiation	1800	William Herschel	England
Insulin	1921	Banting & Best	Canada
Interferometer	1887	A. A. Michalson	U. S.
Iodine	1811	Courtoise	France
Iron lung	1927	Philip Drinker	U. S.
Isotopes (found)	1913	J. J. Thomson	England
Kaleidoscope	1816	David Brewster	England
Kalunite process	1941	A. Fleischer ..	U. S.
Kodak, roll film	1888	Eastman & Walker	U. S.
Koroseal	1927	Waldo L. Semon	U. S.
Lens, bifocal	1780	Benjamin Franklin	U. S.
Lenses, molded	1937	E. I. Du Pont Co.	U. S.
Lewisite, dew of death	1918	Father Nieuwland	U. S.
Leyden jar	1745	Von Kleist	Germany
Lightning rod	1752	Benjamin Franklin	U. S.
Lignasan, prevents "blue stain" of fresh cut lumber	1930	E. I. Du Pont Co.	U. S.

Product	Year	Originator	Country
Linotype	1885	Ottmar Mergenthaler . . .	U. S.
Lithography	1798	Alois Senefelder	Bohemia
Loran	1942	Def. Research Comm.	U. S.
Mareng cells	1942	Glen Martin	U. S.
Matches, Friction	1827	John Walker	England
Matches, Safety	1855	Lundstrom	Sweden
Mechanical equivalent of heat	1843	J. P. Joule	England
Mercury condensation vacuum pump	1915	Irving Langmuir, G.E.Co. .	U. S.
Metallized Carbon filament ..	1905	W. R. Whitney, G.E.Co. .	U. S.
Micro-organisms	1859	Louis Pasteur	France
Microphone, carbon type ..	1877	Emile Berliner	U. S.
Microscope, compound . . .	1590	Zacharias Janssen . . .	Holland
Electron	1939	Zworykin and RCA	U. S.
X-Ray	1942	W. L. Bragg	U. S.
Military tank	1914	E. D. Swinton	England
Milk Fibers	1941	Nat'l Dairy Corp. . . .	U. S.
Mimeograph	1875	Thomas A. Edison	U. S.
Monitor, first revolving turret for battleships	1862	John Ericsson	U. S.
Moorshead foreign body finder	1942	J. J. Moorshead	U. S.
Motion picture machine . .	1895	Serturmer	Germany
Motion picture machine . .	1895	Thomas Armat	U. S.
Nails, machine cut .. .	1786	Ezekiel Reed	U. S.
Narcotine from Opium . .	1803	Derosne	Germany
Neoprene, synthetic rubber ..	1931	E. I. Du Pont Co. . . .	U. S.
Nitrogen fixation:			
Catalytic process	1911	Haber & Bosch	Germany
Cyanamid process	1908	Caro & Franke ..	Germany
Electric arc process	1903	C. Birkeland	Norway
Nylon, first organic textile fiber prepared wholly from minerals	1938	E. I. Du Pont Co.	U. S.
Ohm's law for electric circuits	1827	George Simon Ohm . . .	Germany
Oleomargarine	1869	H. Mege-Mouries . . .	France
Optophone, by which the blind can read type	1914	E. E. Fournier d'Albe ..	England
Ore separator	1881	Thomas A. Edison . . .	U. S.
Oxygen	1771	Karl W. Scheele . . .	Sweden
Paper making machine . .	1798	Louis Robert	France
Pen, steel	1780	Samuel Harrison	England
Penicillin	1929	Alexander Fleming . . .	England
Phenolsulfazole	1948	Hultquist & Parker ..	U. S.
Phonograph	1876	Thomas A. Edison	U. S.
Phonograph records, disk type	1913	Thomas A. Edison . . .	U. S.
Phosphoric acid	1765	Karl W. Scheele	Sweden
Photoelectric Cell .. .	1888	Heinrich Hertz	Germany
Photograph, first	1802	Wedgwood	England
Photography			
Autochrome process	1906	A. & L. Lumiere	France
Bichromatic process . . .	1839	Mungo Ponto	Scotland
Collodion process	1851	Scott Archer	England
Color	1892	F. E. Ives	U. S.
Daguerreotype process . . .	1839	L. Daguerre	France
Gelatin, silver bromide emulsion	1871	R. L. Maddox	England
Modern roll film	1887	Hannibal Goodwin	U. S.

Product	Year	Originator	Country
Ruled screen process	1894	John Joly	Ireland
Use of Hypo	1839	John Herschel	England
Photolithography	1859	J. W. Osborne	Australia
Piano	1709	Bartolomeo Christofori	Italy
Pneumatic type (player) .	1863	M. Fourneaux	France
Pin making machine	1824	L. R. Wright	U. S.
Planet Adonis, discovered ...	1936	E. Delporte	Belgium
Plastics			
Nitro cellulose products ...	1864	Alex Parks	England
Phenol-Formaldehyde Resins	1909	Leo Baekeland	U. S.
Pyroxylin (celluloid)	1869	J. Hyatt	U. S.
Plutonium	1942	Glenn T. Seaborg	U. S.
Pneumatic tool	1865	George Law	England
Polarization	1808	M. Malus	France
Printing with movable type ..	1450	J. Gutenberg	Germany
Printing press, cylinder	1811	J. Konig	Germany
Printing press, first in N. A .	1536	Juan Pablos	Mexico
Printing press, rotary ..	1850	Thomas Nelson	England
Propeller, screw type	1841	John Ericsson	Sweden
Pulmotor	1911	Alexander B. Dragen	Germany
Quinine	1819	Pelletier & Caventou	France
Radar (fundamental principle)	1887	Heinrich Hertz ...	Germany
Radio			
First radio telegraph message.			
across Atlantic Ocean	1901	G. Marconi	Italy
across English Channel	1899	G. Marconi	Italy
First broadcast	1920	Station KDKA	U. S.
First radio range for air-			
craft navigation	1927	Hadley Field, N J	U. S.
First S. O. S.	1909	S. S. Republic	U. S.
Frequency Modulation	1939	E. H. Armstrong	U. S.
Hertzian waves	1887	Heinrick Hertz	Germany
High vacuum power tube	1912	Irving Langmuir, G.E Co	U. S.
Neutrodyne circuit	1923	L. A. Hazeltine	U. S.
Photoradio	1925	R. H. Ranger	U. S.
Radiotelegraphy	1895	G. Marconi	Italy
Radiotelephone	1915	Ernst F. Alexanderson	U. S.
Radiotelephone service			
between U. S. and France	1936	American Tel. & Tel. Co	U. S.
between U. S. and London	1927	American Tel. & Tel. Co.	U. S.
Superheterodyne circuit	1924	Edwin H. Armstrong	U. S.
Vacuum tube	1904	F. A. Fleming ..	England
Vacuum tube for A. C.	1922	Freeman & Dimmell	U. S.
Vacuum tube, three elec-			
trodes	1906	Lee De Forest	U. S.
Radioactivity	1896	Henri Becquerel	France
Radioactivity, artificial	1934	M. & Mme. Curie-Johot	France
Radium	1898	Pierre Curie & Mme. Curie	France
Railroad			
Diesel powered train ..	1934	Burlington Zephyr	U. S.
First electric railway	1887	Frank J. Sprague ..	U. S.
First successful steam loco-			
motive	1829	George Stephenson	England
Rail, flanged T	1831	R. L. Stevens	U. S.
Steam coach	1801	Richard Trevithick	England
Steam locomotive on rails	1804	Richard Trevithick	England
Rayon	1883	Joe Swan	England

Product	Year	Originator	Country
Recording, wire	1898	Valdemar Poulsen	Denmark
Resin, synthetic	1936	E. I. Du Pont Co.	U. S.
Revolver	1835	Samuel Colt	U. S.
Rh factor	1937	Wiener-Lanstelner	U. S.
Rifle, repeating type	1860	Henry	U. S.
Rifle, spiral grooves	1620	Koster	England
Rochelle salt	1672	Peter Seignette	France
Rotor ship	1924	Anton Flettner	Germany
Rubber, silicone	1935	E. C. Sullivan	U. S.
Rubber, synthetic	1931	Father Nieuwland	U. S.
Rubber, vulcanized	1839	Charles Goodyear	U. S.
Saw, band type	1808	William Newberry	England
Saw, circular type	1777	Samuel Miller	England
Seaplane, regular commercial service across Pacific Ocean	1936	Pan American Airways Co	U. S.
Searchlight	1928	Elmer Sperry	U. S.
Seismic recorder	1941	A. M. Vincent	U. S.
Sewing machine	1830	Thimmonier	France
Sewing machine, modern type	1846	Elias Howe	U. S.
Shoe sewing machine	1858	Lyman Blake	U. S.
Signal system for railroads ..	1885	Thomas A. Edison	U. S.
Silk, artificial	1888	H. De Chardonnet	France
Sink and Float Process for Mineral Separation ..	1938	E. I. Du Pont Co. ..	U. S.
Sodium	1807	Humphrey Davy ..	England
Spectograph, mass ..	1920	F. W. Aston	England
Spectroscope	1859	Kirchoff & Bunsen ..	Germany
Spectrum ..	1666	Isaac Newton	England
Sponge, synthetic ..	1936	E. I. Du Pont Co ..	U. S.
Steam			
Atmospheric steam engine.	1705	Thomas Newcomen	England
Compound steam engine ..	1781	J. C. Hornblower ..	England
First successful steamboat ..	1807	Robert Fulton	U. S.
First steam engine on roads ..	1769	Cugnat	France
High pressure steam engine ..	1799	Oliver Evans	U. S.
Pressure gauge	1849	Bourdon	France
Steam engine with separate condenser	1765	James Watt	Scotland
Steam engine, double action ..	1782	James Watt	Scotland
Steam hammer	1839	James Nasmyth	Scotland
Steam injector for boilers ..	1858	Henri Gifford	France
Turbine	1884	Charles A. Parsons	England
Steel			
Bessemer process	1856	Henry Bessemer	England
Crucible process	1740	Robert Huntsman	England
Open hearth process	1866	Siemens & Martin ..	England
Stereotyping	1725	William Ged	Scotland
Stethoscope	1819	Laennec	France
Stock market ticker ..	1869	Thomas A. Edison	U. S.
Stoker, mechanical ..	1819	William Brunton	England
Streptomycin ..	1945	Dr. S. A. Waksman ..	U. S.
Strychnine	1818	Pelletier & Caventou ..	France
Submarine	1900	John P. Holland	U. S.
Submarine detector	1917	Max Mason	U. S.
Sulfamic acid, useful in making a flame-proofing agent	1938	E. I. Du Pont Co.	U. S.

Product	Year	Originator	Country
Sulfanilamide drugs for bacterial infections	1935	G. Domagk	Germany
Talking moving pictures	1913	Thomas A. Edison	U. S.
Tapping nuclear energy . . .	1938	Meitner and Hahn	Germany
Telegraph	1837	S. F. B. Morse	U. S.
Automatic transmitter	1857	Thomas A. Edison	U. S.
Duplex system	1872	J. B. Stearns	U. S.
Quadruplex system	1872	Thomas A. Edison	U. S.
Repeater	1865	Thomas A. Edison	U. S.
Telephone	1876	A. G. Bell	U. S.
Telephone, automatic type ...	1889	A. B. Strowger	U. S.
Telephone loading coil, made possible long distance communication	1900	Michael J. Pupin	U. S.
Telephone service to Mexico and England from North America	1927	American Tel. & Tel. Co. .	U. S.
Telephone service between N. and S. America	1930	American Tel. & Tel. Co. .	U. S.
Telephone service between U. S. and France (direct)	1936	American Tel. & Tel. Co. .	U. S.
Telephone transmitter	1877	Thomas A. Edison	U. S.
Telephotography	1925	Bell Tel. Laboratories .	U. S.
Telescope ...	1608	Jan Lipppershey	Holland
Teletypesetter ..	1923	Morkrum-Kleinschmidt Corp.	U. S.
Television			
Aid for blind landing in fog-bound airports	1936	John Hays Hammond	U. S.
Cathode Ray receiver	1929	V. K. Zworykin	U. S.
Coaxial cable	1936	Bell Tel. Laboratories .	U. S.
Electron projection gun...	1937	R. R. Law	U. S.
Textile			
Flying shuttle ...	1733	Kay	England
Knitting machine	1589	William	England
Knitting machine, circular.	1816	M. I. Brunel ..	England
Knitting machine, latch needle ...	1858	Townsend & Moulding ..	England
Pattern loom	1801	M. J. Jacquard	France
Power loom ...	1785	Edmund Cartwright . . .	England
Spinning jenny	1770	James Hargreaves	England
Spinning mule ..	1779	Samuel Crompton ..	England
Water power spinner . . .	1771	Richard Arkwright ...	England
Theretin, a heart stimulant..	1936	K. Chem & Amy Chem. . .	U. S.
Thermionic vacuum tube (telephone line)	1941	DeForest	U. S.
Thermometer	1593	Galileo	Italy
Tire, pneumatic	1845	R. W. Thompson	England
Torpedo, self-propelled . .	1868	Whitehead	England
Tractor, caterpillar ...	1900	B. Holt	U. S.
Transmutation, artificial .	1932	Crookroft and Walton ...	England
Trolley car	1881	Thomas A. Edison	U. S.
Trolley car, practical system..	1888	F. J. Sprague	U. S.
Tuning fork	1711	John Shore	England
Tunnel shield	1818	M. I. Brunel	England
Turbine, mercury vapor ...	1923	General Electric Co.	U. S.
Typewriter	1868	C. L. Sholes	U. S.
Tyrothricin ...	1939	René Dubos	U. S.

Product	Year	Originator	Country
Ultrafax Transmission	1948	RCA & Eastman Kodak	U. S.
Ultra-violet radiation	1801	J. W. Ritter	Germany
Urea crystals . .	1935	E. I. Du Pont Co . . .	U. S.
Vaccination . . .	1796	Edward Jenner	England
Vacuum bottle . .	1892	James Dewar	England
Valve (steam engines) .	1843	G. Corliss	U. S.
Velox (photographic paper) .	1906	Dr. L. Baekeland	U. S.
Vernier Scale . .	1637	P. Vernier	France
Virginium, a new element .	1929	Fred Allison	U. S.
Vitamin A . . .	1913	McCollum & Mendel & Osborne	U. S.
Vitamin B1 . . .	1896	C. Eijkman	Holland
Vitamin B2 . . .	1925	McCollum	U. S.
Vitamin B12 . . .	1948	Merck & Co	U S
Vitamin C	1907	Holst & Frolech	Germany
Vitamin D	1919	E. Mellanby	England
Vitamin E	1922	Evans & Bishop	U. S.
Vitamin K	1933	Dr. H. Dam	Denmark
Voltaic pile . . .	1834	A. Volta	Italy
Watches, machine made	1850	Dennison & Howard	U. S.
Weather predicting machine.	1943	Emilio Ramirez, S. J	U S
Welding			
Arc	1889	Nicholas Slavanoff . . .	Russia
Atomic hydrogen	1927	Irving Langmuir	U. S.
Electric	1877	Elihu Thompson	U. S.
Wood pulp, mechanical process	1844	Keller & Voelter	Germany
Wood pulp, soda process. . .	1854	Watt & Burgess	England
Wood pulp, sulphate process.	1883	Dahl	Sweden
Wood pulp, sulphite process.	1867	B. C. Telghmann	U. S.
X-Ray	1895	W. K. Roentgen	Germany
X-Ray tube	1912	W. D. Coolidge, G. E. Co	U. S.

HIGHLIGHTS IN THE HISTORY OF THE AIRPLANE

Among the many famous experiments at the beginning of the air age were those of John Stringfellow of England and Otto Lillenthal of Germany. In 1848 Stringfellow made the first power-driven airplane which actually flew a nine-pound model traveling 120 feet. Lillenthal in 1891 began the practice of gliding and introduced the curved wing with a thickened front edge. Ader, Maxim, and Langley, aided by their governments, built power-driven machines which were usually destroyed by accidents at their first trials.

The first successful flight in a self-powered airplane was made at Kitty Hawk, N. C., by the Wright brothers. These bicycle manufacturers of Dayton developed a system of maintaining balance and control by bending or warping the ends of planes and using the elevating rudder in front. On Dec. 17, 1903, they achieved flights of from 12 to 59 seconds.

This success encouraged European enthusiasts, and on Aug. 22, 1906, at Bagatelle, France, Santos-Dumont made the first flight without launching aids. The French airplane differed from the Wright type in having a tail, not adopted in America for several years. In the United States on May 14, 1908, Wilbur Wright carried his first passenger and on July 25, 1909, Louis Bleriot made the first flight across the English Channel—20 miles in 3 min., a flight which is credited with removing the airplane from the realm of novelty and demonstrating its practical value. In 1909, the US War Department purchased the world's first military plane from the Wright brothers, and the Navy soon followed.

In 1910, the first wireless message was sent from a plane by James McCurdy (Aug.) and the first night flight in US aviation was made by Walter R. Brookins. In 1911, Earle Ovington piloted the first official mail plane; the Aero Club of America issued the first pilot's license to Glenn H. Curtiss; and Galbraith P. Rodgers made the first transcontinental flight from New York to California.

During World War I aviation saw phenomenal development as France built 51,000 planes; Germany and Great Britain, 48,000. It is conjectured that between 1914-18 a quarter of a million planes were built. The average speed of 50-60 mph of 1914 developed to 140 mph by 1918. In 1914 the airplane was a flimsy structure capable of carrying two men; in 1918 machines flew in formation at 22,000 ft., could fly for 12 hours without landing and carry loads weighing tons. As early as 1915 the war had resolved itself into a contest between nations for air supremacy.

During the peace the development of design was slower but this was the era of spectacular flights and the airplane found its place in the commerce of the world. On May 16, 1918, the first United States air mail service had been established between New York and Washington and in that month a US Navy Plane, the NC-4, was the first flying boat over the Atlantic. On June 14, 1919, the English aviators Alcock and Brown made the first non-stop flight across the Atlantic, from Newfoundland to Ireland—1,930 miles in 16 hrs., 12 min. The first American passenger airline service was established on Nov. 1, 1920, between Key West and Havana and in 1924 US Army pilots made a non-continuous flight of 26,130 miles around the world in 365 hrs. and 11 min of flying time. On May 9, 1926, Rear Admiral Richard E. Byrd and Floyd Bennett flew over the North Pole and in the same year, May 20, the Air Commerce Act became law—the first federal legislation for aviation. This established the Bureau of Air Commerce as a part of the Department of Commerce and charged it with licensing pilots, making flying safe, developing new air navigation facilities, mapping airways, and furnishing flight information.

In 1927 the first US pilot license was issued to W. P. McCracken (Apr. 6); the first non-stop solo flight from New York to Paris was completed by Charles A. Lindbergh (May 21). In the 1930's the authorized strength of the United States was 2,800 military planes—1,800 Army and 1,000 Navy—and it was during this period that blind flying was developed. In 1931 there was the famous aerial circumnavigation of the globe by Post and Gatty in 8 days, 15 hrs., and 51 min as compared with Magellan's trip in 1519-1522 in 37 months. On Oct. 5, 1931, Clyde Pangborn and Hugh Herndon completed the first flight from Japan to the United States, and in 1934 Sir Charles Kingsford-Smith and Capt. P. G. Taylor made the first west-to-east crossing of the Pacific; 7,365 miles in 51 hrs. flying time. In 1935 the first Trans-Pacific air-mail clipper was inaugurated and in 1938, Col. Mario Pezzi of Italy established the altitude record of 65,046 ft. In 1938, the US government established the Civil Aeronautics Authority to grant certificates to airmen, regulate mail and passenger rates, write air regulations, and formulate policies for civil aviation development.

In 1939 there were 1,907 civil airports, 269 intermediate fields and 86 Army and Navy stations while the first Trans-Atlantic airmail service was inaugurated on the southern route on May 20; on June 24, the airmail service was started on the northern route. On June 28, Pan-American Airways started passenger service across the Atlantic.

Every country with overseas interests had surveyed potential air routes. Pan-American had circled South America and was operating Trans-Atlantic and Trans-Pacific service successfully. Others, as the American Export Airlines, Transwestern and World, gave service to far-flung parts of the world. Britain's Imperial Airways forged a link between England and Australia. Air France reached French Indo-China, Central Europe and

Africa. The Dutch Airline, KLM, had regular service to the East Indies, Caribbean and South America, while Lufthansa, the German company, had thrown a network over Europe and had mail routes over both the North and South Atlantic. Thus it was that the airplane became a recognized part of the transportation system of the world, of special significance where speed was essential, or where mountains, jungle country, marshes and deserts rendered the cost of railroads prohibitive.

1940 marked the end of the second decade of commercial air transportation in the US. At that time the country had 2,331 airports in operation with scheduled flight routes totaling 94,903 of which 30,480 were equipped with beacons for night flying. The total aircraft in operation were 16,903. A total of 3,185,278 passengers were carried, the freight traffic amounted to 14,188,178 lbs., and there were 82,277 pilots including 2,377 women.

Under the impact of war the aviation statistics swelled to immense proportions almost overnight. At the entrance of the US into World War I the Army Air Forces numbered 65 officers and 1,087 men. In 1938 the AAF had 1,800 officers, 18,000 men and 1,600 planes but by March 1944, it had 2,411,294 officers and men and 73,173 aircraft. By 1945 the AAF had trained a total of 1,820,000 flying and 3,135,000 technical personnel who were experts in the maintenance of airplanes, radio, radar, meteorology and armament.

In July, 1940, the aircraft industry turned out 573 airplanes but in the last two days of Nov., 1943, US factories produced more than the entire output of July, 1940 — 338 planes per day, better than one every five minutes twenty-four hours a day. In 1944 the industry built 96,369 planes, and employed about 2 million people for a 20-billion-dollar yearly output.

Airpower played an important part in every theater of war as the figures of first class military planes show: US had 70,000 planes, Great Britain 34,000, Soviet Russia 20,000, China 400 and France 200, while Germany had 26,000, Japan 18,000, and Hungary 200. The Army Transport Command and the Naval Transport Services extended their routes until they served every corner of the earth; trolley service across the Atlantic reached the peak of a plane every thirteen minutes.

Many new models made their appearance during the war such as the Superfortress B-29 — wing span, 141 2 ft., length, 98 ft., height, 27 ft. On Oct. 1, 1942, the Bell Aircraft Corporation flew the first US jet-propelled plane, the twin-engined P-59, modeled after British design. In 1943, the 412th (all-jet) Fighter Group was formed but did not become operational until the war was over. Today there are six jet-fighter groups in the US, four with Lockheed P-80 Shooting Stars, and two with Republic P-84 Thunderjets. In addition there are several jet-fighter squadrons. Two P-80 fighter groups are overseas. Both Army and Navy are testing new jet fighters and nearly all major aircraft companies have in experimentation jet bombers powered by four to six turbojets; some planes feature knife-edged, swept-back wings, and most of them are capable of carrying 10 tons of bombs.

In the turbojet unit, combustion takes place when an excess of compressed air (taken in through vents and compressed by a gas-operating turbine) is mixed and ignites with a quick-burning fuel whose flow is controlled by the pilot. About two-thirds of the power of these red-hot (1,500 degrees F.) gases is used in spinning a turbine ten times faster than an electric fan; this turbine operates the air-compressor unit. The remaining power ejected through the jet nozzle develops an opposite reaction (Newton's Third Law of Motion) capable of driving the plane forward in the 600 mph bracket. Since the efficiency of the jet engine depends upon a fast intake of air, *jato* (jet-assisted-take-off) rocket boosters are often used to accelerate take-offs, and on some new models conventional props are utilized at speeds less than 500 mph.

One of the recent commercial transports is the Constellation which has four 2,500 hp engines, carries 60 passengers and 5,700 gals. of fuel, has a gross weight of 102,000 lbs. and a range of 5,200 miles. The world's largest plane is Howard Hughes' 25-million-dollar, 8-engined, plywood flying boat, with a length of 219 ft. and a wing span of 320 ft. The world's largest landplane is the Army's B-36 powered by 6 pusher engines developing 18,000 hp, and flying over 300 mph. It can carry non-stop 5 tons a distance of 10,000 miles or 36 tons for a shorter range. Its transport version, the XC-99 Convair, carries 400 fully equipped soldiers or 355 litter patients and 19,000 gals. of gas. It has a wing spread of 230 ft., is 163 ft. long, weighs more than 232 tons, and has a wiring system of 27½ miles.

The international altitude record held by Great Britain is 59,492 ft., made by a modified Vampire fighter using a turbojet. The record for a round-the-world flight is just over 73 hours, established by William Odom in his converted A-26 on Aug. 17, 1947. As of June, 1948, the international closed circuit speed record stood at 605.23 mph made in a De-Haviland D.H.-108 jet plane flown by John Derry; and the speed record for the measured 3-km course stood at 650.6 mph—less than 60 mph short of the speed of sound—made in a Navy D-558 Douglas Skystreak flown by Maj. Marion Carl, USMC. On Sept. 15, Major Richard L. Johnson, in a North American F-86 (a standard jet fighter), set a world speed record of 670.981 mph, at Muroc Lake, Calif. The Air Force has admitted that in tests conducted at Muroc Air Base, Calif., Capt. C. E. Yeager has flown the research rocket plane, X-1, at a speed much faster than sound and at a very high altitude. No altitude or speed records have been claimed for the X-1, since this would necessitate disclosing figures detrimental to national security. Of interest were the hands-off transatlantic flight of the C-54, Robert E. Lee, in September, 1947, the first wholly automatic flight across the Atlantic, and the four-months, round-the-world trip of the Piper Cruisers flown by George Truman and Clifford Evans, US, the first time for planes of such small size (100 hp).

The much-discussed 70 group Air Force, when authorized, will call for 21 heavy and 5 light bomber groups, 22 fighter groups, 3 all-weather fighter groups, 4 tactical and 5 long-range reconnaissance groups, and 10 carrier groups; in addition there will be 22 separate liaison and patrol squadrons and 27 groups of the National Air Guard and 34 of the Air Reserve, making an estimated personnel of 682,000 men with 12,450 aircraft in operation and 8,100 in reserve.

Controlling aviation in the US are the Civil Aeronautics Administration and the Civil Aeronautics Board. The former operates Federal Airways, Airports, Safety Regulations, Office of Aviation Information, Foreign Operations and Aviation Training under the Department of Commerce. The Civil Aeronautics Board prescribes civil air regulations, issues certificates to air companies, fixes airmail, passenger and freight rates. It is also the investigator in aviation accidents and is the judge in revocations and suspensions.

As of June 11, 1948, there were, in the US, more than 6,000 airports, 90,000 civilian aircraft, and over 400,000 certified pilots. In 1947, domestic airlines carried 235,585 passengers a distance of 46,418,000 revenue passenger miles; air cargo reached an all-high volume of 133,000,000 ton miles. New safety measures effected by the CAA during the past year were the development of low-cost VHF (Very High Frequency) radio receivers for private planes and the conversion of air communication and radio navigation facilities to static-free, reliable VHF; the development of the CAA Instrument Landing System by the installation of high-intensity approach lights; and the successful demonstration of cross-wind landing gear making single strip airports adequate both for transport and personal type planes.



Radio

Radiotelegraphy has been used since the beginning of the twentieth century, principally by ships communicating with other ships and shore stations. It has served to make the science of navigation safer.

Radiotelephony became a reality in 1915 when, through the research work of the engineers of the American Telephone and Telegraph Company, wire systems were used in connection with the radiotelephone. At first headphones were used, but since 1920 rapid improvements have been made. A brief history of progress in this science follows:

HIGHLIGHTS IN THE HISTORY OF RADIO

In 1864, James Clerk Maxwell formulated the theory of electromagnetic waves radiating from oscillating charges and Hertz, in 1887, experimentally verified this theory. While working on the development of the incandescent lamp, Thomas A. Edison discovered that a feeble flow of electrons came from the heated filament. This phenomenon, which was first observed in 1883, is known as the "Edison Effect" and is the basis of operation of all vacuum tubes. Fleming made use of the "Edison Effect" and in 1904 developed the two element vacuum tube. In 1906, De Forest introduced a third element, a grid, to control the flow of electrons from the heated filament to the plate.

Marconi invented wireless telegraphy in 1895. He successfully sent a message across the English Channel in 1899, and spanned the Atlantic Ocean with wireless in 1901. In the early days of wireless telegraphy, communication was almost exclusively restricted to ships and shore stations.

The first wireless SOS was sent by the sinking transatlantic liner Republic in January, 1909.

The Congress of the United States was the first to recognize this aid to navigation, and in 1910 passed the Radio Act, which re-

quired wireless equipment and an operator on every deep sea vessel carrying more than 50 persons. In April, 1912, the Titanic sent out an SOS that was heard by the S.S. Carpathia, which arrived in time to save 706 lives. Because of the failure of a closer ship to hear the SOS (its wireless operator was off duty) and come to the rescue of the stricken vessel, Congress amended the Radio Act in 1912 and, among other requirements, called for two operators to be on duty on ships at sea.

The first radio station, KDKA, was established for organized broadcasting on November 2, 1920. Five months later Station WEW was inaugurated by St. Louis University, the first university in the world to establish its own radio station. The first commercially sponsored program was broadcast from Station WEAf on September 7, 1922. The neutrodyne circuit was introduced by L. A. Hazeltine in March, 1923, and the superheterodyne receiver was demonstrated in March, 1924, by Edwin H. Armstrong. The first multiple station broadcast of Stations WEAf of New York City, WGY of Schenectady, KDKA of Pittsburgh, and KYW of Chicago was made in June, 1923. The first international program was sent from

Coventry, England, to Houlton, Me., thence by telephone wires to Station WJZ, New York City, in March, 1924.

The AC Vacuum tubes were introduced in August, 1925. The National Broadcasting Company was organized on November 1, 1926. The first coast-to-coast broadcasting hook-up was used to broadcast the Rose Bowl football game, on January 1, 1927. Transatlantic radio-telephone service was opened between New York and London on January 7, 1927. The Federal Radio Commission was appointed on March 2, 1927. This Radio Commission provided for the assignment of wave-lengths and the regulation of broadcasting stations. The Columbia Broadcasting System was organized in September, 1927. The first transatlantic television transmission was made on February 8, 1928, by John L. Baird. The cathode-ray television receiver was demonstrated by V. K. Zworykin in 1929.

The Vatican City Station HVJ transmitted for the first time, February 12, 1931, carrying Pope Pius XI's voice, through an international broadcast, around the world. The Metropolitan Opera House, on December 25, 1931, presented an opera, "Hansel and Gretel," for the first time by radio. The Mutual Broadcasting System was organized September 30, 1934. The Bell Telephone announced the development of a coaxial cable for television in 1936. The Electron Projection Gun, which projects a television picture 8x10 feet, on a screen, was demonstrated by V. K. Zworykin and R. R. Law in 1937. A foghorn synchronized to operate with radio signals was developed by the US Lighthouse Service to provide the means of determining a vessel's distance, as well as the direction from a lighthouse, in 1937.

In 1938 there was a great increase in the size of the networks. The Canadian Transcontinental Network was hooked up with the United States Networks.

On March 2, 1939, a waiting world heard the announcement from Vatican City that His Eminence Eugenio

Cardinal Pacelli had been elected Pope by the Conclave, and had chosen the name Pius XII. On March 12, 1939, the Columbia, Mutual and National Broadcasting Companies broadcast the complete ceremony of the coronation of Pius XII.

At the end of 1940 NBC announced it had received over 1,000,000 letters from listeners interested in religious programs broadcast by representatives of all faiths.

After the invasion of Poland by Germany on September 1, 1939, newscasting plans formulated by American broadcasters were set in motion to give the widest possible coverage of events. From 1937 through 1941 NBC's Red Network alone devoted to newscasting 2,463 hours, over 204 of which featured foreign pickups; and from 1942 through 1945 NBC aired 6,364 hours of news including foreign pick-ups totaling 787 hours. CBS correspondingly increased its news programming, as also did Mutual and ABC.

In January, 1942, the NBC Red and Blue networks became independent companies. NBC retained the Red Network as its chain, and the new owners kept the name of the Blue network until 1945 when it was officially changed to the American Broadcasting Company (ABC).

Major network organizations have contributed greatly in bringing closer together the peoples of the Americas, NBC's Pan American network, formed in 1941 with 109 outlets in Latin America, includes (as of May 1, 1948) 132 affiliated stations. Some of these stations operate both long and short wave transmitters, bringing to 301 the total number of transmitters giving NBC programs.

As of March 31, 1948, there were 261 stations on the ABC Network, 492 on the Mutual and 169 on the CBS. At present there are 170 stations affiliated with the NBC in this country and Canada. There are also several fairly large regional networks, and many of lesser size, that have been organized to provide special-interest programs of region-

al appeal or to serve advertisers desiring sectional rather than national programs.

As of April 23, 1948, there were 1,641 standard broadcasting stations licensed by the Federal Communications Commission, with 345 authorized and 584 applications, as compared with the 30 stations operating in 1922. This does not include some 125,000 non-broadcast stations which embrace 40 categories including ship, aviation, police, fire, etc. An estimate shows some 66,000,000 broadcast receiving sets in use in the US.

Popular interest in the production of radio programs can be gauged by the fact that more than 13,000,000 persons have attended NBC broadcasts in Radio City from its establishment in 1934 until the present time.

Frequency modulation, known as FM to distinguish it from AM (the amplitude modulation system of broadcasting) is an improved sound broadcasting service developed by Dr. Edwin H. Armstrong and introduced on a limited scale prior to the war. FM is a new way of putting sound waves on the airwaves and operates in the very high frequency portion of the radio spectrum. FM programs are transmitted on waves from 6 to 7½ meters in length.

The new method of broadcasting promises almost unlimited accuracy and fidelity in the transmission and reception of sound; almost total freedom from natural and man-made static, because of the high frequencies used, the method of modulation used; and a superior quality of selectivity. Because of the radiating characteristics of FM on the higher frequencies—which act very much like light waves—individual stations are generally limited in service to the area bound by the horizon, with good reception

reported at distances up to 160 miles. Most of the Frequency Modulation stations are heard for distances of 110 to 140 miles.

As of April 23, 1948, 120 licensed commercial FM stations and 13 non-commercial educational stations were on the air; in addition the Federal Communications Commission had authorized 906 commercial and 30 educational stations for construction by the end of 1948 or early in 1949, while applications were on file for 103 commercial and 6 educational FM stations. The Federal Communications Commission has set aside 20 channels (88.1-91.9 megacycles) for non-commercial educational FM use. The Radio Manufacturers Association reported that the total FM sets produced during the period from January 1 to October 1, 1948, was 1,052,933.

Facsimile, the radio printing press, transmits still pictures or printed texts. This type of broadcast requires a special recorder to be used together with the AM or FM receiver. Although facsimile transmission is still largely on an experimental basis, it went into commercial operation on a limited scale between Los Angeles and New York in 1941. In June, 1948, the FCC approved large scale facsimile transmission, including color.

The electron microscope is a development from the radio practice of Dr. Zworykin. It finds use in the study of solid structures ranging upward of one-millionth of a millimeter in size, and allows magnifications as high as 200,000. Commercial use in the fields of chemistry, metallurgy, geology, biology, mineralogy and physics has multiplied in recent years. There are an estimated 400 electron microscopes in existence, some 200 of which are in use in this country.

TELEVISION

A picture being televised is dissected, in sequence, into small areas which are transformed into varying electrical currents by means of a photo-electric cell. These cur-

rents are transmitted over a carrier wave and then transformed back into a picture in the receiving set. The human eye, because of persistency of vision, is not sen-

sitive to rapid changes in motion. If in a series, twenty pictures a second are reproduced, the eye will perceive a moving picture without a flicker. In the earlier television sets a scanning disc was employed. Because of technical difficulties this apparatus has been replaced by the cathode-ray tube.

The Federal Communications Commission has assigned a number of channels between 50 and 216 megacycles for television transmission. As the maximum range of these shortwaves extends as far as the optical horizon and the immediate vicinity, a number of transmitters would be needed to cover an extensive area. In the light of present knowledge this would be done by use of the coaxial cable developed by the Bell Telephone Laboratories, or by a series of automatic hill-top relay stations spaced ten to twenty miles apart, as worked out by the Radio Corporation of America.

Television sets must be accurately synchronized with the transmitter sending the program or images will be illegible. This means that any change in the method used in transmitting television signals requires a similar change in the receiver. Because of this, the FCC has insisted on a set of standards under which all groups interested in television must operate.

In 1938 the Radio Manufacturers Association adopted standards to be applied to television. Among other items, the regulations specified that the term "television receiver" is to be applied only to sets which receive the picture and accompanying sound as a unit. A "picture receiver with sound converter" is the term to be used when a television instrument re-creates only the image, with the sound reproduced by suitable attachment with a standard broadcast set.

The size of the picture produced on a home television set varies from the smallest, about 2 by 3 inches, to the largest, about 18 by 24 inches. Experimental models have been demonstrated in which the picture

is thrown on a screen 3 by 4 feet in dimension.

While natural static produces little interference with the television image and none with the accompanying sound, since the latter is now transmitted by FM, automobile ignition systems, diathermy devices and X-ray equipment cause considerable annoyance unless special arrangements can be made at the receiving end to overcome them.

During 1938 the National Broadcasting Company gave more than 125 satisfactory demonstrations of television broadcasts. The development of a mobile unit made possible a number of novel pickups out-of-doors, in addition to the studio shows. NBC commenced regular programming in the New York area in April, 1939, with two hours' broadcasting scheduled for each week, and four or five hours of broadcasts each day at the New York World's Fair. The estimated cost of operating the broadcasting station, exclusive of talent costs, is \$2,000 an hour. In 1941 NBC exhibited the potentialities of radio by picking up scenes at Camp Upton, Long Island, and re-creating them on a 10 by 15 foot screen in the New Yorker Theatre, showing soldiers in action 68 miles distant. Television became a commercial industry on July 1, 1941, when Station W2XBS, atop the Empire State tower, dropped its experimental license and under the call letters, WNBT, began to accept sponsored television programs. This became the first commercial television station in New York City.

The Columbia Broadcasting System took quarters for a television studio in the Grand Central Terminal, and has a transmitter for its television station, WCBW, in the nearby Chrysler tower. Tests were satisfactorily completed, and in 1941 CBS began a regular program schedule of several hours a week. These programs, interrupted temporarily because of the war, were resumed in May, 1944.

Twenty-five television stations are now in operation for twenty or

more hours a week. Stations are located in: New York, Schenectady, Boston, Philadelphia, Buffalo, Baltimore, Washington, Richmond, Detroit, Cincinnati, Toledo, Cleveland, Chicago, Milwaukee, St. Paul, St. Louis, Salt Lake City and Los Angeles.

The Federal Communications Commission, after listening to considerable testimony during extensive technical hearings on the matter, ruled that color television has not yet attained a degree of perfection required for commercial operation. The important decision was rendered by the FCC on March 18, 1947.

Experimental research in color has been actively conducted by the Columbia Broadcasting System, Radio Corporation of America,

Allen B. Du Mont Laboratories Inc., Philco Corporation, and others.

With the end of the war, television started forward on a gigantic scale. There are today over 70 new television stations under construction and about 220 applications pending for new stations in 34 states. During 1944 the Bell Telephone Company announced it would extend its coaxial cable across the continent so that by 1950 a national television network could be in operation. The Bell Telephone Company, the General Electric Company and the Philco and Television Corporation all announced that they are setting up relay stations to transmit television images from point to point as another means of a network service. The Television Broadcasters' Association, Inc., was formed in 1944 to establish television as a national industry

CATHOLIC RADIO AND TELEVISION WORK IN THE UNITED STATES

(Courtesy of William C. Smith, Radio Director, NCCM)

Regular weekly Catholic broadcasts were heard over individual stations in the United States as early as 1923, not long after the beginning of organized broadcasting. These grew in number in the seven years following, many of them being broadcast over Catholic stations. In 1929 the first regular network program was put on the air under Catholic auspices. This was the Catholic Truth Period, begun by the Rev. M. J. Ahern, S.J., over the Yankee network in New England. Now known as the Catholic Question Box, this program is in its fifteenth year over the same network and under the same direction.

The next year (1930) the nationwide Catholic Hour was begun over the NBC network by the National Council of Catholic Men and is still heard every Sunday at 6 p. m., Eastern Standard Time. (See below.)

Another program produced by the National Council of Catholic Men was inaugurated on Oct. 17, 1943,

as the Hour of Faith. It is broadcast at 11:30 a. m. EST, each Sunday. Dedicated to "a spirit of joyous faith and hope and good-will to pay homage to God," the program includes good music and stimulating talks. The Hour of Faith, at its inception, was broadcast over 26 stations affiliated with the Blue Network, Inc. It is currently being heard over 57 stations. It is marked by informality of presentation, being conceived as a quiet, restful program for Sunday morning listeners and slanted towards non-Catholics as well as Catholics.

The CBS Church of the Air was inaugurated in 1931. This program presents speakers of different religious faiths, Protestant, Jewish and Catholic, on different Sundays throughout the year. A Catholic program to be heard over CBS on alternate Sunday mornings from 10:00 to 10:30 A.M., EST, was begun Oct. 1, 1946; beginning Apr. 1, 1947, these programs were broadcast a half-hour

later. In Oct., 1946, the NCCM added a third program to its roster — "Faith in Our Time," broadcast every Thursday morning (10:15-10:30, EST) over 52 stations of the Mutual Broadcasting system. This program consists of music, a talk on some phase of family life or a consideration of some spiritual problem. The inaugural speaker was Fr. Hugh Calkins, of the Servite Fathers.

The Sacred Heart program, only Catholic daily broadcast on the air, is a 15-minute presentation of Catholic thought and prayer originating in the studio of WEW, the St. Louis University Station. Its purpose is to promote devotion to the Sacred Heart. Directed by Rev. Eugene P. Murphy, S.J., the program is now world-wide in extent and is heard by transcription in the United States, Canada and Alaska; Newfoundland, Panama, Cuba, Puerto Rico, Trinidad, British West Indies, Hawaii, Japan, the Philippines, Okinawa, Guam and the Admiralty Islands. Vatican Radio has set up a regular schedule for the broadcast, and it is likewise heard on Radio Eriann in Erie. A French version of the program is broadcast in the Province of Quebec and a Spanish version in South America. A recent tabulation of stations giving the Sacred Heart program shows 564 outlets carrying the broadcast in English, 10 in French and 22 in Spanish. The program is entering its 10th year and has reached a total of 2,450 consecutive transcribed programs.

The Ave Maria program was begun in 1935 by the Franciscan Friars of the Atonement at Graymoor, Garrison, N. Y., and the program is carried by 130 stations throughout the United States. These broadcasts are dramatizations of lives of the saints. Transcriptions are distributed to over 120 stations throughout the country.

Rev. Louis A. Gales directs a program, "The Catechism Comes to Life," over station KSTP, St. Paul, Minn., which is rebroadcast over station KFAM, St. Cloud, Minn.

Catholic laymen have conducted the Catholic Forum of the Air for the past eight years over Station WDEL, Wilmington, Del.

A recent survey indicated that there are 102 Catholic programs, exclusive of recorded programs, regularly carried on in radio stations throughout the country. Two new network religious radio programs of considerable interest were launched during the past year. One is the Family Theatre, over stations of the Mutual Broadcasting System, inaugurated on Feb. 13, 1947, by Rev. Patrick Peyton, C. S. C., Director of the Family Rosary Crusade. This program is a sustaining feature on MBS, which means that the network provides time and facilities while the organization provides actors, music and script. The program features dramas with all-star casts from radio, stage and screen. The Family Theatre is heard each Wednesday over MBS stations from 9 30-10.00 P. M., EST. The program is carried by 433 stations in the US and Canada, as well as by Armed Forces Radio Service throughout the world.

The second program is "The Greatest Story Ever Told," produced by Fulton Oursler, Catholic layman. It was inaugurated on the American Broadcasting System on March 23, 1947. This program, consisting of dramatizations of incidents of the Life of Christ, is unique in that it is commercially sponsored by the Goodyear Tire and Rubber Co.

In the field of radio recording, the Knights of Columbus distribute free to any radio station that cares to employ them, a series of transcribed dramatic episodes entitled, "Safeguards to America," which are being used over 228 stations. The National Council of Catholic Men has recorded addresses of Catholic Hour speakers, which local organizations can sponsor at nominal cost. The Third Order of St Francis has also entered the recording field with a transcribed series of dramas called the "Hour of St. Francis."

This weekly fifteen-minute program, which has been in charge of Rev. Hugh Noonan, O. F. M., since it was started in 1946, is now carried on 151 stations in the US, Canada and Panama. "The Hour of St. Francis" is a dramatic program with religious import, highlighting modern problems and their answer through the application of the principles of St. Francis of Assisi. Stories come from a selected group of writers whose background fits them for the type of story used on "The Hour." The last year has seen an increase in the appearance of name stars, including the late Tom Breneman, Dick Haymes, Danny Thomas, and Jeanne Crain. Programs are re-released free to stations requesting them.

The following Catholic colleges and universities have courses in radio: Boston College, Catholic University of America, Chestnut Hill College, Creighton University, University of Detroit, Duquesne University, Fordham University, College of New Rochelle, La Salle College, Marygrove College, Mount Mercy College, Mundelein College, Providence College, Rockhurst College, Rosary College, St. Bonaventure College, St. Catherine's College, St. Francis College (Brooklyn), St. John's University, St. Joseph College (West Hartford), St. Louis University, St. Martin's College, St. Mary's College (South Bend), St. Mary's University, St. Scholastica College, Siena Heights College, Trinity College, Webster College. The "Queen's Work," St. Louis, also has a radio workshop, as does Mt. St. Joseph Teachers

College, for teaching Sisters, Buffalo.

A Catholic Radio Bureau was organized in November, 1938, by the National Council of Catholic Men as a service to Catholics interested in the work. It is the aim of the Bureau to assist them in their relations with the station manager, in securing time for a program, to help in deciding on the type of program and its chief features, to help in the production of the program, to serve as a means of contact for Catholic radio groups and to act as a clearing-house for information helpful to Catholic broadcasters. A brochure entitled "The Production of religious Radio Programs" has been issued by the NCCM, and contains helpful information.

Catholic television programs were inaugurated as early as Easter of 1940, when Msgr. Sheen appeared before the NBC television cameras. On Easter, 1948, another religious telecast featured Msgr. Sheen on the NBC television network. These programs were produced in cooperation with NCCM. In June, 1948, the NCCM, in cooperation with Station WPIX, in New York, began the first regular religious television programs, which still continue. In October, 1948, the NCCM, cooperating with the ABC television network, inaugurated a series of Catholic programs using Catholic films. Other broadcasts of special Catholic events are televised from time to time throughout the year in various parts of the country. Television workshops are operated by Creighton University, Omaha and Loyola University, Los Angeles.

The Catholic Hour

The nation-wide Catholic Hour, now grown to be the world's largest regular religious radio broadcast, was inaugurated on March 2, 1930, by the National Council of Catholic Men and the National Broadcasting Company jointly. The inaugural program was carried on 22 stations associated with the National Broad-

casting Company, and this number has now grown to 102, located throughout the United States and Hawaii. It is estimated that as high as 10 per cent of the radio sets of the nation are tuned in on the Catholic Hour. The NCCM produces the program in its entirety, and attends to all administrative details,

etc. NBC and its associated stations co-operate by providing studio facilities and radio service.

The program, originally of one hour's duration, now lasts only a half-hour and consists of a fifteen-minute address, thirteen minutes of music, and announcements. Many speakers deliver a series of addresses in sequence, some of the series continuing through as many as twelve weeks. The subjects are usually doctrinal, moral, or historical. The priest-speakers are chosen from many sections of the country by a special committee established by the NCCM.

Special features on the Catholic Hour during 1945 included a series of talks by prominent Catholic laymen and a series of dramatizations written by Rev. Timothy J. Mulvey, O.M.I., author of the 1944 dramatizations described by "Variety" as "among the best things of this kind ever to hit the air lanes."

The music on the Catholic Hour is provided by guest choirs and

soloists from various cities. The music is designed not only as a secondary feature of the broadcast, but also to act as a stimulus to choirs throughout the country to encourage them in the performance of good church music.

The Catholic Hour elicits mail response of about 11,000 letters per month, averaged through the year; approximately 20 per cent of the total is from non-Catholics. Over 8,000,000 copies of the weekly addresses have been distributed since the inception of the program.

In 1945 the Catholic Hour received from the Institute for Education by Radio a first award for its dramatic series, "Salute to Valor." In 1946 it was given, by the National Conference of Christians and Jews, a citation for its "Letter from Paul"; and, by the Institute for Education by Radio, in 1946 and 1947, citations for the excellence of its musical presentations, talks and dramas.

EUCHARISTIC CONGRESSES

Eucharistic Congresses have as their purpose the glorifying of the Holy Eucharist by public adoration and general Communion and the discussion of means to increase devotion to Our Lord in the Blessed Sacrament. The first congress owed its origin to Bishop de Segur of Lille, France. International Eucharistic Congresses have been held at:

Lille, France ..	1881	Metz, Lorraine ...	1907
Avignon, France .	1882	London, England ..	1908
Liege, Belgium	1883	Cologne, Germany . . .	1909
Freiburg, Switzerland	1885	Montreal, Canada	1910
Toulouse, France	1886	Madrid, Spain	1911
Paris, France	1888	Vienna, Austria	1912
Antwerp, Belgium	1890	Malta	1913
Jerusalem, Palestine . . .	1893	Lourdes, France	1914
Rheims, France	1894	Rome, Italy	1922
Paray-le-Monial, France . .	1897	Amsterdam, Holland ...	1924
Brussels, Belgium	1898	Chicago, United States	1926
Lourdes, France	1899	Sydney, Australia	1928
Angers, France	1901	Carthage, Tunis	1930
Namur, Belgium	1902	Dublin, Ireland	1932
Angoulême, France	1904	Buenos Aires, Argentina ..	1934
Rome, Italy	1905	Manila, Philippine Islands .	1937
Tournai, Belgium	1906	Budapest, Hungary	1938

National Eucharistic Congresses are held in many countries. In the US, they have been held in Washington, D.C. (1895), St. Louis (1901), New York (1904), Pittsburgh (1907), Cincinnati (1911), Omaha (1930), Cleveland (1935), New Orleans (1938), St. Paul and Minneapolis (1941).

SPORTS

The Catholic Church has always approved of legitimate recreation as an honest pursuit of a living, and she has found in it a powerful aid in the character formation of youth and also an occasion for mental training. The love for such sports as baseball and football developed in youth has led some of our finest Catholic men to seek their living on the baseball diamond and to win fame on the gridiron.

Catholic Club Officials and Players in Major Leagues. Season-1948

National League

1. Boston Braves

Louis R. Perini	Pres.
Guido L. Rugo	Vice-Pres.
Joseph Maney	Treasurer
John J. Quinn	Gen. Mgr.
George E. Lewis	Trav. Sec.
William H. Sullivan	Pub Rel.
Charles Barrett	Pitcher
John Antonelli	Pitcher
Philip Masi	Catcher
Cornelius Ryan	Infielder
Sebastian Sisti	Infielder
Eddie Stanky	Infielder
Thomas Holmes	Outfielder
Jim Russell	Outfielder
Johnny Cooney	Coach

Earl W. Nelson	Treas.
John T. Sheehan	Dir. Farm Clubs
George Doyle	Asst. Gen. Mgr.
Margaret Donahue	Sec.
Henry Borowy	Pitcher
Robert Scheffing	Catcher
Andy Pafko	Infielder
Emil Verban	Infielder
Eddie Waitkus	Infielder
Philip Cavaretta	In-Outfielder
Harold Lowery	Outfielder
Milton Stock	Coach
Red Smith	Coach
Billy Jurgens	Coach

2. Brooklyn Dodgers

James Mulvey	Vice-Pres.
Walter F. O'Malley	Sec.
Harold Parrott	Trav. Sec.
Henry Ughetta	Director
Rex Barney	Pitcher
Ralph T. Branca	Pitcher
Joseph Hatten	Pitcher
Erv Palica	Pitcher
Gil Hodges	Catcher-Inf.
Thomas Brown	Infielder
Edward Miksis	Infielder
Arky Vaughan	Outfielder
Carl Furillo	Outfielder
Eugene Hermanski	Outfielder
Pete Reiser	Outfielder
George Shuba	Outfielder

3. Chicago Cubs

James T. Gallagher	Vice-Pres. and Bus. Mgr.
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4. Cincinnati Reds

Ray Lamanno	Catcher
Benny Zientara	Infielder
Augie Galan	Outfielder
Hank Sauer	Outfielder
George Kelly	Coach

5. New York Giants

Horace C. Stoneham	Pres.
Edward T. Brannick	Sec.
Edgar P. Feeley	Treas.
Charles S. Feeney	Vice-Pres.
Larry Jansen	Pitcher
David Koslo	Pitcher
Alex Konikowski	Pitcher
Nick Witek	Infielder
John Kerr	Infielder
Joe LaFata	Infielder
William Rigney	Infielder
Johnny McCarthy	Infielder

6. Philadelphia Phillies

Charley Bicknell Pitcher
Blix Donnelly Pitcher
Walt Dubiel Pitcher
Ken Heintzelman .. Pitcher
Ralph Caballero Infielder
Bert Haas Infielder
Emil Verban . Infielder
Richie Asburn . . . Outfielder
Johnny Blatnik . . Outfielder
Robert McDonnell
..... .. Bat. Prac. Pitcher
Benny Bengough . . . Coach
Cy Perkins Coach

7. Pittsburgh Pirates

Frank E. McKinney . Pres
Bing Crosby . Vice-Pres.
James J. Long Pub Dir.

Vic Lombardi . . . Pitcher
Fred Ostermueller . . Pitcher
Mel Queen Pitcher
Ed Fitzgerald .. Catcher
Johnny Riddle . Infielder
Frank Gustine . Infielder
Danny Murtaugh . . Infielder
Stan Rojek .. Infielder
Monty Basgall . . Outfielder
Wally Westlake . Outfielder

8. St. Louis Cardinals

Robert Hannegan . Pres.
Leo Ward . Trav. Sec.
Edward Dyer . . . Mgr.
Howard Pollett . Pitcher
Don Lang . Infielder
Ralph LaPointe . Infielder
Albert Schoendienst Infielder
Stanley Musial .. Outfielder

American League

1. Boston Red Sox

Joseph Cronin General Manager
Thomas Dowd . Dir. Pub.
P. J. Troy . . . Asst. Gen. Mgr.
Joseph V McCarthy Manager
Mickey Harris . Pitcher
George Tebbetts Catcher
John Pesky Infielder
Dominic DiMaggio Outfielder
Sam Mele . Outfielder
Lou Stringer . Utility
Paul Schreiber . Bat. Prac. Pitcher

2. Chicago White Sox

Mrs. J. Louis Comiskey . . . Pres.
Leslie M. O'Connor Gen. Mgr.
Mrs. Dorothy C. Rigney . . . Treas.
F. H. McMahon Trav. Sec.
John Rigney Dir. Farm Clubs
Orval Grove Pitcher
Frank R. Papish .. Pitcher
Michael Tresh Catcher
Ed Albosta Infielder
Pat Seery Outfielder

3. Cleveland Indians

Edward Garcia . Pitcher
Stephen J. Gromek .. Pitcher
Robert Kuzava Pitcher
James E. Hegan . . Catcher
Johnny Berardino . Infielder
Allie Clark Outfielder
Walt Judnich . Outfielder
Bob Kennedy . Outfielder
Sam Zoldak . Pitcher
Harold Ruel Coach

4. Detroit Tigers

W. O. Briggs, Jr. Pres.
Clair J. Berry Trav. Sec.
Stephen J. O'Neill Mgr.
Edward Fitzgerald . Dir. Pub. Rel.
Art Houtteman Pitcher
Edward Lake Infielder
Edward J. Mayo . . Infielder
Patrick J. Mullin . . . Outfielder
Richard Wakefield . Outfielder
Bill Sweeney Coach
Wish Egan Chief Scout

5. New York Yankees

Edmund Lopat	Pitcher
Specs Shea	Pitcher
Thomas J. Byrne	Pitcher
Joseph F. Page	Pitcher
Victor Raschi	Pitcher
Larry Berra	Catcher
Francis P. Crosetti	Infielder
Phil Rizzuto	Infielder
George Stirnweiss	Infielder
Steve Souchock	Infielder
Joseph DiMaggio	Outfielder
Thomas D. Henrich	Outfielder
John Schulte	Coach
Charles Dressen	Coach
Red Corriden	Coach
Gus Mauch	Trainer

6. Philadelphia Athletics

Cornelius McGillicuddy	Pres., Treas, Mgr
Roy McGillicuddy	Vice-Pres, Sec.
Earl McGillicuddy	Asst Mgr
Richard Fowler	Pitcher
Phillip J. Marchildon	Pitcher
Robert Savage	Pitcher
Herman Franks	Catcher
Fermin Guerra	Catcher
Warren V. Rosar	Catcher
Henry Majeski	Infielder
Peter Suder	Infielder

Barney McCosky	Outfielder
Elmer Valo	Outfielder
Dave Keefe	Coach
Al Simmons	Coach
James Tadley	Trainer

7. St. Louis Browns

Frank Biscan	Pitcher
Al Widmar	Pitcher
Roy Partee	Catcher
Joseph C. Schultz	Catcher
Sam Dente	Infielder
Eddie Pellagrini	Infielder
Gerry Priddy	Infielder
Allen L. Zarilla	Outfielder
Dick Kokos	Outfielder
Bob Bauman	Trainer

8. Washington Senators

Joseph Kuhel	Manager
Thomas Ferrick	Pitcher
Walter E. Masterson	Pitcher
Dick Welteroth	Pitcher
Leonard Okrie	Catcher
Mark Christman	Infielder
Al Kozar	Infielder
John Sullivan	Infielder
Edward Yost	Infielder
Geo. Lentz	Trainer

Final Standings of Baseball Teams at End of 1948 Season

American League				National League			
Team	Won	Lost	Pct.	Team	Won	Lost	Pct.
*Cleveland	97	58	.626	Boston	91	62	.595
*Boston	96	59	.619	St. Louis	85	69	.552
New York	94	60	.610	Brooklyn	84	70	.545
Philadelphia	84	70	.545	Pittsburgh	83	71	.539
Detroit	78	76	.506	New York	78	76	.506
St. Louis	59	94	.386	Philadelphia	66	88	.429
Washington	56	97	.366	Cincinnati	64	89	.418
Chicago	51	101	.336	Chicago	64	90	.416

*Indicates a tie and play-off to determine winner in A. L.

The World Series, 1948 Final Standing of the Teams

	W	L
Cleveland (A.L.)	4	2
Boston (N.L.)	2	4

Results of Games

1st Game (Braves Field, Boston)

	R	H	E
Cleveland	0	4	0
Boston	1	2	2

2nd Game (Braves Field, Boston)

	R	H	E
Cleveland	4	8	1
Boston	1	8	3

Feller and Hegan; Sain and Salkeld.

Lemon and Hegan; Spahn, Barrett, Potter and Salkeld.

3rd Game (Municipal Stad., Cleveland)

	R	H	E
Cleveland	2	5	0
Boston	0	5	1

Bearden and Hegan; Bickford, Voiselle, Barrett and Masi.

5th Game (Municipal Stad., Cleveland)

	R	H	E
Cleveland	5	6	2
Boston	11	12	0

Feller, Klieiman, Christopher, Paige, Muncie and Hegan; Potter, Spahn and Salkeld.

4th Game (Municipal Stad., Cleveland)

	R	H	E
Cleveland	2	5	1
Boston	1	7	0

Gromek and Hegan; Sain and Masi.

6th Game (Braves Field, Boston)

	R	H	E
Cleveland	4	10	0
Boston	3	9	0

Lemon, Bearden and Hegan; Voiselle, Spahn and Salkeld.

Baseball Championships

National League
(Originated 1876)

Team	Pennants	W.S.*
Chicago	16	2
New York	15	4
Boston	10	1
St. Louis	9	6
Pittsburgh	6	2
Brooklyn	7	0
Cincinnati	3	2
Philadelphia	1	0

American League
(Originated 1901)

Team	Pennants	W.S.*
New York	15	11
Philadelphia	9	5
Detroit	7	2
Boston	7	5
Chicago	4	2
Washington	3	1
Cleveland	2	1
St. Louis	1	0

*World Series began in 1903.

The Leading Pitchers

American League†

Player, Club	Throws	G	W	L	Pct.	E. R. Ave.
Kramer, Boston	R	29	18	5	.783	4.35
Bearden, Cleveland	L	37	20	7	.741	2.43*
Raschi, New York	R	36	19	8	.704	3.83
Reynolds, New York	R	39	16	7	.696	3.78
Parnell, Boston	L	35	15	8	.652	3.14

National League†

Player, Club	Throws	G	W	L	Pct.	E. R. Ave.
Brecheen, St. Louis	L	33	20	7	.741	2.24*
Chesnes, Pittsburgh	R	25	14	6	.700	3.57
Bickford, Boston	R	33	11	5	.688	3.27
Pollet, St. Louis	L	36	13	8	.619	4.55
Sain, Boston	R	42	24	15	.615	2.60

†All figures official (American and National League Publicity Offices).

*Lowest earned-run average.

American League†

Player, Club	Bats	G	AB	R	H	Pct.
Williams, Boston	L	137	509	125	188	.369
Boudreau, Cleveland	R	152	560	116	199	.355
Mitchell, Cleveland	L	141	608	82	204	.336
Zarilla, St. Louis	L	144	529	77	174	.329
McCosky, Philadelphia	L	135	515	95	168	.326

National League†

Player, Club	Bats	G	AB	R	H	Pct.
Musial, St. Louis	L	155	611	135	230	.376
Ashburn, Philadelphia	L	117	463	78	154	.333
Holmes, Boston	L	139	585	85	190	.325
Dark, Boston	R	137	543	85	175	.322
Slaughter, St. Louis	L	146	549	91	176	.321

†All figures official (American and National League Publicity Offices).

All-Star Catholic Team

<i>American League</i>			<i>National League</i>		
Player, Club	Position	Batting Average†	Player, Club	Position	Batting Average†
Zarilla, Browns	OF	.329	Musial, Cardinals	OF	.376
McCosky, Athletics	OF	.326	Ashburn, Phillies	OF	.333
DiMaggio, Yankees	OF	.320	Holmes, Braves	OF	.325
Henrich, Yankees	1B	.308	Waitkus, Cubs	1B	.296
Stirnweiss, Yankees	2B	.252	Stanky, Braves	2B	.320
Majeski, Athletics	3B	.310	Rojek, Pirates	SS	.290
Rizzuto, Yankees	SS	.252	Pafko, Cubs	3B	.312
Tebbetts, Red Sox	C	.280	Scheffing, Cubs	C	.300
Raschi, Yankees	P	W-19, L-8	Pollet, Cardinals	P	W-13, L-8
Lopat, Yankees	P	W-17, L-11	Jansen, Giants	P	W-18, L-12
Gromek, Indians	P	W-9, L-3	Branca, Dodgers	P	W-14, L-9

†All figures official

College Football Teams and Records for 1948

East

	W	L	T		W	L	T
Amherst	6	2	0	Lafayette	7	2	0
Army	8	0	1	Lehigh	5	4	0
Bates	3	5	0	Maryland Univ.	6	4	0
Boston Univ.	6	2	0	Navy	0	8	1
Bowdoin	4	3	0	New York Univ.	3	6	0
Brown	7	2	0	Penn State Univ.	7	1	1
Buffalo	6	1	1	Pennsylvania Univ.	5	3	0
Colgate	3	6	0	Pittsburgh	6	2	0
Columbia	4	5	0	Princeton Univ.	4	4	0
Connecticut Univ.	4	4	0	Rutgers	7	2	0
Cornell	8	1	0	Syracuse	1	8	0
Dartmouth	6	2	0	Temple	2	6	1
Delaware	5	3	0	West Virginia	8	3	0
Harvard	4	4	0	Yale	5	4	0

South			West		
Alabama	6	4	1	Baldwin-Wallace	6 1 2
Auburn	1	8	1	Bowling Green	8 0 1
Clemson	10	0	0	Case	3 4 1
Duke	4	3	2	Cincinnati	3 6 1
Florida	5	5	0	Denison	8 0 0
Georgia Univ.	9	1	0	Illinois	3 6 0
Georgia Tech	7	3	0	Indiana	2 7 0
Kentucky	5	3	2	Iowa	4 5 0
Louisiana State	3	7	0	Iowa State	4 6 0
Miami (Fla.)	4	6	0	Miami (Ohio)	7 1 1
Mississippi	8	1	0	Michigan	9 0 0
Mississippi State	3	5	1	Michigan State	6 4 2
North Carolina	9	0	1	Minnesota	7 2 0
South Carolina	2	6	0	Northwestern	7 2 0
Tennessee	4	4	2	Ohio State	6 3 0
Tulane	9	1	0	Purdue	3 6 0
Vanderbilt	8	1	1	Wisconsin	2 7 0
Virginia	6	2	1		
Wake Forest	6	3	0		

Southwest			Far West		
Arkansas	5	5	0	California	10 0 0
Baylor	5	3	2	Colorado College	4 5 0
Rice	5	4	1	Colorado A. & M.	8 2 0
Southern Methodist	8	1	1	Colorado Mines	3 6 0
Texas	6	3	1	Colorado Univ.	4 4 0
Texas A. & M.	0	9	1	Denver	4 4 1
Texas Christian	4	5	1	Idaho	3 6 0
Texas Tech.	7	3	0	Nevada	8 1 0
				Oregon	8 1 0
				Oregon State	4 3 4
				So. California	6 3 1
				Stanford	4 6 0
				U. C. L. A.	3 7 0
				Utah Univ.	8 1 1
				Washington	2 8 1
				Washington State	4 5 1
Midlands					
Drake	6	3	0		
Kansas	7	3	0		
Missouri	8	2	0		
Nebraska	2	8	0		
Oklahoma	9	1	0		
Oklahoma A. & M.	6	3	0		
Tulsa	0	8	1		

Catholic College Football Teams and Records for 1948

Name	W.	L.	T.	Name	W.	L.	T.
Boston College	5	2	2	Holy Cross College	5	5	0
Canisius College	7	1	1	Marquette Univ.	2	8	0
Carroll Univ.	4	4	0	Notre Dame Univ.	9	0	1
Catholic Univ.	1	8	0	St. Bonaventure Coll.	7	1	1
Dayton Univ.	7	2	1	St. Louis Univ.	4	7	0
Detroit Univ.	7	2	0	St. Mary's (Calif.)	3	6	1
Duquesne Univ.	2	7	0	San Francisco Univ.	2	7	0
Fordham Univ.	3	6	0	Santa Clara Univ.	7	2	1
Georgetown Univ.	3	3	1	Villanova College	7	2	1

Conference Football Champions for 1948

Western (Big Nine)	Michigan
Pacific Coast	California and Oregon
Big Seven	Oklahoma
Big Six	Utah
Border	Texas Mines
Ivy League	Cornell
Missouri Valley	Oklahoma A. & M.
Southern	Clemson
Southeastern	Georgia
Southwestern	Southern Methodist
National Champions	Michigan

All-American Football Team for 1948

First Team			Second Team	
Name	College	Position	Name	College
Hart, Leon	Notre Dame	End	Poole, G.	Mississippi
Nomellini, Leo	Minnesota	Tackle	O'Reilly	Purdue
Burris, Paul	Oklahoma	Guard	Franz	California
Bednarik, Chas	Pennsylvania	Center	Sarkisian	Northwestern
Fischer, Wm	Notre Dame	Guard	Healy	Georgia Tech.
Wistert, Alvin	Michigan	Tackle	Fritz	Missouri
Rifenburg, R.	Michigan	End	Weiner	North Carolina
*Walker, Doak	S. M. U.	Back	Heath	Nevada
Justice, Chas.	North Carolina	Back	Scott	Arkansas
Jensen, Jack	California	Back	Murakowski	Northwestern
Sitko, Emil	Notre Dame	Back	Van Brocklin	Oregon

*Winner of Heisman Trophy for outstanding player in country, 1948.

National Professional League Final Standing

Eastern Division

Team	W	L	T	Pct.
Philadelphia	9	2	1	.818
Washington	7	5	0	.583
Pittsburgh	4	8	0	.333
New York	4	8	0	.333
Boston	3	9	0	.250

Western Division

Team	W	L	T	Pct.
Chicago Cardinals	11	1	0	.917
Chicago Bears	10	2	0	.833
Los Angeles	6	5	1	.545
Green Bay	3	9	0	.250
Detroit	2	10	0	.167

In the championship playoff game in Philadelphia, Dec. 19, 1948, the Philadelphia Eagles defeated the Chicago Cardinals, 7-0.

All-American Football Conference Final Standings

Eastern Division

Team	W.	L.	T.	Pct.
*Buffalo	8	7	0	.533
*Baltimore	7	8	0	.467
New York	6	8	0	.429
Brooklyn	2	12	0	.143

*Tied for League title, in the playoff game, Buffalo won, 28-17.

Western Division

Team	W.	L.	T.	Pct.
Cleveland	10	0	0	1.000
San Francisco	12	2	0	.857
Los Angeles	7	7	0	.500
Chicago	1	13	0	.071

Cleveland defeated Buffalo by a score of 47-7 to win the championship

Catholic College Basketball Coaches and Records for 1947-1948

(From the "Official NBC Basketball Guide,"
copyright 1948, A. S. Barnes, New York)

College	Coach	Won	Lost
Assumption College (Mass.)	Stanley Nantais	13	9
Boston College (Mass.)	Al McClellan	13	10
Canisius College (N. Y.)	Joseph P. Niland	10	15
Catholic University (D. C.)	Eugene Augusterfer	9	10
Creighton University (Nebr.)	J. V. Belford	10	13
Dayton Univ. (O.)	Tom Blackburn	12	14
De Paul Univ. (Ill.)	Ray Meyer	22	8
Detroit University (Mich.)	John Shada	7	15
Duquesne University (Pa.)	Charles Davies	17	6
Fordham University (N. Y.)	Frank Adams	17	6
Georgetown University (D. C.)	Elmer Ripley	13	15
Gonzaga University (Wash.)	Claude McGrath	24	11
Holy Cross College (Mass.)	Alvin Julian	26	4
John Carroll Univ. (O.)	Norbert Rascher	9	14
LaSalle College (Pa.)	Charles McGlone	20	4
Loras College (Ia.)	Vin Dowd	21	8
Loyola College (Md.)	Emil Reitz	24	7
Loyola University (Ill.)	Tom Haggerty	26	9
Loyola of Los Angeles (Calif.)	Ed McDonald	13	20
Manhattan College (N. Y.)	Ken Norton	23	6
Marquette University (Wisc.)	Bill Chandler	9	15
Mt. St. Mary's College (Md.)	Walt Opekum	10	12
Niagara University (N. Y.)	John Gallagher	15	9
Notre Dame University (Ind.)	Ed Krause	17	7
Providence College (R. I.)	Lawrence Drew	10	10
Regis College (Colo.)	Larry Varnell	18	5
St. Ambrose College (Ia.)	James O'Connor	13	13
St. Anselm's College (N. H.)	Ed McConnon	12	7
St. Benedict's College (Kans.)	Martin Peters	15	11
St. Bonaventure's College (N. Y.)	Ed Milkovich	12	10
St. Francis' College (N. Y.)	Joseph Brennan	16	9
St. Francis' College (Pa.)	William Hughes	15	9
St. Edward's University (Tex.)	Ed Norris	13	6
St. John's University (Minn.)	Joseph Benda	4	14
St. John's University (N. Y.)	Frank McGuire	12	11
St. Joseph's College (Ind.)	Arthur Cosgrove	9	11

College	Coach	Won	Lost
St. Joseph's College (Pa.)	Eddie Hickey	24	3
St. Martin's College (Wash.)	X. Nady, Jr. . . .	8	19
St. Mary's College (Mich.)	Waldo Ashley	2	13
St. Mary's College (Calif.)	Benny Neff	11	13
St. Mary's College (Minn.)	Ed Suech	8	14
St. Michael's College (Vt.)	George Jacobs	7	14
St. Norbert's College (Wisc.)	Orv Dermody	11	9
St. Thomas' College (Minn.)	Paul Sokol	18	2
San Francisco University (Calif.)	Peter Newell	13	11
Santa Clara University (Calif.)	Ray Pesco	11	11
Scranton University (Pa.)	James Freeman	7	20
Seton Hall College (N. J.)	John Reitemeir	18	4
Siena College (N. Y.)	Dan Cunha	22	6
Villanova College (Pa.)	A. G. Severence	15	9
Washington University (Mo.)	Blair Gullion	10	11
Xavier University (O.)	Lewis Hirt	24	8
Xavier University (La.)	Al Priestly	10	6

Conference Basketball Champions 1947-48

Eastern Intercollegiate (Ivy League)	Columbia Univ.	21	3
New England Independents	Holy Cross College	26	4
Middle Atlantic Independents	West Virginia	17	3
Metropolitan New York	New York Univ.	22	4
Southeastern	Kentucky	36	3
(won conference championship)			
Mason-Dixon	Delaware	10	8
(Loyola, Md., won conference championship)			
Big Seven	Kansas State	22	6
Big Nine	Michigan	16	6
Midwest Independents	Bradley Tech.	28	3
Missouri Valley	Oklahoma A. & M.	27	4
Southwest	Baylor	24	8
Border Intercollegiate	Arizona	19	10
Rocky Mountain Independents	Regis	18	5
Skyline Six	Brigham Young	16	11
Pacific Coast (Northern Div.)	Washington	23	11
(won conference championship)			
Pacific Coast (Southern Div.)	California	25	9

Colored Conferences

C. I. A. A	West Virginia State	23	0
Midwestern	Tennessee State Tigers	11	1

All records are for full season, not conference records alone.

N. C. A. A. and National Invitation Basketball Tournaments

The teams selected to play in the Eastern half of the N. C. A. A. Tournament were Kentucky, Holy Cross, Michigan and Columbia. The final game found Kentucky winning over Holy Cross, 60 to 52.

The teams selected to play the Western half of the N. C. A. A. Tournament were Wyoming, Washington, Kansas State and Baylor. In the final playoff, Baylor won by a score of 64 to 62.

The Western champions, Baylor, were defeated by the Wildcats from Kentucky. The final score was: Kentucky, 58. Baylor, 42.

The teams selected to play the National Invitation Tourney were: St. Louis, New York University, West Kentucky, De Paul, North Carolina State, LaSalle, Bowling Green, and Texas. In the final round St. Louis defeated the New York University Violets: 65 to 52.

World Track and Field Records

Recognized by the International A. A. Federation Congress at Paris,
Feb. 28, 1938

(From Spalding's Athletic Manual)

Running

100 yards, 9.4s.	Frank Wykoff, U. S., Los Angeles, Calif., May 10, 1930.
	Jesse Owens, U. S., Ann Arbor, Mich., May 25, 1935.
220 yards, 20.3s.	Jesse Owens, U. S., Ann Arbor, Mich., May 25, 1935.
440 yards, 46.4s.	Ben Eastman, U. S., Palo Alto, Calif., March 26, 1932.
880 yards, 1m. 49.6s.	Elroy Robinson, U. S., Randalls Island, N. Y., July 11, 1937.
1 mile, 4m. 6.4s.	Sydney Wooderson, Great Britain, Motspur Park, August 28, 1937.
2 miles, 8m. 56s.	Miklos Szabo, Hungary, Budapest, September 30, 1937.

Running — Metric Distances

100 meters, 10.2s.	Jesse Owens, U. S., Chicago, Ill., June 20, 1936.
200 meters, 20.3s.	Jesse Owens, U. S., Ann Arbor, Mich., May 25, 1935.
400 meters, 46.1s.	Archie Williams, U. S., Chicago, Ill., June 19, 1936.
800 meters, 1m. 49.6s.	Elroy Robinson, U. S., Randalls Island, N. Y., June 11, 1937.

Hurdles (10 Hurdles)

120 yards (3ft.6in.hurdles)	
13.7s.	Forrest G. Towns, U. S., Oslo, August 27, 1936.
220 yards (2ft.6in.hurdles)	
22.6s.	Jesse Owens, U. S., Ann Arbor, Mich., May 25, 1935.
440 yards (3ft. hurdles)	52.6s. John A. Gibson, U. S., Lincoln, Neb., July 2, 1927.

Hurdles — Metric Distances (10 Hurdles)

110 meters (3ft.6in. hurdles)	
13.7s.	Forrest G. Towns, U. S., Oslo, August 27, 1936.
200 meters (2ft.6in. hurdles)	
22.6s.	Jesse Owens, U. S., Ann Arbor, Mich., May 25, 1935.
400 meters (3ft. hurdles)	
50.6s.	Glenn Hardin, U. S., Stockholm, July 26, 1934.

Relay Races

- 440 yards (4x110) 40.8s. Univ. of S. Calif., U. S., Fresno, Calif., May 9, 1931. (Roy Delby, Milton Maurer, Maurice Guyer, Frank Wykoff.)
- 880 yards (4x220) 1m. 25s. .. Stanford Univ., U. S., Fresno, Calif., May 15, 1937. (Kneubuhl, Hiserman, Malott, Weiershauser.)
- 1 mile (4x440) 3m. 11.6s. Univ. of S. Calif., U. S., Fresno, Calif., May 16, 1936. (E. Johnson, J. Cassin, H. Smallwood, A. Fitch.)
- 2 miles (4x880) 7m. 35.8s. ... National Team, U. S., London, August 15, 1936. (Charles Hornbostel, Bob Young, Harry Williamson, John Woodruff.)

Relay Races — Metric System

- 400 meters (4x100) 39.8s. National Team, U. S., Berlin, August 9, 1936. (Jesse Owens, Ralph Metcalfe, Foy Draper, Frank Wykoff.)
- 800 meters (4x200) 1m. 25s. .. Stanford Univ., U. S., Fresno, Calif., May 15, 1937. (Kneubuhl, Hiserman, Malott, Weiershauser.)

Field Events

- Running high jump, 6ft.
9¾ in. (207cm.) C. Johnson, U. S., New York, July 12, 1936.
D. Albritton, U. S., New York, July 12, 1936.
- Running broad jump, 26ft.
8¾ in. (8.13m.) Jesse Owens, U. S., Ann Arbor, Mich., May 25, 1935.
- Running hop, step, jump, 52ft.
5⅞ in. (16m.) ... Naoto Tajima, Japan, Berlin, August 6, 1936.
- Pole vault, 14ft. 11in.
(454cm.) William Sefton, U. S., Los Angeles, Calif., May 29, 1937.
Earle Meadows, U. S., Los Angeles, Calif., May 29, 1937.
- 16-lb. shot put, 57ft. 1 in.
(17.40m.) Jack Torrence, U. S., Oslo, August 5, 1934.
- 16-lb. hammer throw, 189 ft.
6½ in. (57.77m.) P. J. Ryan, U. S., New York, August 17, 1913.
- Discus throw, 174ft. 2½ in.
(53.10m.) Willi Schroder, Germany, Magdeburg, April 28, 1935.
- Javelin throw, 253ft. 4½ in.
(77.23m.) Matti Jarvinen, Finland, Helsinki, June 18, 1936.
- Decathlon, 7900 point Glenn Morris, U. S., Berlin, August 7-8, 1936.

Olympic Records

(Compiled in part from Spalding's Athletic Manual)

Track and Field — Men

100m. run, 10.3s. . . .	..Eddie Tolan, US, Los Angeles, 1932, and Harrison Dillard, US, London, 1948.
200m. run, 20.7s. . . .	..Jesse Owens, US, Berlin, 1936.
400m. run, 46.2s. ....	..Wm. Carr, US, Los Angeles, 1932, and Arthur Wint, Jamaica, London, 1948.
800m. run, 1m. 49.8s. . .	..Thomas Hampson, Great Britain, Los Angeles, 1932.
1500m. run, 3m. 47 8s. . . .	..Jack Lovelock, New Zealand, Berlin, 1936.
5000m. run, 14m 17.6s. . .	..Gaston Reiff, Belgium, London, 1948.
10,000m. run, 29m. 59.6s	..Emil Zapotek, Czechoslovakia, London, 1948
Marathon, 2h. 29m 19.2s.	..Kitei Son, Japan, Berlin, 1936.
10,000m. walk, 45m 13.2s	..J. F. Mikaelsson, Sweden, London, 1948.
50,000m. walk, 4h. 30m. 41 4s	..Harold Whitlock, Great Britain, Berlin, 1936.
110m. hurdles, 13 9s. . .	..William Porter, US, London, 1948.
400m. hurdles, 51.1s. . .	..Roy Cochran, US, London, 1948.
High jump, 6ft. 7 15/16in.	..Cor. Johnson, US, Berlin, 1936.
Broad jump, 26ft. 5 5/16in .	..Jesse Owens, US, Berlin, 1936
Hop, step, jump, 52ft 5 7/8in	..Naoto Tajima, Japan, Berlin, 1936
Pole vault, 14ft. 3 1/4in	..Earle Meadows, US, Berlin, 1936
Discus, 173ft 2in	..Adolfo Consolini, Italy, London, 1948.
Javelin, 238ft. 7in.	..Matti Jarvinen, Finland, Los Angeles, 1932
16-lb. shot, 56ft 2in.	..Wilbur Thompson, US, London, 1948
16-lb. hammer, 185ft. 4 3/16in	..Karl Hein, Germany, Berlin, 1936.
56-lb. weight, 36ft. 11 1/2in.	..P. J. McDonald, US, Antwerp, 1920
Pentathlon, 16 pts. . . .	..W. O. G. Grut, Sweden, London, 1948
Decathlon, 7,900 pts . . .	..Glenn Morris, US, Berlin, 1936
400m. relay, 39 8s. . . .	..Jesse Owens, US, Berlin, 1936 Ralph Metcalfe, US, Berlin, 1936 Foy Draper, US, Berlin, 1936 Frank Wykoff, US, Berlin, 1936.

Track and Field — Women

100m. run, 11 5s.	..Helen Stephens, US, Berlin, 1936.
*200m. run, 24.4s. . . .	..Mrs. Fanny Blankers-Koen, Holland, London, 1948.
800m. run, 2m. 16 4/5s	..L. Radle, Germany, Amsterdam, 1928.
80m. hurdles, 11.2s. . . .	..Mrs. Fanny Blankers-Koen, Holland, London, 1948.
High jump, 5ft. 6 1/8in.	..Alice Coachman, US, London, 1948
*Broad jump, 18ft. 8 1/4in	..V. O. Gyarmati, Hungary, London, 1948.
Discus, 156ft. 3 3/16in.	..Gisela Mauermayer, Germany, Berlin, 1936.
*Shot put, 45ft. 1 1/2in.	..Micheline Ostermeyer, France, London, 1948.
Javelin, 149ft. 6in. . . .	..H. Baume, Austria, London, 1948.
400m. relay, 47s. . . .	..Mary Carew, US, Los Angeles, 1932. Evelyn Furtsch, US, Los Angeles, 1932. Annette Rogers, US, Los Angeles, 1932. Wilhelmina Von Bremen, US, Los Angeles, 1932.

*First time ever held in Olympic games.

WEIGHTS AND MEASURES

Measure of Length

12 inches	=1 foot
3 feet	=1 yard
6 feet	=1 fathom
5½ yards	=1 rod
40 rods	=1 furlong
5,280 feet	=1 mile
3 miles	=1 league
69½ miles	=1 degree

Measure of Surface

144 sq. inches	=1 sq. foot
9 sq. feet	=1 sq. yard
30¼ sq. yards	=1 sq. rod
40 sq. rods	=1 rood
43,560 sq. feet	=1 acre
4,840 sq. yards	=1 acre
160 sq. rods	=1 acre
640 acres	=1 sq. mile

Solid or Cubic Measure

1,728 cu. inches	=1 cu. foot
27 cu. feet	=1 cu. yard
128 cu. feet	=1 cord

Liquid Measure

4 gills	=1 pint
2 pints	=1 quart
4 quarts	=1 gallon

Dry Measure

2 pints	=1 quart
8 quarts	=1 peck
4 pecks	=1 bushel

Paper Measure

24 sheets (sh.)	=1 quire
20 quires (qu.)	=1 ream
10 reams (r.)	=1 bale (ba.)

Avoirdupois Weight

27.34 grains	=1 dram (dr.)
16 drams	=1 ounce (oz.)
16 ounces	=1 pound (lb.)
25 pounds	=1 quarter (qr.)
100 pounds	=1 hundredweight (cwt.)

2,000 pounds	=1 ton (short)
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2,240 pounds	=1 ton (long)
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Apothecaries' Weight

20 grains	=1 scruple
3 scruples	=1 dram
8 drams	=1 ounce
12 ounces	=1 pound

Troy Weight

24 grains	=1 pennyweight
20 pennyweights	=1 ounce
12 ounces	=1 pound

Metric System Equivalents

.3937 inches	=1 centimeter
39.37 inches	=1 meter
.62137 miles	=1 kilometer
1,550 sq. inches	=1 sq. meter
35.314 cu. feet	=1 cu. meter
015 grain	=1 milligram
15.432 grains	=1 gram
2,204.6 pounds	=1 metric ton
1.056 liquid quarts	=1 liter

HEALTH FACTS

Pulse

Normal pulse reading:

for men	72
for women	80
for new-born infants:	
male	120
female	140

Temperature

Normal temperature reading, 98.6°.

Some individuals have a normal temperature reading half a degree higher or lower than this.

Calories

Average daily requirement:

Deskworker	3,000
Laborer	4,500
Sedentary	2,000

There is no proof that a laborer needs more red meat than a lighter worker.

All diet should contain daily:

- eggs, meat or fish;
- at least 1 vegetable that grows above ground;
- at least 1 vegetable that grows below ground;
- 1 pint of milk.

Vitamins

Vitamin therapy is overrated!

Common Cold

Contagious.

Avoid by keeping resistance up.

Method:

- proper elimination;
- sufficient fresh air, sunshine;
- balanced diet, including citrus fruits.

After Forty

A yearly check-up on all individuals over forty years of age can prevent many serious maladies.



United States Government

FEDERAL OFFICIALS

President—Harry S. Truman, of Missouri. Salary, \$100,000.

Vice-President—Alben W. Barkley, of Kentucky. Salary, \$30,000.

Cabinet Members—The President's Cabinet consists of the administrative heads of the Federal Departments. Salary, \$15,000.

Secretary of State—Dean G. Acheson, of Washington, D. C.

Secretary of the Treasury—John W. Snyder, of Missouri.

Secretary of Defense—James V. Forrestal, of New York.

Attorney General—Thomas C. Clark, of Texas.

Postmaster General—Jesse M. Donaldson, of Missouri.

Secretary of the Interior—Julius A. Krug, of Wisconsin.

Secretary of Agriculture—Charles F. Brannan, of Colorado.

Secretary of Commerce—Charles Sawyer, of Ohio.

Secretary of Labor—Maurice J. Tobin, of Massachusetts.

SUPREME COURT OF THE UNITED STATES

Chief Justice—Frederick Moore Vinson, of Kentucky. Appointed June 20, 1946. Salary, \$20,500.

Associate Justices are eight in number. Salary, \$20,000.

Hugo Lafayette Black, of Alabama, appointed Aug. 17, 1937.

Stanley Forman Reed, of Kentucky, appointed Jan. 25, 1938.

Felix Frankfurter, of Massachusetts, appointed Jan. 17, 1939.

William Orville Douglas, of Connecticut, appointed April 4, 1939.

Frank Murphy, of Michigan, appointed Jan. 4, 1940.

Robert Houghwout Jackson, of New York, appointed July 7, 1941.

Wiley Blount Rutledge, Jr., of Iowa, appointed Feb. 8, 1943.

Harold Hitz Burton, of Ohio, appointed Sept. 19, 1945.

APPORTIONMENT OF REPRESENTATIVES

According to the 1940 census, seats in the House of Representatives are apportioned to the States as follows on the basis of one Representative to every 301,164 inhabitants:

State	Representatives	State	Representatives	State	Representatives	State	Representatives
Alabama	9	Iowa	8	Nebraska	4	South Carolina ..	6
Arizona	2	Kansas	6	Nevada	1	South Dakota ..	2
Arkansas	7	Kentucky	9	New Hampshire ..	2	Tennessee ...	10
California	23	Louisiana	8	New Jersey ...	14	Texas ..	21
Colorado	4	Maine	3	New Mexico ...	2	Utah ..	2
Connecticut	6	Maryland	6	New York ...	45	Vermont ..	1
Delaware	1	Massachusetts ..	14	North Carolina ..	12	Virginia ..	9
Florida	6	Michigan	17	North Dakota ..	2	Washington ..	6
Georgia	10	Minnesota	9	Ohio	23	West Virginia ..	6
Idaho	2	Mississippi	7	Oklahoma	8	Wisconsin ..	10
Illinois	26	Missouri	13	Oregon	4	Wyoming ..	1
Indiana	11	Montana	2	Pennsylvania ..	33		
				Rhode Island ..	2	Total	435

State	Party	Governor	Expiration of Term	Length of Term	Party	Senators	Expiration of Term	Party	Representatives
ALA.	D	James E. Folsom	Jan. 1951	4	D	Lister Hill J. J. Sparkman	1951 1955	9	1. F. W. Boykin. 2. G. M. Grant. 3. G. W. Andrews. 4. S. Hobbs. 5. A. Rains. 6. E. de Graffenried. 7. C. Elliott. 8. R. E. Jones, Jr. 9. L. C. Battle 1. J. R. Murdock. 2. H. A. Patten
ARIZ.	D	Dan E. Garvey	Jan. 1951	2	D	Carl Hayden E. W. McFarland	1951	2	1. E. C. Gathings. 2. W. D. Mills. 3. J. W. Trimble. 4. B. Tackett. 5. B. Hays. 6. W. F. Norrell. 7. O. Harris
ARK.	D	Sidney S. McMath	Jan. 1951	2	D	John L. McClellan J. W. Fulbright	1955	7	1. H. B. Scudder (R). 2. Clair Engle (D). 3. L. Johnson (R). 4. F. R. Havener (D). 5. R. J. Welch (R). 6. G. P. Miller (D). 7. J. J. Allen, Jr. (R). 8. J. Z. Anderson (R). 9. C. F. White (D). 10. T. H. Werdel (R). 11. E. K. Bramblett (R). 12. R. M. Nixon (R). 13. N. Poulson (R). 14. Helen G. Douglas (D)
CALIF.	R	Earl Warren	Jan. 1951	4	D R	Sheridan Downey William F. Knowland	1951 1953	10	15. G. L. McDonough (R). 16. D. L. Jackson (R). 17. C. R. King (D). 18. C. Doyle (D). 19. C. Hollifield (D). 20. C. Hinshaw (R). 21. H. R. Sheppard (D). 22. J. Philipps (R). 23. C. D. McKinnon (D). 1. J. A. Carroll (D). 2. W. S. Hill (R). 3. J. H. Marsalis (D). 4. W. N. Aspinall (D) 1. A. Ribicoff (D). 2. Mrt. C. G. Woodhouse (D). 3. J. A. McGuire (D). 4. J. D. Lodge (R). 5. J. T. Patterson (R). At-L.: A. N. Sadlak (R). At-L.: J. C. Boggs.
COLO.	D	William L. Knous	Jan. 1951	2	D R	Edwin C. Johnson Eugene D. Millikin	1955 1951	3	1. J. H. Peterson. 2. C. E. Bennett. 3. R. L. F. Sikes. 4. C. A. Snethers. 5. S. Hietrong, Jr. 6. D. L. Rogers
CONN.	D	Chester Bowles	Jan. 1951	2	D R	Brien McMahon Raymond E. Baldwin	1951 1953	3	1. P. H. Preston, Jr.. 2. E. E. Corl. 3. S. Pace. 4. A. S. Camp. 5. J. C. Davis. 6. C. Vinson. 7. H. Latham. 8. W. M. (Don) Wheeler. 9. J. S. Wood. 10. P. Brown. 1. C. I. White (D). 2. J. Sandborn (R).
DEL.	D	Elbert N. Carvel	Jan. 1953	4	D	J. Allen Fear, Jr. John J. Williams	1955 1953	1	
FLA.	D	Fuller Warren	Jan. 1953	4	D	Claude Pepper Spessard L. Holland	1951 1953	6	
GA.	D	Herman Talmadge	Jan. 1951	4	D	Walter F. George Richard B. Russell	1951 1955	10	
IDAHO	R	Dr. C. A. Robins	Jan. 1951	2	D	Bert H. Miller Glen H. Taylor	1955 1951	1	

ILL.	D	Adlai E. Stevenson	Jan. 1953	4	D D	Scott W. Lucas Paul H. Douglas	1951 1953	12	14	1
										W. L. Dawson (D), 2 B. O'Hara (D), 3 N. J. Linehan (D), 4 J. V. Buckley (D), 5 M. Gorski (D), 6 T. J. O'Brien (D), 7 A. J. Sabath (D), 8 T. S. Gordon (D), 9 S. R. Yates (D), 10 R. W. Hoffman (R), 11 C. A. Chesney (D), 12 E. A. Jonas (R), 13 R. E. Church (R), 14 C. W. Reed (R), 15 N. M. Mason (R), 16 L. E. Allen (R), 17 L. C. Arends (R), 18 H. H. Velde (R), 19 R. B. Chubbfield (R), 20 S. Simpson (R), 21 P. F. Mack, Jr. (D), 22 R. C. McMillen (R), 23 E. H. Jensen (R), 24 C. W. Vursell (R), 25 M. Price (D), 26 C. W. Bishop (R), 27 J. E. Madden (D), 28 C. A. Hallock (R), 29 T. C. Crook (D), 30 E. H. Kruse, Jr. (D), 31 J. R. Walsh (D), 32 Mrs. Cecil M. Harden (R), 33 J. E. Noland (D), 34 W. K. Denton (D), 35 E. Wilson (R), 36 R. Harvey (R), 37 A. Jacobs (D), 38 T. E. Martin, 2 H. O. Talle, 3 H. R. Gross, 4 K. M. LeCompte, 5 P. Cunningham, 6 J. I. Dolliver, 7 B. F. Jensen, 8 C. B. Hoover, 9 A. M. Cole, 2 B. P. Scriven, 3 H. A. Meyer, 4 E. H. Rees, 5 C. R. Hope, 6 W. Smith, 7 N. J. Gregory (D), 2 J. A. Whitaker (D), 3 T. B. Morton (D), 4 F. L. Chelf (D), 5 B. Spence (D), 6 T. R. Underwood (D), 7 C. D. Perkins (D), 8 J. B. Bates (D), 9 J. S. Golden (R), 10 F. E. Hebert, 2 H. Boggs, 3 E. E. Willis, 4 O. Brooks, 5 O. E. Passman, 6 J. H. Morrison, 7 H. D. Larcade, Jr., 8 A. L. Allen, 9 R. Hale, 2 C. P. Nelson, 3 F. Fellows, 4 E. T. Miller (R), 2 W. P. Bolton (D), 3 E. A. Garmatz (D), 4 G. H. Fallon (D), 5 L. G. Sasser (D), 6 J. R. Glenn Beall (R), 7 J. W. Heseltin (R), 2 F. Furcolo (D), 3 P. J. Philbin (D), 4 H. D. Donohue (D), 5 Edith N. Rogers (R), 6 G. J. Bates (R), 7.
IND.	D	Henry F. Schricker	Jan. 1953	4	R R	Homer E. Capchatt William B. Jenner	1951 1953	7	4	1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.
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GOVERNORS, SENATORS AND REPRESENTATIVES OF THE VARIOUS STATES

MICH.	D	G Mennen Williams	Jan 1951	2	R	A. H. Vandenberg Homer Ferguson	1953 1955	5	12	T. J. Lane (D) 8. A. L. Goodwin (R) 9 D W Nicholson (R) 10 C A Herter (R) 11 J F Kennedy (D) 12 J W. McCormack (D) 13 R B Wigglesworth (R) 14 J. W. Martin, Jr (R)
MINN	R	L. W. Youngdahl	Jan. 1951	2	D	Hubert H. Humphrey Edward J. Thye	1955 1953	4	5	1 G G Sadowski (D) 2 E C. Michener (R) 3 P W. Shafer (R) 4 C E Hoffman (R) 5 G. W. Ford, Jr (R) 6 W. W. Blackney (R) 7 J P Wolcott (R) 8 F L Crawford (R) 9 A. J. Engle (R) 10 R O Woodruff (R) 11 C E Potter (R) 12 J. B. Bennett (R) 13 G D. O'Brien (D) 14 L C Rabaut 15 J. D. Dingell (D) 16 J Lesunski (D) 17 G. A. Dondero (R)
MISS	D	Fielding L. Wright	Jan. 1952	4	D	J. O. Eastland John E. Stennis	1955 1953	7		1 A H. Andersen (R) 2 J P O'Hara (R) 3 R W. Wier (D) 4 E J McCarthy (D) 5 W. H. Judd (R) 6 F Marshall (D) 7 H C Andersen (R) 8 J. A. Blatnik (D) 9 H C Hagen (R) 10 J E Rankin 2 J L Whitten 3 W M Whittington 4 T G Abernethy 5 A Winstead 6 W M Colmer 7 J B Williams
MO	D	Forrest Smith	Jan. 1953	4	R	F. C. Donnell James P. Kem	1951 1953	12	1	1 C Magee (D) 2 M Moulder (D) 3 P J Welch (D) 4 L Irving (D) 5 R Bolling (D) 6 G H Christopher (D) 7 D Short (R) 8 A S J. Carman C. Jones (D) 9 C Cannon (D) 10 P C. Sullivan (D) 11 J B Sullivan (D) 12 R W. Karst (D) 13 F M Karsten (D) 14 M Mansfield (D) 2 W A d Ewart (R) 1 C T. Curtis (R) 2 E D O'Sullivan (D) 3 K Stephen (R) 4 A L Miller (R).
MONT	D	John W. Bonner	Jan. 1953	4	D	James E. Murray Zales N. Ecton	1955 1953	1	1	At-L W S Baring
NEB	R	Val Peterson	Jan 1951	2	R	Hugh A. Butler Kenneth Wherry	1953 1955	1	3	1 Chester E. Morrow. 2 N Cotton
NEV	D	Vaul Pittman	Jan 1951	4	D	Pat A. McCarran George W. Malone	1951 1953	1		1 C A. Wolverton (R) 2 T M. Hand (R). 3 J. C. Auchincloss (R)
N H	R	Sherman Adams	Jan 1951	2	R	Styles Bridges C W. Tobey	1955 1951	5	9	
N J	R	Alfred E. Driscoll	Jan 1950	3	R	Robert C. Hendrickson H. A. Smith	1955 1953			

N M	D	Thomas J. Mabry	Jan. 1951	2	D	Clinton P Anderson Dennis Chavez R F Wagner I M Ives	1955 1953 1951 1953	2	At-L 1 Miles 1 W. K. Macy (R) 2 L W Hall (R). 3. H J Latham (R) 4 L G. Clemente (D). 5 T V Quinn (D) 6 Jas. J. Delaney (D) 7 8 J L Pfeifer (D). 9. E J Keogh (D) 10 A L Somers (D) 11 J J Heffernan (D). 12 J J Rooney (D) 13 D L O'Toole (D) 14. A J. Multer (D). 15. E. Celler (D). 16 J J Murphy (D) 17. F R Coudert, Jr. (R) 18. V Mar- cantonio (ALP). 19. A G Klein (D) 20 S Bloom (D) 21. J. K Javits (R) 22 A. C Powell, Jr. (D). 23. W A. Lynch (D) 24 J. Dol- linger (D). 25 C. A. Buckley (D). 26 C C McGrath (D) 27. R W. Gunn (R) 28 R. A Gamble (R). 29 Katharine St George (R). 30 J Le Fevre (R) 31 B. W. Kearney (R). 32 W T. Byrne (D) 33 D E. Taylor (R) 34 C. E Kilburn (R) 35 J. C Davies (D). 36 R W Richman (R) 37. E A Hall (R) 38 J Taber (R) 39 W S. Cole (R) 40 K B Keating (R) 41 J W Wadsworth (R). 42 W L Pfeif- fer (R) 43 A F Tauriello (D) 44 C. C. Gorski (D). 45 D A Reed (R).
N. C	D	W Kerr Scott	Jan 1953	4	D D	J Melville Broughton Clyde R Hoey	1955 1951	12	1. H C Bonner 2 J H Kerr 3 G A Barden 4 H D Cooley 5 T Chatham. 6 C T Durham 7 F E Carlyle 8 C B Deane 9 R L Doughton 10 H C Jones 11 A L Bulwinkle 12 M M Redden At-L W Lemke and U L Burdick.
N D.	R	Fred G Aandahl	Jan 1951	2	R	William Langer Milton R Young Robert A Taft John W Bricker	1953 1951 1951 1953	2	At-L S M Young (D) 1 C H Fleton (R) 2 E T Wagner (D) 3
Ohio	D	Frank J Lausche	Jan 1951	2	R R R			12 11	

GOVERNORS, SENATORS AND REPRESENTATIVES OF THE VARIOUS STATES

OKLA.	D	R. J. Turner	Jan. 1951	4	D	Elmert Thomas Robert S. Kerr	1951 1955	8	E. Breen (D). 4 W. M. McCulloch (R). 5 C. Cleveland (R). 6 J. G. Polk (D). 7 C. J. Brown (R). 8 F. C. Smith (R). 9 T. H. Burke (D). 10 T. A. Jenkins (R). 11 W. R. Brehm (R). 12 J. M. Votrs (R). 13 A. F. Weichel (R). 14 W. B. Huber (D). 15 R. T. Secret (D). 16 J. McSweeney (D). 17 J. H. McGregor (R). 18 W. L. Hays (D). 19 M. J. Kirwan (D). 20 M. A. Feighan (D). 21 R. Croser (D). 22 Frances P. Bolton (R).
OKLA.	D	R. J. Turner	Jan. 1951	4	D	Elmert Thomas Robert S. Kerr	1951 1955	8	1. D. Gilmer. 2. W. G. Stigler. 3. C. Albert. 4. T. Steed. 5. A. S. M. Monrose. 6 T. Morris. 7. V. Wicksham. 8 G. H. Wilson.
ORE.	R	Douglas McKay	Jan. 1951	4	R	Guy Cordon Wayne L. Morse	1955	4	1. W. Norblad. 2. L. Stockman. 3. H. D. Angell. 4. H. Ellsworth
PA.	R	James H. Duff	Jan. 1951	4	R	Francis J. Myers Edward F. Martin	1951 1953	16 17	1. W. A. Barrett (D). 2. W. T. Granahan (D). 3. H. Scott (R). 4. E. Chudoff (D). 5. W. J. Greene, Jr. (D). 6 H. D. Scott, Jr. (R). 7 B. F. James (R). 8. F. H. Lichtenwalter (R). 9 P. B. Dague (R). 10 H. P. O'Neill (D). 11. D. J. Flood (D). 12. I. D. Fenton (R). 13. G. M. Rhodes (D). 14. W. D. Gillette (R). 15 R. F. Rich (R). 16 S. K. McConnell, Jr. (R). 17 R. M. Simpson (R). 18. J. C. Kunkel (R). 19 L. H. Gavin (R). 20 F. E. Walter (D). 21. J. F. Lind (D). 22. J. E. Van Zandt (R). 23 A. Cavalcante (D). 24. T. E. Morgan (D). 25 L. E. Graham (R). 26. R. L. Coffey, Jr. (D). 27. A. B. Kelley (D). 28. C. D. Kearns (R). 29. H. J. Davenport (D). 30 R J Corbett (R). 31. J. G. Fulton (R). 32 H P Eberharter (D). 33 F Buchanan (D).
R. I.	D	J. O. Pastore	Jan. 1951	2	D	Theodore F. Green J. Howard McGrath	1955	2	1. A. J. Forand. 2. J. E. Fogarty.
S. C.	D	J. S. Thurmond	Jan. 1951	4	D	B. R. Maybank Olin D. Johnston	1955 1951	6	1. L. M. Rivers. 2. H. S. Sims, Jr. 3. J. B. Hare. 4. J. R. Bryson. 5. J. P. Richards. 6. J. L. McMullan

S. D.	R	G. T. Mickelson	Jan. 1951	4	R	Karl E. Mundt Chan Gurney Estes Kefauver K. D. McKellar	1953 1951 1955 1955	8	2	1. H. O. Lovre. 2. F. Case.
TENN.	D	Gordon Browning	Jan. 1951	2	D				2	1. D. E. Phillips (R). 2. J. Jennings, Jr. (R). 3. J. B. Frazier, Jr. (D). 4. A. Gore (D). 5. J. L. Evans (D). 6. J. F. Priest (D). 7. P. Sutton (D). 8. T. Murray (D). 9. J. Cooper (D). 10. C. Davis (D).
TEX.	D	Beauford H. Jester	Jan. 1951	2	D	Lyndon B. Johnson Tom Connally	1955 1953	21		1. W. Patman. 2. J. M. Combs. 3. L. Beckworth. 4. S. Rayburn. 5. J. F. Wilson. 6. O. E. Teague. 7. T. Pickett. 8. A. Thomas. 9. C. W. Thompson. 10. H. Thornberry. 11. W. R. Poage. 12. W. H. Lucas. 13. E. Gossett. 14. J. E. Lyle, Jr. 15. L. M. Bentsen, Jr. 16. Ken Regan. 17. O. Burleson. 18. E. Worley. 19. G. H. Mahon. 20. P. J. Kilday. 21. O. C. Fisher
UTAH	R	J. Bracken Lee	Jan. 1953	4	D	Elbert D. Thomas Arthur V. Watkins George D. Aiken Ralph E. Flanders Harry F. Byrd A. Willis Robertson	1951 1953 1951 1953 1953 1955	2	1	1. W. K. Granger. 2. Reva B. Bosone. At-L.: C. A. Plumley.
Vt.	R	Ernest W. Gibson	Jan. 1951	2	R			9		1. S. O. Bland. 2. P. Hardy, Jr. 3. J. V. Gary. 4. W. M. Abbott. 5. T. B. Stanley. 6. C. G. Burton. 7. P. Harrison. 8. H. W. Smith. 9. T. B. Fugate
VA.	D	William M. Tuck	Jan. 1950	4	D					1. H. B. Mitchell (D). 2. H. M. Jackson (D). 3. R. V. Mack (R). 4. H. Holmes (R). 5. W. Horan (R). 6. T. C. Toller (R).
WASH.	R	Arthur B. Langlie	Jan. 1953	4	D	Warren G. Magnuson Harry P. Cain	1951 1955	2	4	1. R. L. Kinsay. 2. H. O. Stagers. 3. C. M. Bailey. 4. M. G. Burnside. 5. J. Kee. 6. E. H. Hedrick
W. VA.	D	Okey L. Patteson	Jan. 1953	4	D	Harley M. Kilgore Matthew M. Neely	1953 1955	6		1. L. H. Smith (R). 2. G. R. Davis (R). 3. G. R. Withrow (R). 4. C. J. Zablocki (D). 5. A. J. Biemiller (D). 6. F. B. Keefe (R). 7. R. F. Murray (R). 8. J. W. Byrnes (R). 9. M. Hull (R). 10. A. E. O'Konski (R).
Wis.	R	Oscar Rennebohm	Jan. 1951	2	R	Alexander Wiley Joseph R. McCarthy	1951 1953	2	8	At-L.: F. A. Barrett.
WYO.	R	A. G. Crane	Jan. 1951	4	D	Jos. C. O'Mahoney Lester C. Hunt	1953 1955	1	1	Edward L. Bartlett (Delegate). Joseph R. Farrington (Delegate). Dr. Antonio Fernos-Isern (Resident Commissioner until Jan. 3, 1949).
ALASKA		Appointment pending		4						
HAWAII		Ingram M. Stanback	1950	4						
P. RICO		Luis Munoz Marin	1952	4						
VIR. IS.		William A. Hastie	Indef.							

UNITED STATES FOREIGN SERVICE

Country	Post	Name	Rank*	From	Assigned
Afghanistan	Kabul	Ely E. Palmer	A.E. and P.	Rhode Island	1945
Argentina	Buenos Aires	James Bruce	A.E. and P.	Maryland	1947
Australia	Canberra	Myron M. Cowen	A.E. and P.	New York	1948
Austria	Vienna	John G. Erhardt	A.E. and M P	New York	1946
Belgium	Brussels	Adm. Alan G. Kirk	A.E. and P.	U. S. A.	1946
Bolivia	La Paz	Joseph Flack	A.E. and P.	Pennsylvania	1946
Brazil	Rio de Janeiro	Herschel V. Johnson	A.E. and P.	North Carolina	1948
Bulgaria	Sofia	Donald R. Heath	A.E. and M P	Kansas	1947
Burma	Rangoon	Jerome Klahr Huddle	A.E. and P.	Ohio	1947
Canada	Ottawa	Laurence A. Steinhart	A.E. and P.	New York	1948
Ceylon	Colombo	Felix Cole	A.E. and P.	Washington, D. C.	1948
Chile	Santiago	Claude G. Bowers	A.E. and P.	New York	1939
China	Nanking	Dr. J. Leighton Stuart	A.E. and P.	New York	1946
Colombia	Bogota	Willard L. Beaulac	A.E. and P.	Rhode Island	1947
Costa Rica	San Jose	Nathaniel P. Davis	A.E. and P.	New Jersey	1947
Cuba	Havana	Robert Butler	A.E. and P.	Minnesota	1948
Czechoslovakia	Prague	Joseph E. Jacobs	A.E. and P.	New York	1948
Denmark	Copenhagen	Josiah Marvel, Jr.	A.E. and P.	South Carolina	1948
Dominican Republic	Ciudad Trujillo	Ralph H. Ackerman	A.E. and P.	Delaware	1946
Ecuador	Quito	John F. Simmons	A.E. and P.	California	1948
Egypt	Cairo	Stanton Griffis	A.E. and P.	New York	1947
El Salvador	San Salvador	Albert F. Nufer	A.E. and P.	Connecticut	1948
Ethiopia	Addis Ababa	George R. Merrell	EE and M P	New York	1947
Finland	Helsinki	Avra M. Warren	EE and M P	Missouri	1947
France	Paris	Jefferson Caffery	EE and P.	Maryland	1947
Germany	Berlin	Robert D. Murphy	A.E. and P.	Louisiana	1944
Great Britain	London	Levis W. Douglas	P.A.1	Wisconsin	1944
Greece	Athens	Dr. Henry F. Grady	A.E. and P.	Arizona	1947
Guatemala	Guatemala	Richard C. Patterson	A.E. and P.	California	1948
Haiti	Port-au-Prince	William E. De Courcy	A.E. and P.	New York	1948
Honduras	Tegucigalpa	Herbert Sidney Bursley	A.E. and P.	Texas	1948
Hungary	Budapest	Selden Chapin	EE and M P	Washington, D. C.	1947
Iceland	Reykjavik	Richard P. Buttrick	EE and M P	Washington, D. C.	1947
India	New Delhi	Loy W. Henderson	A.E. and P.	New York	1948
Iran	Teheran	John C. Wiley	A.E. and P.	Colorado	1948
Iraq	Baghdad	Edward S. Crocker, 2d	A.E. and P.	Indiana	1948
Ireland	Dublin	George A. Garrett	EE and M P	Massachusetts	1948
Israel	Tel Aviv	James G. McDonald	SR ²	Washington, D. C.	1947
Italy	Rome	James C. Dunn	A.E. and P.	New York	1948

Japan	.....Tokyo	.....William J Sebald	.....C.M.	.....Maryland	.....1946
Korea	.....Seoul	.....John C. Muccio	.....S.R. ¹	.....Rhode Island	.....1948
Lebanon	.....Beirut	.....Lowell C. Pinkerton	.....E.E. and M.P.	.....Missouri	.....1946
Liberia	.....Monrovia	.....Edward R. Dudley	.....E.E. and M.P.	.....New York	.....1948
Lichtenstein	.....Vaduz	.....Austin R. Preston	.....C.G.	.....New York	.....1947
Luxembourg	.....Luxembourg	.....Adm. Alan G Kirk	.....E.E. and M.P.	.....U. S. A.	.....1946
Mexico	.....Mexico, D. F.	.....Walter Thurston	.....A.E. and P.	.....Arizona	.....1946
Morocco	.....Tangier	.....Edwin A. Plitt	.....P. A. and C.G. ²	.....Maryland	.....1947
Nepal	.....Katmandu	.....Loy W. Henderson	.....E.E. and M.P.	.....Colorado	.....1948
Netherlands	.....The Hague	.....Herman B. Baruch	.....A.E. and P.	.....New York	.....1947
New Zealand	.....Wellington	.....Robert M. Scotten	.....E.E. and M.P.	.....Michigan	.....1947
Nicaragua	.....Managua	.....George P. Shaw	.....A.E. and P.	.....California	.....1948
Norway	.....Oslo	.....Charles U. Bay	.....A.E. and P.	.....Ohio	.....1946
Pakistan	.....Karachi	.....John J. MacDonald	.....C.G. ²	.....Missouri	.....1948
Palestine & Transjordan	.....Jerusalem	.....Monnett B. Davis	.....A.E. and P.	.....Colorado	.....1948
Panama	.....Panama	.....Fletcher Warren	.....A.E. and P.	.....Texas	.....1947
Paraguay	.....Asuncion	.....Harold H. Tittman, Jr.	.....A.E. and P.	.....Missouri	.....1948
Peru	.....Lima	.....Enmet O'Neal	.....A.E. and P.	.....Kentucky	.....1947
Philippine Republic	.....Manila	.....Waldemar J. Gallman	.....A.E. and P.	.....New York	.....1948
Poland	.....Warsaw	.....Lincoln MacVeagh	.....A.E. and P.	.....Connecticut	.....1948
Portugal	.....Lisbon	.....Rudolph F. Schoenfeld	.....E.E. and M.P.	.....Washington, D. C.	.....1947
Rumania	.....Bucharest	.....J. Rives Childs	.....E.E. and M.P.	.....Virginia	.....1946
Saudi Arabia	.....Jidda	.....Edwin F. Stanton	.....A.E. and P.	.....California	.....1946
Siam	.....Bangkok	.....H. Freeman Matthews	.....A.E. and P.	.....Maryland	.....1947
Spain	.....Madrid	.....John Carter Vincent	.....E.E. and M.P.	.....Georgia	.....1947
Sweden	.....Stockholm	.....James H. Keeley, Jr.	.....E.E. and M.P.	.....California	.....1947
Switzerland	.....Berne	.....Charles F. Baldwin	.....F.S.O.	.....Maryland	.....1948
Syria	.....Damascus	.....George Wadsworth	.....A.E. and P.	.....New York	.....1948
Trieste, Free Territory of	.....Trieste	.....North Winship	.....E.E. and M.P.	.....Georgia	.....1948
Turkey	.....Ankara	.....Lt. Gen. Walter B. Smith	.....A.E. and P.	.....U. S. A.	.....1946
Union of South Africa	.....Pretoria	.....Ellis O. Briggs	.....A.E. and P.	.....Maine	.....1947
Union of Soviet Socialist Republics	.....Moscow	.....Walter J. Donnelly	.....E.E. and P.	.....Washington, D. C.	.....1947
Uruguay	.....Montevideo	.....J. Rives Childs	.....E.E. and M.P.	.....Virginia	.....1948
Venezuela	.....Caracas	.....Cavendish W. Cannon	.....A.E. and P.	.....Utah	.....1947
Yemen	.....Sana'a ³				
Yugoslavia	.....Belgrade				

A E and P, Ambassador Extraordinary and Plenipotentiary, E E and M P, Envoy Extraordinary and Minister Plenipotentiary, C G, Consul General, P A, Political Adviser, S R, Special Representative, F S O, Foreign Service Officer, C M, Counselor of Mission ¹Holds rank of Ambassador. ²Holds rank of Minister ³Minister resides at Jidda, Saudi Arabia

EMBASSIES AND LEGATIONS IN WASHINGTON

<i>Country</i>	<i>Name</i>	<i>Rank*</i>
Afghanistan	H R. H. Sardar Mohammad Naim Khan	A. E. and P.
Argentina	Senor Dr. Jeronimo Remorino	A. E. and P.
Australia	Mr. Norman J. O. Makin	A. E. and P.
Austria	Dr. Ludwig Kleinwaechter	E E and M P
Belgium	Baron Robert Silvercruys	A. E. and P.
Bolivia	Senor Don Ricardo M. Vargas	A. E. and P.
Brazil	Dr. Mauricio Nabuco	A E and P
Bulgaria	Dr Nissim Mevorah	E. E. and M P.
Burma	U So Nyun	A E and P
Canada	Mr Humphrey Hume Wrong	A. E. and P.
Ceylon	Mr. G C S. Corea	A E and P
Chile	Senor Don Felix Nieto del Rio	A. E. and P.
China	Dr. V K Wellington Koo	A E and P
Colombia	Senor Don Gonzalo Restrepo-Jaramillo	A. E. and P.
Costa Rica	Senor Don Mario A. Esquivel	A. E. and P.
Cuba	Senor Guillermo Belt	A. E. and P.
Czechoslovakia	Dr. Vladimir Outrata	A. E. and P.
Denmark	Mr. Henrik de Kauffmann	A. E. and P.
Dominican Rep	Senor Dr Don Luis Francisco Thomen	A. E. and P.
Ecuador	Senor Don Augusto Dillon	A. E. and P.
Egypt	Mohammed Kamil Abdul Rahim	A. E. and P.
El Salvador	Senor Dr Don Hector David Castro	A E and P
Estonia	Mr Johannes Kaiv	C. G.
Ethiopia	Ras H S Imru	E. E. and M P
Finland	Mr Kalle T Jutila	E E and M P
France	M Henri L Bonnet	A E and P
Great Britain	Sir Oliver Shewell Franks	A E and P
Greece	Mr Vassili Dendramis	A E and P
Guatemala	Senor Dr Don Ismael Gonzalez Arevalo	A E and P.
Haiti	Mr. Joseph D Charles	A. E. and P.
Honduras	Senor Dr Don Julian R. Caceres	A E and P
Hungary	Mr Andrew Sik	E E and M P
Iceland	Mr Thor Thors	E E and M P
India	Sir Benegal Rama Rau	A E and P
Iran	Mr Hussein Ala	A E and P
Iraq	Mr Ahmed Izzet Mohammed	Ch d'A.
Ireland	Mr Sean Nunan	E E and M P
Italy	Signor Alberto Tarchiani	A E. and P
Korea		
Latvia	Mr. Anatol Dinbergs	Ch d'A.
Lebanon	Dr Charles Malik	E E and M P
Liberia	Mr Charles D B King	E E and M P
Lithuania	Mr Povilas Zadeikis	E E. and M P
Luxembourg	Mr Hugues Le Gallais	E E and M P
Mexico	Senor Don Rafael de la Colina	E E and M P
Nepal	Subba Iswary Raj Misra	Ch d'A.
Netherlands	Mr Eelco N Van Kleffens	A E and P
New Zealand	Sir Carl A Berendsen	A E and P
Nicaragua	Senor Dr Don Guillermo Sevilla Sacasa	A E and P
Norway	Mr Wilhelm Munthe de Morgenstierne	A. E. and P.
Pakistan	Mr M A H Ispahani	A. E. and P.
Panama	Senor Don Octavio A. Vallarino	A. E. and P.
Paraguay	Senor Dr Don Juan Felix Morales	A. E. and P.
Peru	Senor Don Fernando Berckmeyer	A E and P
Philippine Rep.	Mr Joaquin M. Elizalde	A E. and P.
Poland	Mr Josef Winiewicz	A. E. and P.
Portugal	Dr Pedro Teotónio Pereira	A. E. and P.
Rumania	Mr Mihai Ralea	E. E. and M P.
Saudi Arabia	Sheikh Asad Al-Fagih	E. E. and M P
Siam	Prince Wan Waitayakon Worawan	A. E. and P
Spain	Senor Don German Baraibar	Ch d'A.
Sweden	Mr Erik Boheman	A E and P.
Switzerland	Mr Charles Bruggmann	E E and M P
Syria	Mr Faiz El-Khoury	E. E. and M P.
Turkey	Mr Feridun C. Erkin	A. E. and P.
Un. of So Africa	Mr H T. Andrews	E. E. and M P
Un. of Soviet Republics	Mr Alexander S Panyushkin	A. E. and P.
Uruguay	Dr Alberto Dominguez Campora	A. E. and P.
Venezuela	Senor Dr Gonzalo Carnevali	A. E. and P.
Yugoslavia	Mr. Sava N Kosanovic	A. E. and P.

*A E, Ambassador Extraordinary, P, Plenipotentiary; E E, Envoy Extraordinary, M P Minister Plenipotentiary, C G, Consul General, Ch d'A, Chargé d'Affaires.

DECLARATION OF INDEPENDENCE

When in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the Pursuit of Happiness. That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed. That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness. Prudence, indeed, will dictate that Governments long established should not be changed for light and transient causes; and accordingly all experience hath shewn, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security. Such has been the patient sufferance of these Colonies; and such is now the necessity which constrains them to alter their former Systems of Government. The history of the present King of Great Britain is a history of repeated injuries and usurpations, all having in direct object the establishment

of an absolute Tyranny over these States. To prove this, let Facts be submitted to a candid world.

He has refused his Assent to Laws, the most wholesome and necessary for the public good.

He has forbidden his Governors to pass Laws of immediate and pressing importance, unless suspended in their operation till his Assent should be obtained; and when so suspended, he has utterly neglected to attend to them.

He has refused to pass other Laws for the accommodation of large districts of people, unless those people would relinquish the right of Representation in the Legislature, a right inestimable to them and formidable to tyrants only.

He has called together legislative bodies at places unusual, uncomfortable, and distant from the depository of their public Records, for the sole purpose of fatiguing them into compliance with his measures.

He has dissolved Representative Houses repeatedly, for opposing with manly firmness his invasions on the rights of the people.

He has refused for a long time, after such dissolutions, to cause others to be elected; whereby the Legislative powers, incapable of Annihilation, have returned to the People at large for their exercise; the State remaining in the meantime exposed to all the dangers of invasion from without, and convulsions within.

He has endeavored to prevent the population of these states; for that purpose obstructing the Laws for Naturalization of Foreigners; refusing to pass others to encourage their migration hither, and raising the conditions of new Appropriations of Lands.

He has obstructed the Administration of Justice by refusing his Assent to Laws for establishing Judiciary powers.

He has made Judges dependent on his Will alone, for the tenure of their offices, and the amount and payment of their salaries.

He has erected a multitude of New Offices, and sent hither swarms of Officers to harass our people, and eat out their substance.

He has kept among us, in times of peace, Standing Armies, without the Consent of our legislatures.

He has affected to render the Military independent of and superior to the Civil power.

He has combined with others to subject us to a jurisdiction foreign to our constitution and unacknowledged by our laws; giving his Assent to their Acts of pretended Legislation: For quartering large bodies of armed troops among us: For protecting them by a mock Trial from punishment for any Murders which they should commit on the Inhabitants of these States: For cutting off our Trade with all parts of the world: For imposing Taxes on us without our Consent: For depriving us in many cases of the benefits of Trial by Jury: For transporting us beyond Seas to be tried for pretended offences: For abolishing the free System of English Laws in a neighboring Province, establishing therein an Arbitrary government, and enlarging its Boundries so as to render it at once an example and fit instrument for introducing the same absolute rule into these Colonies: For taking away our Charters, abolishing our most valuable Laws and altering fundamentally the Forms of our Governments: For suspending our own Legislatures, and declaring themselves invested with power to legislate for us in all cases whatsoever.

He has abdicated Government here by declaring us out of his Protection and waging War against us.

He has plundered our seas, ravaged our Coasts, burnt our towns, and destroyed the lives of our people.

He is at this time transporting large Armies of foreign Mercenaries to complete the works of death, desolation and tyranny, already begun with circumstances of cruelty and perfidy scarcely paralleled in the most barbarous ages,

and totally unworthy the Head of a civilized nation.

He has constrained our fellow Citizens taken Captive on the high Seas to bear Arms against their Country, to become the executioners of their friends and Brethren, or to fall themselves by their Hands.

He has excited domestic insurrections amongst us, and has endeavored to bring on the Inhabitants of our frontiers, the merciless Indian Savages, whose known rule of warfare is an undistinguished destruction of all ages, sexes and conditions. In every stage of these Oppressions We have Petitioned for Redress in the most humble terms. Our repeated Petitions have been answered only by repeated injury. A Prince, whose character is thus marked by every act which may define a Tyrant, is unfit to be the ruler of a free people. Nor have We been wanting in attentions to our British brethren. We have warned them from time to time of attempts by their legislature to extend an unwarrantable jurisdiction over us. We have reminded them of the circumstances of our emigration and settlement here. We have appealed to their native justice and magnanimity, and we have conjured them by the ties of our common kindred to disavow these usurpations, which would inevitably interrupt our connections and correspondence. They too have been deaf to the voice of justice and consanguinity. We must, therefore, acquiesce in the necessity, which denounces our Separation, and hold them, as we hold the rest of mankind, Enemies in War, in Peace Friends.

WE THEREFORE, the Representatives of the United States of America, in General Congress, Assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the Name and by authority of the good People of these Colonies, solemnly publish and declare, That these United Colonies are, and of Right ought to be, Free and Independent States; that they are Absolved from all Alle-

glance to the British Crown, and that all political connection between them and the State of Great Britain is and ought to be totally dissolved; and that as Free and Independent States, they have full Power to levy War, conclude Peace, contract Alliances, establish Com-

merce, and to do all other Acts and Things which Independent States may of right do. And for the support of this Declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our Lives, our Fortunes, and our sacred Honor.

Signed:

John Hancock

New Hampshire

Josiah Bartlett
William Whipple
Matthew Thornton

Massachusetts

Samuel Adams
John Adams
Robert Treat Paine
Eldridge Gerry

Rhode Island

Stephen Hopkins
William Ellery

Connecticut

Roger Sherman
Samuel Huntington
William Williams
Oliver Wolcott

New York

William Floyd
Philip Livingston
Francis Lewis
Lewis Morris

New Jersey

Richard Stockton
John Witherspoon
Francis Hopkinson
John Hart
Abraham Clark

Pennsylvania

Robert Morris
Benjamin Rush
Benjamin Franklin
John Morton
George Clymer
James Smith
George Taylor
James Wilson
George Ross

Delaware

Caesar Rodney
George Read
Thomas McKean

Maryland

Samuel Chase
William Paca
Thomas Stone
Charles Carroll

Virginia

George Wythe
Richard Henry Lee
Thomas Jefferson
Benjamin Harrison
Thomas Nelson, Jr.
Francis Lightfoot Lee
Carter Braxton

North Carolina

William Hooper
Joseph Hewes
John Penn

South Carolina

Edward Rutledge
Thomas Heyward, Jr.
Thomas Lynch, Jr.
Arthur Middleton

Georgia

Button Gwinnett
Lyman Hall
George Walton

CONSTITUTION OF THE UNITED STATES

(The Original Manuscript Has No Title.)

PREAMBLE

We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this CONSTITUTION for the United States of America.

ARTICLE I.

LEGISLATIVE DEPARTMENT

SECTION 1 CONGRESS

All legislative powers herein granted shall be vested in a Congress of the United States, which shall consist of a Senate and House of Representatives.

SECTION 2 HOUSE OF REPRESENTATIVES

Election of Members The House of Representatives shall be composed of members chosen every second year by the people of the several States, and the electors in each State shall have the qualifications requisite for the electors of the most numerous branch of the State Legislature [Modified by the Fourteenth Amendment.]

QUALIFICATIONS. No person shall be a representative who shall not have attained to the age of twenty-five years, and been seven years a citizen of the United States, and who shall not, when elected, be an inhabitant of that State in which he shall be chosen.

APPORTIONMENT. Representatives and direct taxes shall be apportioned among the several States which may be included within this Union, according to their respective numbers, [The apportionment under the census of 1930 is one representative for every 279,712 persons.] which shall be determined by adding to the whole number of free persons, including those bound to service for a term of years, and excluding Indians not taxed, three-fifths of all other persons. [The word "persons" refers to slaves. The word "slave" nowhere appears in the Constitution. This paragraph has been amended (Amendments XIII and XIV) and is no longer in force.] The actual enumeration shall be made within three years after the first meeting of the Congress of the United States, and within every subsequent term of ten years, in such manner as they shall by law direct. The number of representatives shall not exceed one for every thirty thousand, but each State shall have at least one representative [and until such enumeration shall be made, the State of New Hampshire shall be entitled to choose three, Massachusetts, eight; Rhode Island and Providence Plantations, one, Connecticut, five; New York, six; New Jersey, four, Pennsylvania, eight, Delaware, one, Maryland, six; Virginia, ten; North Carolina, five, South Carolina, five, and Georgia, three.] [Temporary Clause.]

VACANCIES. When vacancies happen in the representation from any State, the executive authority (Governor) thereof shall issue writs of election to fill such vacancies.

OFFICERS. IMPEACHMENT. The House of Representatives shall choose their Speaker [The Speaker, who presides, is one of the representatives; the other officers — clerk, sergeant-at-arms, postmaster, chaplain, doorkeeper, etc. — are not] and other officers; and shall have the sole power of impeachment

SECTION 3. THE SENATE

NUMBER OF SENATORS ELECTION. The Senate of the United States shall be composed of two senators from each State, chosen by the Legislature thereof, for six years, and each senator shall have one vote. [Repealed in 1913 by Amendment XVII.]

CLASSIFICATION. Immediately after they shall be assembled in consequence of the first election, they shall be divided as equally as may be into three classes. The seats of the senators of the first class shall be vacated at the expiration of the second year, of the second class, at the expiration of the fourth year, of the third class, at the expiration of the sixth year, so that one-third may be chosen every second year, and if vacancies happen by resignation, or otherwise, during the recess of the Legislature of any State, the executive thereof may make temporary appointments until the next meeting of the Legislature, which shall then fill such vacancies. [Modified by Amendment XVII.]

QUALIFICATIONS. No person shall be a senator who shall not have attained to the age of thirty years, and been nine years a citizen of the United States, and who shall not, when elected, be an inhabitant of that State for which he shall be chosen.

PRESIDENT OF SENATE. The Vice-President of the United States shall be president of the Senate, but shall have no vote, unless they be equally divided.

OFFICERS. The Senate shall choose their other officers, and also a president pro tempore, in the absence of the Vice-President, or when he shall exercise the office of President of the United States.

TRIALS OF IMPEACHMENT. The Senate shall have the sole power to try all impeachments. When sitting for that purpose, they shall be on oath or affirmation. When the President of the United States is tried, the Chief-Justice shall preside: and no person shall be convicted without the concurrence of two-thirds of the members present.

JUDGMENT IN CASE OF CONVICTION. Judgment in cases of impeachment shall not extend further than to removal from office, and disqualification to hold and enjoy any office of honor, trust, or profit under the United States, but the party convicted shall nevertheless be liable and subject to indictment, trial, judgment, and punishment, according to law.

SECTION 4 BOTH HOUSES

MANNER OF ELECTING MEMBERS. The times, places, and manner of holding elections for senators and representatives shall be prescribed in each State by the Legislature thereof, but the Congress may at any time, by law, make or alter such regulations, except as to the places of choosing senators. [This is to prevent Congress from fixing the places of meeting of the state legislatures.]

MEETINGS OF CONGRESS. The Congress shall assemble at least once in every year, and such meeting shall be on the first Monday in December, unless they shall by law appoint a different day. [Amended by Article XX, Section 2.]

SECTION 5 THE HOUSES SEPARATELY

ORGANIZATION. Each house shall be the judge of the elections, returns, and qualifications of its own members, and a majority of each shall constitute a quorum to do business; but a smaller number may adjourn from day to day, and may be authorized to compel the attendance of absent members, in such manner, and under such penalties, as each house may provide.

RULES. Each house may determine the rules of its proceedings, punish its members for disorderly behavior, and, with the concurrence of two-thirds, expel a member.

JOURNAL. Each house shall keep a journal of its proceedings, and from time to time publish the same, excepting such parts as may in their judgment require secrecy, and the yeas and nays of the members of either house on any question shall, at the desire of one-fifth of those present, be entered on the journal.

ADJOURNMENT. Neither house, during the session of Congress, shall, without the consent of the other, adjourn for more than three days, nor to any other place than that in which the two houses shall be sitting.

SECTION 6. PRIVILEGES AND RESTRICTIONS OF MEMBERS

PAY AND PRIVILEGES OF MEMBERS. The senators and representatives shall receive a compensation for their services, to be ascertained by law, and paid out of the treasury of the United States. They shall in all cases, except treason, felony, and breach of the peace, be privileged from arrest during their attendance at the session of their respective houses, and in going to and returning from the same, and for any speech or debate in either house, they shall not be questioned in any other place.

PROHIBITIONS ON MEMBERS. No senator or representative shall, during the time for which he was elected, be appointed to any civil office under the authority of the United States, which shall have been created, or the emoluments whereof shall have been increased, during such time, and no person holding any office under the United States shall be a member of either house during his continuance in office

SECTION 7. METHOD OF PASSING LAWS

REVENUE BILLS All bills for raising revenue shall originate in the House of Representatives, but the Senate may propose or concur with amendments as on other bills.

HOW BILLS BECOME LAWS. Every bill which shall have passed the House of Representatives and the Senate shall, before it becomes a law, be presented to the President of the United States, if he approve, he shall sign it, but if not, he shall return it with his objections, to that house in which it shall have originated, who shall enter the objections at large on their journal, and proceed to reconsider it. If after such reconsideration, two-thirds of that house shall agree to pass the bill, it shall be sent, together with the objections, to the other house, by which it shall likewise be reconsidered, and if approved by two-thirds of that house, it shall become a law. But in all such cases the votes of both houses shall be determined by yeas and nays, and the names of the persons voting for and against the bill shall be entered on the journal of each house respectively. If any bill shall not be returned by the President within ten days (Sundays excepted) after it shall have been presented to him, the same shall be a law, in like manner as if he had signed it, unless the Congress by their adjournment prevent its return, in which case it shall not be a law.

RESOLUTIONS, etc Every order, resolution, or vote to which the concurrence of the Senate and the House of Representatives may be necessary (except on a question of adjournment) shall be presented to the President of the United States; and before the same shall take effect, shall be approved by him, or being disapproved by him, shall be repassed by two-thirds of the Senate and House of Representatives, according to the rules and limitations prescribed in the case of a bill.

SECTION 8. POWERS GRANTED TO CONGRESS

POWERS OF CONGRESS The Congress shall have power

To lay and collect taxes, duties, imposts, and excises, to pay the debts and provide for the common defense and general welfare of the United States, but all duties, imposts, and excises shall be uniform throughout the United States,

To borrow money on the credit of the United States,

To regulate commerce with foreign nations, and among the several States, and with the Indian tribes,

To establish a uniform rule of naturalization, and uniform laws on the subject of bankruptcies throughout the United States,

To coin money, regulate the value thereof, and of foreign coin, and fix the standard of weights and measures,

To provide for the punishment of counterfeiting the securities and current coin of the United States,

To establish post-offices and post-roads,

To promote the progress of science and useful arts, by securing, for limited times, to authors and inventors the exclusive right to their respective writings and discoveries,

To constitute tribunals inferior to the Supreme Court,

To define and punish piracies and felonies committed on the high seas, and offenses against the law of nations,

To declare war, grant letters of marque and reprisal, [letters granted by the government to private citizens in time of war, authorizing them, under certain conditions, to capture the ships of the enemy] and make rules concerning captures on land and water,

To raise and support armies, but no appropriation of money to that use shall be for a longer term than two years,

To provide and maintain a navy,

To make rules for the government and regulation of the land and naval forces;

To provide for calling forth the militia to execute the laws of the Union, suppress insurrections and repel invasions;

To provide for organizing, arming, and disciplining the militia, and for governing such part of them as may be employed in the service of the United States, reserving to the States respectively the appointment of the officers, and the authority of training the militia according to the discipline prescribed by Congress;

To exercise exclusive legislation in all cases whatsoever over such district (not exceeding ten miles square) as may, by cession of particular States, and the acceptance of Congress, become the seat of the government of the United States, [the District of Columbia] and to

exercise like authority over all places purchased by the consent of the Legislature of the State in which the same shall be, for the erection of forts, magazines, arsenals, dockyards, and other needful buildings; — And

IMPLIED POWERS. To make all laws which shall be necessary and proper for carrying into execution the foregoing powers, and all other powers vested by this Constitution in the government of the United States, or in any department or officer thereof. [This is the famous elastic clause of the Constitution.]

SECTION 9. POWERS FORBIDDEN TO THE UNITED STATES

ABSOLUTE PROHIBITIONS ON CONGRESS. The migration or importation of such persons as any of the States now existing shall think proper to admit, shall not be prohibited by the Congress prior to the year one thousand eight hundred and eight, but a tax or duty may be imposed on such importation, not exceeding ten dollars for each person [This refers to the foreign slave trade. "Persons" means "slaves." In 1808 Congress prohibited the importation of slaves. This clause is no longer in force.]

The privilege of the writ of habeas corpus [an official document requiring an accused person who is in prison awaiting trial to be brought into court to inquire whether he may be legally held] shall not be suspended, unless when in cases of rebellion or invasion the public safety may require it.

No bill of attainder [a special legislative act by which a person may be condemned to death or to outlawry or banishment without the opportunity of defending himself which he would have in a court of law] or ex-post-facto law [a law relating to the punishment of acts committed before the law was passed] shall be passed. (Extended by the first eight Amendments.)

No capitation or other direct tax shall be laid, unless in proportion to the census or enumeration hereinbefore directed to be taken [Extended by Amendment XVI]

No tax or duty shall be laid on articles exported from any State

No preference shall be given by any regulation of commerce or revenue to the ports of one State over those of another, nor shall vessels bound to, or from, one State, be obliged to enter, clear, or pay duties in another

No money shall be drawn from the treasury but in consequence of appropriations made by law, and a regular statement and account of the receipts and expenditures of all public money shall be published from time to time.

No title of nobility shall be granted by the United States. And no person holding any office of profit or trust under them, shall, without the consent of the Congress, accept of any present, emolument, office, or title, of any kind whatever, from any king, prince, or foreign state [Extended by the Ninth and Tenth Amendments]

SECTION 10. POWERS FORBIDDEN TO THE STATES

ABSOLUTE PROHIBITIONS ON THE STATES No state shall enter into any treaty, alliance, or confederation, grant letters of marque and reprisal; coin money, emit bills of credit, make anything but gold and silver coin a tender in payment of debts, pass any bill of attainder, ex-post-facto law, or law impairing the obligation of contracts, or grant any title of nobility.

CONDITIONAL PROHIBITIONS ON THE STATES No State shall, without the consent of the Congress, lay any imposts or duties on imports or exports, except what may be absolutely necessary for executing its inspection laws, and the net produce of all duties and imposts, laid by any State on imports or exports, shall be for the use of the treasury of the United States, and all such laws shall be subject to the revision and control of the Congress.

No State shall, without the consent of Congress, lay any duty of tonnage, keep troops, or ships-of-war, in time of peace, enter into any agreement or compact with another State, or with a foreign power, or engage in war, unless actually invaded, or in such imminent danger as will not admit of delay. [Extended by the Thirteenth, Fourteenth and Fifteenth Amendments.]

ARTICLE II

EXECUTIVE DEPARTMENT

SECTION 1. PRESIDENT AND VICE-PRESIDENT

TERM The executive power shall be vested in a President of the United States of America. He shall hold his office during the term of four years, and, together with the Vice-President, chosen for the same term, be elected, as follows.

ELECTORS. Each State shall appoint, in such manner as the Legislature thereof may direct, a number of electors, equal to the whole number of senators and representatives to which the State may be entitled in the Congress but no senator or representative, or person holding an office of trust or profit under the United States, shall be appointed an elector.

PROCEEDINGS OF ELECTORS AND OF CONGRESS [The electors shall meet in their respective States, and vote by ballot for two persons, of whom one at least shall not be an inhabitant of the same State with themselves. And they shall make a list of all the persons voted for, and of the number of votes for each, which list they shall sign and certify and transmit sealed to the seat of the government of the United States, directed to the president

of the Senate. The President of the Senate shall, in the presence of the Senate and House of Representatives, open all the certificates, and the votes shall then be counted. The person having the greatest number of votes shall be the President, if such number be a majority of the whole number of electors appointed; and if there be more than one who have such majority, and have an equal number of votes, then the House of Representatives shall immediately choose by ballot one of them for President; and if no person have a majority, then from the five highest on the list the said house shall, in like manner, choose the President. But in choosing the President, the votes shall be taken by States, the representation from each State having one vote; a quorum for this purpose shall consist of a member or members from two-thirds of the States, and a majority of all the States shall be necessary to a choice. In every case, after the choice of the President, the person having the greatest number of votes of the electors shall be the Vice-President. But if there should remain two or more who have equal votes, the Senate shall choose from them by ballot the Vice-President.] (This paragraph in brackets has been superseded by the Twelfth Amendment.)

TIME OF CHOOSING ELECTORS The Congress may determine the time of choosing the electors, and the day on which they shall give their votes, which day shall be the same throughout the United States

QUALIFICATIONS OF PRESIDENT. No person except a natural born citizen, or a citizen of the United States at the time of the adoption of this Constitution, shall be eligible to the office of President; neither shall any person be eligible to that office who shall not have attained to the age of thirty-five years, and been fourteen years resident within the United States

VACANCY. In case of the removal of the President from office, or of his death, resignation, or inability to discharge the powers and duties of the said office, the same shall devolve on the Vice-President, and the Congress may by law provide for the case of removal, death, resignation, or inability, both of the President and Vice-President, declaring what officer shall then act as President; and such officer shall act accordingly until the disability be removed, or a President shall be elected. [The Presidential Succession Act was passed in 1886]

SALARY. The President shall, at stated times, receive for his services a compensation which shall neither be increased nor diminished during the period for which he shall have been elected, and he shall not receive within that period any other emolument from the United States, or any of them

OATH. Before he enter on the execution of his office, he shall take the following oath or affirmation — "I do solemnly swear (or affirm) that I will faithfully execute the office of President of the United States, and will, to the best of my ability, preserve, protect, and defend the Constitution of the United States"

SECTION 2. POWERS OF THE PRESIDENT

MILITARY POWERS, REPRIEVES AND PARDONS The President shall be commander-in-chief of the army and navy of the United States, and of the militia of the several States, when called into the actual service of the United States, he may require the opinion, in writing, of the principal officer in each of the executive departments, upon any subject relating to the duties of their respective officers, and he shall have power to grant reprieves and pardons for offenses against the United States, except in cases of impeachment.

TREATIES; APPOINTMENTS He shall have power, by and with the advice and consent of the Senate, to make treaties, provided two-thirds of the senators present concur, and he shall nominate, and by and with the advice and consent of the Senate shall appoint ambassadors, other public ministers and consuls, judges of the Supreme Court, and all other officers of the United States, whose appointments are not herein otherwise provided for, and which shall be established by law; but the Congress may by law vest the appointment of such inferior officers, as they think proper, in the President alone, in the courts of law, or in the heads of departments.

FILLING OF VACANCIES The President shall have power to fill up all vacancies that may happen during the recess of the Senate, by granting commissions which shall expire at the end of their next session

SECTION 3. DUTIES OF THE PRESIDENT

MESSAGE; CONVENING OF CONGRESS. He shall from time to time give to the Congress information [through his messages] of the state of the Union, and recommend to their consideration such measures as he shall judge necessary and expedient, he may, on extraordinary occasions, convene both houses, or either of them, and in case of disagreement between them with respect to the time of adjournment, he may adjourn them to such time as he shall think proper; he shall receive ambassadors and other public ministers, he shall take care that the laws be faithfully executed, and shall commission all the officers of the United States.

SECTION 4 IMPEACHMENT

REMOVAL OF OFFICERS The President, Vice-President, and all civil officers of the United States, shall be removed from office on impeachment for, and conviction of, treason, bribery, or other high crimes and misdemeanors.

ARTICLE III. JUDICIAL DEPARTMENT

SECTION 1. UNITED STATES COURTS

COURTS ESTABLISHED, JUDGES. The judicial power of the United States shall be vested in one Supreme Court, and in such inferior courts as the Congress may from time to time ordain and establish. The judges, both of the Supreme and inferior courts, shall hold their offices during good behavior, and shall, at stated times, receive for their services a compensation which shall not be diminished during their continuance in office.

SECTION 2. JURISDICTION

FEDERAL COURT IN GENERAL. The judicial power shall extend to all cases, in law and equity, arising under this Constitution, the laws of the United States, and treaties made, or which shall be made, under their authority,—to all cases affecting ambassadors, other public ministers, and consuls,—to all cases of admiralty and maritime jurisdiction,—to controversies to which the United States shall be a party,—to controversies between two or more States;—between a State and citizens of another State; [limited by the Eleventh Amendment]—between citizens of different States.—between citizens of the same State claiming lands under grants of different States, and between a State, or the citizens thereof, and foreign states, citizens or subjects.

SUPREME COURT. In all cases affecting ambassadors, other public ministers and consuls, and those in which a State shall be party, the Supreme Court shall have original jurisdiction. In all other cases before mentioned, the Supreme Court shall have appellate jurisdiction, both as to law and fact, with such exceptions and under such regulations as the Congress shall make.

TRIALS. The trial of all crimes, except in cases of impeachment, shall be by jury, and such trial shall be held in the State where the said crimes shall have been committed, but when not committed within any State, the trial shall be at such place or places as the Congress may by law have directed.

SECTION 3. TREASON

TREASON DEFINED. Treason against the United States shall consist only in levying war against them, or in adhering to their enemies, giving them aid and comfort.

No person shall be convicted of treason unless on the testimony of two witnesses to the same overt act, or on confession in open court.

PUNISHMENT. The Congress shall have power to declare the punishment of treason, but no attainder of treason shall work corruption of blood, or forfeiture, except during the life of the person attainted.

ARTICLE IV. RELATIONS OF THE STATES

SECTION 1. OFFICIAL ACTS

Full faith and credit shall be given in each State to the public acts, records, and judicial proceedings of every other State. And the Congress may by general laws, prescribe the manner in which such acts, records, and proceedings shall be proved, and the effect thereof.

SECTION 2. PRIVILEGES OF CITIZENS

The citizens of each State shall be entitled to all privileges and immunities of citizens in the several States. [Extended by the Fourteenth Amendment]

FUGITIVES FROM JUSTICE. A person charged in any State with treason, felony, or other crime, who shall flee from justice, and be found in another State, shall, on demand of the executive authority of the State from which he fled, be delivered up, to be removed to the State having jurisdiction of the crime.

FUGITIVE SLAVES. No person [including slaves] held to service or labor in one State, under the laws thereof, escaping into another, shall, in consequence of any law or regulation therein, be discharged from such service or labor, but shall be delivered up on claim of the party to whom such service or labor may be due [Limited by Thirteenth Amendment]

SECTION 3. NEW STATES AND TERRITORIES

ADMISSION OF STATES. New States may be admitted by the Congress into this Union; but no new State shall be formed or erected within the jurisdiction of any other State; nor any State be formed by the junction of two or more States, or parts of States, without the consent of the Legislatures of the States concerned as well as of the Congress.

TERRITORY AND PROPERTY OF UNITED STATES. The Congress shall have power to dispose of and make all needful rules and regulations respecting the territory or other property belonging to the United States; and nothing in this Constitution shall be so construed as to prejudice any claims of the United States, or of any particular State.

SECTION 4. PROTECTION OF THE STATES

The United States shall guarantee to every State in this Union a republican form of government, and shall protect each of them against invasion, and on application of the Legislature, or of the Executive (when the Legislature cannot be convened), against domestic violence.

ARTICLE -V. AMENDMENTS

HOW PROPOSED, HOW RATIFIED. The Congress, whenever two-thirds of both houses shall deem it necessary, shall propose amendments to this Constitution, or, on the application of the Legislatures of two-thirds of the several States, shall call a convention for proposing amendments, which, in either case, shall be valid to all intents and purposes, as part of this Constitution, when ratified by the Legislatures of three-fourths of the several States, or by conventions in three-fourths thereof, as the one or the other mode of ratification may be proposed by the Congress, provided that no amendment which may be made prior to the year one thousand eight hundred and eight shall in any manner affect the first and fourth clauses in the ninth section of the first article; and that no State, without its consent, shall be deprived of its equal suffrage in the Senate.

ARTICLE VI. GENERAL PROVISIONS

PUBLIC DEBT. All debts contracted, and engagements entered into, before the adoption of this Constitution, shall be valid against the United States under this Constitution, as under the Confederation [Extended by the Fourteenth Amendment, Section 4]

SUPREMACY OF CONSTITUTION. This Constitution, and the laws of the United States which shall be made in pursuance thereof, and all treaties made, or which shall be made, under the authority of the United States, shall be the supreme law of the land, and the judges in every State shall be bound thereby, anything in the Constitution or laws of any State to the contrary notwithstanding

OFFICIAL OATH, RELIGIOUS TEST The senators and representatives before mentioned, and the members of the several State Legislatures, and all executive and judicial officers, both of the United States and of the several States, shall be bound by oath or affirmation to support this Constitution, but no religious test shall ever be required as a qualification to any office or public trust under the United States.

ARTICLE VII. RATIFICATION OF THE CONSTITUTION

RATIFICATION The ratification of the Conventions of nine States shall be sufficient for the establishment of this Constitution between the States so ratifying the same.

Done in convention, by the unanimous consent of the States present, the seventeenth day of September, in the year of our Lord one thousand seven hundred and eighty-seven, and of the independence of the United States of America the twelfth

In witness whereof, we have hereunto subscribed our names

GEORGE WASHINGTON

PRESIDENT, AND DEPUTY FROM VIRGINIA

New Hampshire
John Langdon
Nicholas Gilman

Massachusetts
Nathaniel Gorham
Rufus King

Connecticut
William Samuel
Johnson
Roger Sherman

New York
Alexander Hamilton

New Jersey
William Livingston
David Brearley
William Paterson
Jonathan Dayton

Pennsylvania
Benjamin Franklin
Thomas Mifflin
Robert Morris
George Clymer
Thomas Fitzsimons
Jared Ingersoll
James Wilson
Gouverneur Morris

Delaware
George Read
Gunning Bedford, Jr
John Dickinson
Richard Bassett
Jacob Broom

Maryland
James M'Henry
Daniel of St. Thomas
Jenifer
Daniel Carroll

Virginia
John Blair
James Madison, Jr.

North Carolina
William Blount
Richard Dobbs Spaight
Hugh Williamson

South Carolina
John Rutledge
Charles C. Pinckney
Charles Pinckney
Pierce Butler

Georgia
William Few
Abraham Baldwin

Attest: **WILLIAM JACKSON,**

SECRETARY

There were sixty-five delegates chosen to the convention: ten did not attend; sixteen declined or failed to sign; thirty-nine signed. Rhode Island sent no delegates. The signatures have only the legal force of attestation.

In the following order the Constitution was ratified by the several states: Delaware, Dec. 7, 1787, Yeas 30 (unanimous); Pennsylvania, Dec. 12, 1787, Yeas 43, Nays 23; New Jersey, Dec. 18, 1787, Yeas 38 (unanimous); Georgia, Jan. 2, 1788, Yeas 26 (unanimous); Connecticut, Jan. 9, 1788, Yeas 128, Nays 40; Massachusetts, Feb. 6, 1788, Yeas 187, Nays 168; Maryland, April 28, 1788, Yeas 63, Nays 11; South Carolina, May 23, 1788, Yeas 149, Nays 73; New Hampshire, June 21, 1788, Yeas 57, Nays 46. Virginia, June 26, 1788, Yeas 89, Nays 79; New York, July 26, 1788, Yeas 30, Nays 27; North Carolina, Nov. 21, 1789, Yeas 194, Nays 77; Rhode Island and Providence Plantations, May 29, 1790, Yeas 34, Nays 32; Vermont, Jan. 10, 1791, Yeas 105, Nays 4.

New Hampshire completed the nine states required by Article 7 for the establishment of the Constitution.

AMENDMENTS TO THE CONSTITUTION OF UNITED STATES

Opposition in and out of Congress, to the Constitution, in that it was not sufficiently explicit as to individual and state rights, led to an agreement to submit to the people immediately after the adoption of the Constitution a number of safeguarding amendments.

And so it was that the First Congress, at its first session, at the City of New York, September 25, 1789, adopted and submitted to the states twelve proposed amendments—a Bill of Rights, as it was then and ever since has been popularly called. Ten of these amendments (now commonly known as one to ten inclusive, but in reality three to twelve inclusive) were ratified by the states as follows: New Jersey, November 20, 1789; Maryland, December 19, 1789; North Carolina, December 22, 1789, South Carolina, January 19, 1790; New Hampshire, January 25, 1790; Delaware, January 28, 1790; Pennsylvania, March 10, 1790; New York, March 27, 1790; Rhode Island, June 15, 1790; Vermont, November 3, 1791; Virginia, December 15, 1791. No ratification by Connecticut, Georgia or Massachusetts is on record. These original ten ratified amendments appear in order below as Articles I to X, inclusive.

The two of the original proposed amendments which were not ratified by the necessary number of states related, the first to apportionment of Representatives; the second, to compensation of members of Congress.

Titles of Nobility

Congress, May 1, 1810, proposed to the states the following Amendment to the Constitution:

"If any citizen of the United States shall accept, claim, receive, or retain any title of nobility or honor, or shall, without the consent of Congress, accept and retain any present, pension, office, or emolument of any kind whatever, from any emperor, king, prince or foreign power, such person shall cease

to be a citizen of the United States and shall be incapable of holding any office or trust or profit under them or either of them."

It was ratified by Maryland, December 25, 1810; Kentucky, January 31, 1811; Ohio, January 31, 1811; Delaware, February 2, 1811; Pennsylvania, February 6, 1811; New Jersey, February 13, 1811; Vermont, October 24, 1811; Tennessee, November 21, 1811; Georgia, December 13, 1811; North Carolina, December 23, 1811; Massachusetts,

February 27, 1812; New Hampshire, December 10, 1812.

Rejected by New York (Senate), March 12, 1811; Connecticut, May session, 1813; South Carolina, approved by Senate November 28, 1811, reported unfavorably in House and not further considered, December 7, 1813; Rhode Island, September 15, 1814.

The amendment failed, not having sufficient ratifications.

**Amendments to Prohibit the Constitution from Abolishing or Interfering with Slavery
(The Corwin Amendment)**

The first ten Amendments, known as the Bill of Rights, mostly the work of Madison, were adopted in 1791.

**ARTICLE I
FREEDOM OF RELIGION, OF
SPEECH, AND OF THE
PRESS: RIGHT OF
PETITION**

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press, or the right of the people peaceably to assemble, and to petition the government for a redress of grievances.

**ARTICLE II
RIGHT TO KEEP ARMS**

A well-regulated militia being necessary to the security of a free state, the right of the people to keep and bear arms shall not be infringed.

**ARTICLE III
QUARTERING OF SOLDIERS IN
PRIVATE HOUSES**

No soldier shall, in time of peace, be quartered in any house, without the consent of the owner; nor in time of war, but in a manner to be prescribed by law.

**ARTICLE IV
SEARCH WARRANTS**

The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated; and no warrants shall issue, but upon probable cause, supported by

Congress, March 2, 1861, proposed to the states the following Amendment to the Constitution:

"No amendment shall be made to the Constitution which will authorize or give to Congress the power to abolish or interfere, within any state, with the domestic institutions thereof, including that of persons held to labor or service by the laws of said state."

Ratified by Ohio, March 13, 1861; Maryland, January 10, 1862; Illinois (convention), February 14, 1862. The amendment failed, for lack of a sufficient number of ratifications.

oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized.

**ARTICLE V
CRIMINAL PROCEEDINGS**

No person shall be held to answer for a capital, or otherwise infamous, crime, unless on a presentment or indictment of a grand jury, except in cases arising in the land or naval forces, or in the militia, when in actual service, in time of war, or public danger, nor shall any person be subject, for the same offense, to be twice put in jeopardy of life or limb; nor shall be compelled, in any criminal case, to be a witness against himself; nor be deprived of life, liberty, or property, without due process of law, nor shall private property be taken for public use, without just compensation [Amendment XIV, Sec. 1, extends part of this restriction to the States.]

**ARTICLE VI
CRIMINAL PROCEEDINGS**

(CONTINUED)

In all criminal prosecutions, the accused shall enjoy the right to a speedy and public trial, by an impartial jury of the state and district wherein the crime shall have been committed, which district shall have been previously ascertained by law, and to be informed of the nature and cause of the accusation, to be confronted with the witnesses against him, to have compulsory process for obtaining witnesses in his favor; and to have the assistance of counsel for his defence.

**ARTICLE VII
JURY TRIAL IN CIVIL CASES**

In suits at common law, where the value in controversy shall exceed twenty dollars, the right of trial by jury shall be preserved;

and no fact, tried by a jury, shall be otherwise re-examined in any court of the United States than according to the rules of the common law.

ARTICLE VIII

EXCESSIVE PUNISHMENTS

Excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted.

ARTICLE IX

UNENUMERATED RIGHTS OF THE PEOPLE

The enumeration in the Constitution of certain rights shall not be construed to deny or disparage others retained by the people.

ARTICLE X

POWERS RESERVED TO STATES

The powers not delegated to the United States by the Constitution, nor prohibited by it to the states, are reserved to the states respectively, or to the people

ARTICLE XI

SUITS AGAINST STATES

The judicial power of the United States shall not be construed to extend to any suit in law or equity, commenced or prosecuted against one of the United States by citizens of another state, or by citizens or subjects of any foreign state.

ARTICLE XII

ELECTION OF PRESIDENT AND VICE-PRESIDENT

1. The Electors shall meet in their respective states, and vote by ballot for President and Vice-President, one of whom, at least, shall not be an inhabitant of the same state with themselves; they shall name in their ballots the person voted for as President, and in distinct ballots the person voted for as Vice-President, and they shall make distinct lists of all persons voted for as President, and of all persons voted for as Vice-President, and of the number of votes for each, which lists they shall sign, and certify, and transmit, sealed, to the seat of the Government of the United States, directed to the President of the Senate; the President of the Senate shall, in the presence of the Senate and the House of Representatives, open all the certificates, and the votes shall then be counted; the person having the greatest number of votes for President shall be the President, if such number be a majority of the whole number of Electors appointed; and if no person have such a majority, then, from the persons having the highest numbers, not exceeding three, on the list of those voted for as President, the House of Representatives shall choose immediately, by ballot, the President. But in choosing the President, the votes shall be taken by states, the representation from each state having one vote; a quorum for this purpose shall consist

of a member or members from two-thirds of the states, and a majority of all the states shall be necessary to a choice. And if the House of Representatives shall not choose a President, whenever the right of choice shall devolve upon them, before the fourth day of March next following, then the Vice-President shall act as President, as in case of the death, or other constitutional disability, of the President [Adopted in 1804, superseding Article II, Sec 1]

2 The person having the greatest number of votes as Vice-President, shall be the Vice-President, if such number be a majority of the whole number of Electors appointed; and if no person have a majority, then, from the two highest numbers on the list, the Senate shall choose the Vice-President, a quorum for the purpose shall consist of two-thirds of the whole number of Senators, a majority of the whole number shall be necessary to a choice.

3 But no person constitutionally ineligible to the office of President shall be eligible to that of Vice-President of the United States

ARTICLE XIII

SLAVERY

SECTION 1.

ABOLITION OF SLAVERY

Neither slavery nor involuntary servitude, except as a punishment for crime, whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction

SECTION 2.

POWER OF CONGRESS

Congress shall have power to enforce this article by appropriate legislation

ARTICLE XIV

CIVIL RIGHTS: APPORTIONMENT OF REPRESENTATIVES. POLITICAL DISABILITIES: PUBLIC DEBT

SECTION 1.

CIVIL RIGHTS

All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the state wherein they reside. No state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any state deprive any person of life, liberty, or property, without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws.

SECTION 2.

APPORTIONMENT OF REPRESENTATIVES

Representatives shall be appointed among the several states according to their respective numbers, counting the whole number of persons in each state, excluding Indians not taxed. But when the right to vote at any election for the choice of electors for President and Vice-President of the United States, Represen-

tatives in Congress, the executive and judicial officers of a state, or the members of the legislature thereof, is denied to any of the male inhabitants of such state, being twenty-one years of age, and citizens of the United States, or in any way abridged, except for participation in rebellion or other crime, the basis of representation therein shall be reduced in the proportion which the number of such male citizens shall bear to the whole number of male citizens twenty-one years of age in such state.

SECTION 3.

POLITICAL DISABILITIES

No person shall be a Senator or Representative in Congress, or elector of President and Vice-President, or hold any office, civil or military, under the United States, or under any state, who, having previously taken an oath, as a member of Congress, or as an officer of the United States, or as a member of any state legislature, or as an executive or judicial officer of any state, to support the Constitution of the United States, shall have engaged in insurrection or rebellion against the same, or given aid or comfort to the enemies thereof. But Congress may, by vote of two-thirds of each House, remove such disability

SECTION 4

PUBLIC DEBT

The validity of the public debt of the United States, authorized by law, including debts incurred for payment of pensions and bounties for services in suppressing insurrection or rebellion, shall not be questioned. But neither the United States nor any state shall assume or pay any debt or obligation incurred in aid of insurrection or rebellion against the United States, or any claim for the loss or emancipation of any slave, but all such debts, obligations, and claims shall be held illegal and void.

SECTION 5.

POWERS OF CONGRESS

The Congress shall have power to enforce by appropriate legislation, the provisions of this article

ARTICLE XV

RIGHT OF SUFFRAGE

SECTION 1

RIGHT OF NEGRO TO VOTE

The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any state on account of race, color, or previous condition of servitude

SECTION 2.

POWER OF CONGRESS

The Congress shall have power to enforce this article by appropriate legislation.

ARTICLE XVI

INCOME TAX

The Congress shall have power to lay and collect taxes on incomes, from whatever source derived, without apportionment among the several states, and without regard to any census or enumeration.

ARTICLE XVII

SENATE ELECTION: VACANCIES

The Senate of the United States shall be composed of two Senators from each state, elected by the people thereof, for six years; and each Senator shall have one vote. The electors in each state shall have the qualifications requisite for electors of the most numerous branch of the state legislature.

When vacancies happen in the representation of any state in the Senate, the executive authority of such state shall issue writs of election to fill such vacancies: Provided, that the legislature of any state may empower the executive thereof to make temporary appointment until the people fill the vacancies by election as the legislature may direct.

This amendment shall not be so construed as to affect the election or term of any Senator chosen before it becomes valid as part of the Constitution.

ARTICLE XVIII

NATIONAL PROHIBITION

SECTION 1.

After one year from the ratification of this article the manufacture, sale or transportation of intoxicating liquors within, the importation thereof into, or the exportation thereof from the United States and all territory subject to the jurisdiction thereof for beverage purposes is hereby prohibited.

SECTION 2.

The Congress and the several States shall have concurrent power to enforce this article by appropriate legislation.

SECTION 3.

This article shall be inoperative unless it shall have been ratified as an amendment to the Constitution by the legislatures of the several States, as provided in the Constitution, within seven years from the date of the submission hereof to the States by Congress.

ARTICLE XIX

WOMAN SUFFRAGE

SECTION 1

The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of sex.

SECTION 2.

Congress shall have power to enforce this article by appropriate legislation.

ARTICLE XX

TERMS OF PRESIDENT, VICE-PRESIDENT AND CONGRESSMEN

SECTION 1.

The terms of the President and Vice-President shall end at noon on the 20th day of January, and the terms of Senators and Representatives at noon on the 3rd day of January, of the years in which such terms would have ended if this article had not been ratified; and the term of their successors shall then begin.

SECTION 2.

The Congress shall assemble at least once in every year, and such meeting shall begin at noon on the 3rd day of January, unless they shall by law appoint a different day.

SECTION 3.

If, at the time fixed for the beginning of the term of the President, the President elect shall have died, the Vice-President elect shall become President. If a President shall not have been chosen before the time fixed for the beginning of his term, or if the President elect shall have failed to qualify, then the Vice-President shall act as President until a President shall have qualified, and the Congress may by law provide for the case wherein neither a President elect nor a Vice-President elect shall have qualified, declaring who shall then act as President, or the manner in which one who is to act shall be selected, and such person shall act accordingly until a President or Vice-President shall have qualified.

SECTION 4.

The Congress may by law provide for the case of the death of any of the persons from whom the House of Representatives may choose a President whenever the right of choice shall have devolved upon them, and for the case of the death of any of the persons from whom the Senate may choose a Vice-President whenever the right of choice shall have devolved upon them.

SECTION 5

Sections 1 and 2 shall take effect on the 15th day of October following the ratification of this article (October, 1933)

SECTION 6

This article shall be inoperative unless it shall have been ratified as an amendment to the Constitution by the legislatures of three-fourths of the several States within seven years from the date of its submission

ARTICLE XXI

REPEAL OF THE EIGHTEENTH AMENDMENT

SECTION 1.

The eighteenth article of amendment to the Constitution of the United States is hereby repealed

SECTION 2.

The transportation or importation into any State, Territory, or Possession of the United States, for delivery or use therein of intoxicat-

ing liquors, in violation of the laws thereof is hereby prohibited.

SECTION 3.

This article shall be inoperative unless it shall have been ratified as an amendment to the Constitution by conventions in the several States, as provided in the Constitution, within seven years from the date of the submission hereof to the States by Congress.

PROPOSED CHILD LABOR AMENDMENT

(RATIFIED BY 28 STATES. RATIFICATION BY 36 STATES NECESSARY.)

SECTION 1.

The Congress shall have power to limit, regulate, and prohibit the labor of persons under eighteen years of age

SECTION 2.

The power of the several States is unimpaired by this article except that the operation of State laws shall be suspended to the extent necessary to give effect to legislation enacted by the Congress.

PROPOSED THIRD-TERM AMENDMENT

(RATIFIED BY 21 STATES. RATIFICATION BY 36 STATES WITHIN SEVEN YEARS OF ITS SUBMISSION NECESSARY)

SECTION 1.

No person shall be elected to the office of the President more than twice, and no person who has held the office of President, or acted as President, for more than two years of a term to which some other person was elected President, shall be elected to the office of President more than once. But this Article shall not apply to any person holding the office of President when this Article was proposed by the Congress, and shall not prevent any person who may be holding the office of President, or acting as President, during the term within which this Article becomes operative, from holding the office of President or acting as President during the remainder of such term

SECTION 2.

This article shall be inoperative unless it shall have been ratified as an amendment to the Constitution by the legislatures of three-fourths of the several States within seven years from the date of its submission to the States by the Congress.

THE FIRST AMENDMENT — HISTORICAL BACKGROUND

(By George E. Reed, Legal Department, NCWC)

One of the liveliest and most far-reaching legal questions of the day involves the interpretation of the First Amendment to the Federal Constitution which reads as follows: "Congress shall make no law respecting an establishment of religion. . . ."

A currently popular concept of the meaning of the first clause of the First Amendment was concisely stated by Mr. Justice Rutledge in the following language: "Not simply an established church, but any law respecting an establishment of religion is forbidden. The amendment was broadly, not loosely, phrased" (67 Sup. Ct. 504, 519). In short, any form of cooperation of a legal nature by government with religion would be within

the ban of the amendment. The deleterious effect which such an interpretation would have on the private institutional system of the country requires us to pause and dispassionately examine the historical background of the First Amendment in order properly to appraise its true meaning.

Mr. Justice Story, referring to the meaning of the First Amendment, in Volume II of his celebrated work on the Constitution, observed that: "An attempt to level all religions and to make it a matter of state policy to hold all in utter indifference would have created universal disapprobation if not universal indignation.... The real object of the amendment was to exclude all rivalry among Christian sects and to prevent any national ecclesiastical establishment which should give to a hierarchy the exclusive patronage of the national government."

There is little doubt but that this was the mind of Mr. Madison when on June 8, 1789, he introduced the following amendment for the consideration of the First Congress: "The civil rights of none shall be abridged on account of religious belief or worship, nor shall any national religion be established, nor shall the full and equal rights of conscience be in any manner or on any pretext infringed" (Annals of Congress, Vol. I, p. 319).

Mr. Lawrence moved to refer Mr. Madison's amendment to the Committee of the Whole on the state of the Union for further consideration. This was accordingly done (Ibid., 450). The Committee of the Whole was discharged and a select committee was appointed consisting of members from each state in the Union which had ratified the Constitution. This Committee reported the amendment of Mr. Madison in an altered form which read as follows: "No religion shall be established by law, nor shall the equal rights of conscience be infringed" (Ibid., 729).

The ensuing debate cast considerable light on Mr. Madison's understanding of the amendment. For instance, the following statement of Madison appears on page 730 of the Annals of Congress: "... he apprehended the meaning of the words to be, that Congress should not establish a religion and enforce the legal observance of it by law, nor compel men to worship God in any manner contrary to their conscience."

Mr. Huntington, of Rhode Island, sharpened the issue when he stated that "he hoped the amendment would be made in such a way as to secure the rights of conscience and a free exercise of religion, but not to patronize those who professed no religion at all" (Ibid., 730).

This expression of concern by Mr. Huntington elicited a clarifying remark by Madison. Thus he observed, "If the word 'national' was inserted before 'religion,' it would satisfy the minds of honorable gentlemen. He believed that the people feared that one sect might obtain a preeminence, or two combine together, and establish a religion to which they would compel others to conform. He thought if the word 'national' were introduced it would point the amendment directly to the object it was intended to prevent" (Ibid., 731). This statement suggests that the amendment was intended merely as a bulwark against the establishment of a particular religion which would enjoy a legally preferred status.

The fact that the term "national" was not incorporated in the amendment does not militate against the thesis that it was primarily designed to prevent a national establishment. The term was not included for the reason that, if it were incorporated, many would draw the inference that the Federal Government was a national one instead of a government of delegated powers. Thus Mr. Gerry, in opposing Mr. Madison's proposal to include the term "national," stated that "he did not like the term 'national'... It had been insisted upon by those who were called anti-federalists, that this form of government consolidated the Union; the honorable gentleman's motion shows that he considers it in the same light" (Ibid.).

At the conclusion of the debate on the form of amendment reported by the select committee, Mr. Livermore, of New Hampshire, introduced an amendment which read as follows: "Congress shall make no law touching upon religion." This amendment was tentatively adopted (Ibid.).

Congress later rejected this amendment and adopted the proposal of Mr. Ames: "Congress shall make no law establishing religion" (Ibid., 766). This was transmitted to the Senate, which rejected it and suggested the following phraseology: "Congress shall make no law establishing articles of faith or a mode of worship or prohibiting the free exercise of religion or abridging the freedom of speech or the press, or the right of the people peaceably to assemble and to petition the government for a redress of grievances" (Ibid., 77).

This amendment did not materially change the House version except to emphasize the fact that Congress should do nothing which would in any way be antagonistic to religion, and to make crystal-clear that Congress should not establish a national religion and enforce observance of it by law.

The difference in the phraseology necessitated the appointment of a Conference Committee which reported out the version of the First Amendment as we now know it, namely: "Congress shall make no law respecting an establishment of religion..." The House, on September 24, 1789, without discussion or debate, approved the Conference Committee's language (Ibid., 913). The Senate gave approval Sept. 25, 1789 (Ibid., 88).

Immediately after adopting the Conference Committee report, the Senate proceeded to appoint a committee "to wait on the President of the United States to request that he recommend to the people of the United States a day of public thanksgiving and prayer be observed" (Ibid., 88). This has been cited as showing that the framers of the First Amendment desired to avoid a construction that would militate against non-discriminatory cooperation between the state and religion.

At this point, it should be emphasized that those who hold that the First Amendment militates against any non-discriminatory recognition of religion by the state, rely in part upon the Virginia Statute of Religious Liberty and statements which were made by the politicians of the day in an attempt to secure the enactment of this Statute, which was passed by the Virginia Assembly in 1785. Recent research has disclosed that the Virginia Senate in 1789 expressed its disapproval of the proposed First Amendment for the reason that it did not embody the full concept of religious freedom as embraced in the Virginia Statute of Religious Liberty (Journal of the Virginia Senate, 1789, Thomas White, Richmond, 1828, p. 61-64).

Specifically, the Virginia Senate stated that although the amendment "goes to restrain Congress from passing laws establishing any national religion, they might, notwithstanding, levy taxes to any amount for the support of religion..."

Despite its objection, the Virginia Senate finally ratified the First Amendment in 1791. Its opposition is, however, particularly significant for it is an authoritative interpretation of the meaning of the First Amendment by men who had an intimate knowledge of the intention of the Congress in passing it and of the country in ratifying it. Moreover, this opposition, in conjunction with the manifest intent of the Congress, as expressed in the foregoing debate and various versions of the First Amendment, is indicative of the proposition that the First Amendment was intended merely to prevent the establishment of a national religion.

The Supreme Court of the United States is tending away from this rather rigid but historically accurate interpretation of the First Amendment. Probably the best norm of determining what the First Amendment means today is to view the factual situation and make a determina-

tion as to whether it proximately or remotely tends toward the establishment of a national religion. If there is such a proximate relationship, then obviously it comes within the ban of the Amendment as presently interpreted. If, on the other hand, the relationship is highly remote and the practice, as it exists, is intimately interwoven with the health, welfare, or safety of individuals, then that practice does not come within the ban of the First Amendment.

DECLARATION OF DEPENDENCE ON GOD

(Realizing that they must soon choose between peace and war, the members of the Continental Congress issued this declaration.)

Monday, June 12, 1775.

The Committee appointed for preparing a resolve for a Fast, brought in a report which, being read, was agreed to, as follows, viz:

As the great Governor of the world, by His supreme and universal providence, not only conducts the course of nature with unerring wisdom and rectitude, but frequently influences the minds of men to serve the wise and gracious purposes of His providential government; and it being, at all times, our indispensable duty devoutly to acknowledge His superintending providence, especially in times of impending danger and public calamity, to reverence and adore His immutable justice as well as to implore His merciful interposition for our deliverance:

This Congress, therefore, considering the present critical, alarming, and calamitous state of these Colonies, do earnestly recommend that Thursday, the twentieth day of July next, be observed by the inhabitants of all the English Colonies on this Continent as a day of public humiliation, fasting, and prayer; that we may, with united hearts and voices, unfeignedly confess and deplore our many sins, and offer up our joint supplications to the all-wise, omnipotent, and merciful Disposer of all events; humbly beseeching Him to forgive our iniquities, and remove our present calamities, to avert those desolating judgments with which we are threatened, and to bless our rightful Sovereign, King George the Third, and inspire him with wisdom to discern and pursue the true

interest of all his subjects, that a speedy end may be put to the civil discord between Great Britain and the American Colonies, without further effusion of blood; and that the British Nation may be influenced to regard the things that belong to her peace, before they are hid from her eyes; that these Colonies may be ever under the care and protection of a kind Providence, and be prospered in all their interests; that the divine blessing may descend and rest upon all our civil rulers, and upon the Representatives of the people, in their several Assemblies and Conventions, that they may be directed to wise and effectual measures for preserving the union, and securing the just rights and privileges of the Colonies; that virtue and true religion may revive and flourish throughout our land; and that America may soon behold a gracious interposition of Heaven for the redress of her many grievances, the restoration of her invaded rights, a reconciliation with the Parent State on terms constitutional and honorable to both; and that her civil and religious privileges may be secured to the latest posterity.

And it is recommended to Christians of all denominations to assemble for public worship, and to abstain from servile labor and recreation on said day.

Ordered, that a copy of the above be signed by the President, and attested by the Secretary, and published in the newspapers and in handbills.

PRESIDENTS OF THE UNITED STATES

No.	Party	Name	Ancestry	Took Office
1.	Federal.....	George Washington	English.....	Apr. 30, 1787
2.	Federal.....	John Adams	English..	Mar. 4, 1797
3.	Dem-Rep....	Thomas Jefferson	Welsh...	Mar. 4, 1801
4.	Dem-Rep....	James Madison	English	Mar. 4, 1809
5.	Dem-Rep....	James Monroe	Scotch....	Mar. 4, 1817
6.	Dem-Rep....	John Quincy Adams	English...	Mar. 4, 1825
7.	Democrat...	Andrew Jackson	Scotch-Irish	Mar. 4, 1829
8.	Democrat...	Martin Van Buren	Dutch...	Mar. 4, 1837
9.	Whig.....	William Henry Harrison	English	Mar. 4, 1841
10.	Democrat...	John Tyler	English	Apr. 6, 1841
11.	Democrat...	James Knox Polk	Scotch-Irish	Mar. 4, 1845
12.	Whig.....	Zachary Taylor	English	Mar. 5, 1849*
13.	Whig.....	Millard Fillmore	English..	July 10, 1850
14.	Democrat...	Franklin Pierce	English..	Mar. 4, 1853
15.	Democrat...	James Buchanan	Scotch-Irish	Mar. 4, 1857
16.	Republican.	Abraham Lincoln	English..	Mar. 4, 1861
17.	Republican.	Andrew Johnson	English	Apr. 15, 1865
18.	Republican.	Ulysses Simpson Grant	English	Mar. 4, 1869
19.	Republican.	Rutherford Birchard Hayes	Scotch..	Mar. 5, 1877
20.	Republican.	James Abram Garfield	English...	Mar. 4, 1881
21.	Republican.	Chester Alan Arthur	Scotch-Irish	Sept. 20, 1881
22.	Democrat...	(Stephen) Grover Cleveland	English	Mar. 4, 1885
23.	Republican.	Benjamin Harrison	English	Mar. 4, 1889
**	Democrat...	(Stephen) Grover Cleveland	English	Mar. 4, 1893
24.	Republican.	William McKinley	Scotch-Irish	Mar. 4, 1897
25.	Republican.	Theodore Roosevelt	Dutch...	Sept. 14, 1901
26.	Republican.	William Howard Taft	English	Mar. 4, 1908
27.	Democrat.	(Thomas) Woodrow Wilson	Scotch-Irish	Mar. 4, 1913
28.	Republican.	Warren Gamaliel Harding	English	Mar. 4, 1921
29.	Republican.	Calvin Coolidge	English	Aug. 3, 1923
30.	Republican.	Herbert Clark Hoover	Swiss ..	Mar. 4, 1929
31.	Democrat.	Franklin Delano Roosevelt	Dutch....	Mar. 4, 1933
32.	Democrat	Harry S. Truman	Scotch-Eng	Apr. 12, 1945

*As March 4 fell on a Sunday, when it was considered unseemly to inaugurate, Senator David Rice Atchison was sworn in as President pro tempore from March 3-5.

**Second term

THE AMERICAN'S CREED

I believe in the United States of America as a Government of the people, by the people, for the people; whose just powers are derived from the consent of the governed; a democracy in a republic; a sovereign Nation of many sovereign States; a perfect union, one and inseparable; established upon those principles of freedom, equality, justice and humanity for which American patriots sacrificed their lives and fortunes.

I therefore believe it is my duty to my country to love it; to support its Constitution; to obey its laws; to respect its flag; and to defend it against all enemies.

PRESIDENTIAL OATH OF OFFICE

The Constitution of the United States requires that the President take the following oath of affirmation before entering office:

"I do solemnly swear (or affirm) that I will faithfully execute the office of President of the United States, and will, to the best of my ability, preserve, protect, and defend the Constitution of the United States."

PRESIDENTS OF THE UNITED STATES

Born	Died	Burial Place
Feb. 22, 1732, Wakefield, Va.	Dec. 14, 1799..	Mt. Vernon, Va.
Oct. 30, 1735, Quincy, Mass.	July 4, 1826..	Quincy, Mass.
Apr. 13, 1743, Shadwell, Va.	July 4, 1826..	Monticello, Va.
Mar. 16, 1751, Port Conway, Va.	June 28, 1836..	Montpelier, Va.
Apr. 28, 1758, Westmoreland Co., Va.	July 4, 1831..	Richmond, Va.
July 11, 1767, Quincy, Mass.	Feb. 23, 1848..	Quincy, Mass.
Mar. 15, 1767, Waxhaw Stimnt., S. C.	June 8, 1845..	Nashville, Tenn.
Dec. 5, 1782, Kinderhook, N. Y.	July 24, 1862..	Kinderhook, N. Y.
Feb. 9, 1773, Berkeley, Va.	Apr. 4, 1841..	North Bend, Ohio
Mar. 29, 1790, Greenway, Va.	Jan. 17, 1862..	Richmond, Va.
Nov. 2, 1795, Mecklenburg Co., N. C.	June 15, 1849..	Nashville, Tenn.
Nov. 24, 1784, Orange Co., Va.	July 9, 1850..	Louisville, Ky.
Jan. 7, 1800, Summer Hill, N. Y.	Mar. 7, 1874..	Buffalo, N. Y.
Nov. 23, 1804, Hillsborough, N. H.	Oct. 8, 1869..	Concord, N. H.
Apr. 23, 1791, Mercersburg, Pa.	June 1, 1868..	Lancaster, Pa.
Feb. 12, 1809, Hardin Co., Ky.	Apr. 15, 1865..	Springfield, Ill.
Dec. 29, 1808, Raleigh, N. C.	July 31, 1875..	Greenville, Tenn.
Apr. 27, 1822, Point Pleasant, O.	July 23, 1885..	New York, N. Y.
Oct. 4, 1822, Delaware, O.	Jan. 17, 1893..	Fremont, Ohio
Nov. 19, 1831, Orange, O.	Sept. 19, 1881..	Cleveland, Ohio
Oct. 5, 1830, Fairfield, Vt.	Nov. 18, 1886..	Albany, N. Y.
Mar. 18, 1837, Caldwell, N. J.	June 24, 1908..	Princeton, N. J.
Aug. 20, 1833, North Bend, O.	Mar. 13, 1901..	Indianapolis, Ind.
Mar. 18, 1837, Caldwell, N. J.	June 24, 1908..	Princeton, N. J.
Jan. 29, 1843, Niles, O.	Sept. 14, 1901..	Canton, Ohio
Oct. 27, 1858, New York, N. Y.	Jan. 6, 1919..	Oyster Bay, N. Y.
Sept. 8, 1857, Cincinnati, O.	Mar. 8, 1930..	Arlington, Va.
Dec. 28, 1856, Staunton, Va.	Feb. 3, 1924..	Washington, D. C.
Nov. 2, 1865, Corsica, O.	Aug. 2, 1923..	Marion, Ohio
July 4, 1872, Plymouth, Vt.	Jan. 5, 1933..	Plymouth, Vt.
Aug. 10, 1874, West Branch, Ia.		
Jan. 30, 1882, Hyde Park, N. Y.	Apr. 12, 1945..	Hyde Park, N. Y.
May 8, 1884, Lamar, Mo.		

LAST WORDS OF THE PRESIDENTS

George Washington — "It is well."
 John Adams — "Independence forever."
 John Quincy Adams — "It is the last of earth. I am content."
 Thomas Jefferson — "I resign my spirit to God, my daughter to my country."
 Andrew Jackson — "I hope to meet each of you in heaven. Be good children, all of you, and strive to be ready when the change comes."
 Wm. Henry Harrison — "I wish you to understand the true principles of government. I wish them carried out. I ask nothing more."

Zachary Taylor — "I am about to die. I expect a summons soon. I have endeavored to discharge all my official duties faithfully. I regret nothing, but am sorry I am about to leave my friends."
 James Buchanan — "O Lord Almighty, as Thou wilt!"
 James Garfield — "The people my trust."
 Grover Cleveland — "I have tried so hard to do right!"
 William McKinley — "It is God's way. His will be done, not ours."
 Woodrow Wilson — "I'm a broken machine. But I'm ready."

THE WIVES OF THE PRESIDENTS

President	Wife's Name	Birthpl.	Born	Wed	Died	Sons	Dtrs.
Washington	Martha (Dandridge) Custis	Va.	1731	1759	1802	..	...
J. Adams	Abigail Smith	Mass.	1744	1764	1818	3	2
Jefferson	Martha (Wayles) Skelton	Va.	1748	1772	1782	..	6
Madison	Dorothy (Payne) Todd	N. C.	1772	1794	1849	..	...
Monroe	Eliza Kortright	N. Y.	1768	1786	1830	..	2
J. Q. Adams	Louisa Catherine Johnson	England	1775	1797	1852	3	1
Jackson	Rachel (Donelson) Robards	Va.	1767	1791	1828	..	...
Van Buren	Hannah Hoes	N. Y.	1783	1807	1819	4	..
W. H. Harrison	Anna Symmes	N. J.	1775	1795	1864	6	4
Tyler	Letitia Christian	Va.	1790	1813	1842	3	4
	Julia Gardiner	N. Y.	1820	1844	1889	5	2
Polk	Sarah Childress	Tenn.	1805	1824	1891	..	...
Taylor	Margaret Smith	Md.	1788	1810	1852	1	3
Fillmore	Abigail Powers	N. Y.	1798	1826	1853	1	1
	Caroline (Carmichael) McIntosh	N. J.	1813	1858	1881	...	..
Pierce	Jane Means Appleton	N. H.	1806	1834	1863	3	..
Buchanan	(Unmarried)	..	..	..	..	..	..
Lincoln	Mary Todd	Ky.	1818	1842	1882	4	..
Johnson	Eliza McCordle	Tenn.	1810	1827	1876	3	2
Grant	Julia Dent	Mo.	1826	1848	1902	3	1
Hayes	Lucy Ware Webb	Ohio	1831	1852	1889	7	1
Garfield	Lucretia Rudolph	Ohio	1833	1858	1918	4	1
Arthur	Ellen Lewis Herndon	Va.	1837	1859	1880	1	1
Cleveland	Frances Folsom (Preston)	N. Y.	1864	1886	1947	2	3
B. Harrison	Caroline Lavinia Scott	Ohio	1832	1853	1892	1	1
	Mary Scott (Lord) Dimmick	Pa.	1858	1896	1948	..	1
McKinley	Ida Saxton	Ohio	1847	1871	1907	..	2
T. Roosevelt	Alice Hathaway Lee	Mass.	1861	1880	1884	..	1
	Edith Kermit Carow	N. Y.	1861	1886	1948	4	1
Taft	Helen Herron	Ohio	1861	1886	1943	2	1
Wilson	Ellen Louise Axson	Ga.	1860	1883	1914	..	3
	Edith (Bolling) Galt	Va.	1872	1915	..	..	..
Harding	Florence (Kling) DeWolfe	Ohio	1860	1891	1924	..	..
Coolidge	Grace Anna Goodhue	Vt.	1879	1905	..	2	..
Hoover	Lou Henry	Iowa	1875	1899	1944	2	..
F. D. Roosevelt	Anna Eleanor Roosevelt	N. Y.	1884	1905	..	4	1
Truman	Bess Wallace	Mo.	1885	1919	..	..	1

VICE-PRESIDENTS OF THE UNITED STATES

Name	Party	Born	Home	Inaug.	Died at	Year
1 John Adams	F	1735	Mass.	1789	Quincy, Mass.	1826
2 Thomas Jefferson	D-R	1743	Va.	1797	Monticello, Va.	1826
3 Aaron Burr	D-R	1756	N. Y.	1801	Staten Island, N. Y.	1836
4 George Clinton	D-R	1739	N. Y.	1805	Washington, D. C.	1812
5 Elbridge Gerry	D-R	1744	Mass.	1813	Washington, D. C.	1814
6 Daniel D. Tompkins	D-R	1774	N. Y.	1817	Staten Island, N. Y.	1825
7 John C. Calhoun	D-R	1782	S. C.	1825	Washington, D. C.	1850
8 Martin Van Buren	D	1782	N. Y.	1833	Kinderhook, N. Y.	1862
9 Richard M. Johnson	D	1781	Ky.	1837	Frankfort, Ky.	1850
10 John Tyler	D	1790	Va.	1841	Richmond, Va.	1862
11 George M. Dallas	D	1792	Pa.	1845	Philadelphia, Pa.	1864
12 Millard Fillmore	W	1800	N. Y.	1849	Buffalo, N. Y.	1874
13 William R. King	D	1786	Ala.	1853	Dallas Co., Ala.	1853
14 John C. Breckinridge	D	1821	Ky.	1857	Lexington, Ky.	1875
15 Hannibal Hamlin	R	1809	Me.	1861	Bangor, Me.	1891
16 Andrew Johnson	R	1808	Tenn.	1865	Carter Co., Tenn.	1875
17 Schuyler Colfax	R	1823	Ind.	1869	Mankato, Minn.	1885
18 Henry Wilson	R	1812	Mass.	1873	Washington, D. C.	1875
19 William A. Wheeler	R	1819	N. Y.	1877	Malone, N. Y.	1887
20 Chester A. Arthur	R	1830	N. Y.	1881	New York City, N. Y.	1886
21 Thos. A. Hendricks	D	1819	Ind.	1885	Indianapolis, Ind.	1885
22 Levi P. Morton	R	1824	N. Y.	1889	Rhinebeck, N. Y.	1920
23 Adlai E. Stevenson	D	1835	Ill.	1893	Chicago, Ill.	1914
24 Garrett A. Hobart	R	1844	N. J.	1897	Paterson, N. J.	1899
25 Theodore Roosevelt	R	1858	N. Y.	1901	Oyster Bay, N. Y.	1919
26 Chas. W. Fairbanks	R	1852	Ind.	1905	Indianapolis, Ind.	1918
27 James S. Sherman	R	1855	N. Y.	1909	Utica, N. Y.	1912
28 Thomas R. Marshall	D	1854	Ind.	1913	Washington, D. C.	1925
29 Calvin Coolidge	R	1872	Mass.	1921	Northampton, Mass	1933
30 Charles G. Dawes	R	1865	Ill.	1925	..	..
31 Charles Curtis	R	1860	Kan.	1929	Washington, D. C.	1936
32 John N. Garner	D	1869	Texas	1933	..	..
33 Henry A. Wallace	D	1888	Iowa	1941	..	..
34 Harry S. Truman	D	1884	Mo.	1945	..	..

STATES AND ALASKA: DIMENSIONS AND CAPITALS

States and Territory	Area Square Miles	Greatest Breadth Miles	Greatest Length Miles	Capitals
Alabama	51,078	200	330	Montgomery
Alaska	568,400	800	1,100	Juneau
Arizona	113,580	335	390	Phoenix
Arkansas	52,725	240	275	Little Rock
California	156,803	375	770	Sacramento
Colorado	103,967	270	390	Denver
Connecticut	4,899	75	90	Hartford
Delaware	1,978	35	110	Dover
District of Columbia	61	10	10	
Florida	54,262	400	460	Tallahassee
Georgia	58,518	250	315	Atlanta
Idaho	82,808	305	490	Boise
Illinois	55,947	205	380	Springfield
Indiana	36,205	160	265	Indianapolis
Iowa	55,986	210	300	Des Moines
Kansas	82,113	200	400	Topeka
Kentucky	40,109	175	350	Frankfort
Louisiana	45,177	275	280	Baton Rouge
Maine	31,040	205	235	Augusta
Maryland	9,887	120	200	Annapolis
Massachusetts	7,907	110	190	Boston
Michigan	57,022	310	400	Lansing
Minnesota	80,009	350	400	St. Paul
Mississippi	47,420	180	340	Jackson
Missouri	69,270	280	300	Jefferson City
Montana	146,316	315	580	Helena
Nebraska	76,653	205	415	Lincoln
Nevada	109,802	315	485	Carson City
New Hampshire	9,024	90	185	Concord
New Jersey	7,522	70	160	Trenton
New Mexico	121,511	350	390	Santa Fe
New York	47,929	310	320	Albany
North Carolina	49,142	200	520	Raleigh
North Dakota	70,054	210	360	Bismarck
Ohio	41,122	205	230	Columbus
Oklahoma	69,283	210	585	Oklahoma City
Oregon	96,350	290	375	Salem
Pennsylvania	45,045	180	300	Harrisburg
Rhode Island	1,058	35	50	Providence
South Carolina	30,594	215	285	Columbia
South Dakota	76,536	245	380	Pierre
Tennessee	41,961	120	430	Nashville
Texas	263,644	620	760	Austin
Utah	82,346	275	345	Salt Lake City
Vermont	9,278	90	155	Montpelier
Virginia	39,899	205	425	Richmond
Washington	66,977	230	340	Olympia
West Virginia	24,090	200	225	Charleston
Wisconsin	54,715	290	300	Madison
Wyoming	97,506	275	365	Cheyenne

ADMISSION OF STATES TO UNION

1—Delaware	December 7, 1787	25—Arkansas . . .	June 15, 1836
2—Pennsylvania . . .	December 12, 1787	26—Michigan . . .	January 26, 1837
3—New Jersey	December 18, 1787	27—Florida	March 3, 1845
4—Georgia	January 2, 1788	28—Texas	December 29, 1845
5—Connecticut	January 9, 1788	29—Iowa	December 28, 1846
6—Massachusetts . . .	February 6, 1788	30—Wisconsin . . .	May 29, 1848
7—Maryland	April 28, 1788	31—California . . .	September 9, 1850
8—South Carolina . .	May 23, 1788	32—Minnesota . . .	May 11, 1858
9—New Hampshire . .	June 21, 1788	33—Oregon	February 14, 1859
10—Virginia	June 25, 1788	34—Kansas	January 29, 1861
11—New York	July 26, 1788	35—West Virginia .	June 20, 1863
12—North Carolina . .	November 21, 1789	36—Nevada	October 31, 1864
13—Rhode Island . . .	May 29, 1790	37—Nebraska	March 1, 1867
14—Vermont	March 4, 1791	38—Colorado	August 1, 1876
15—Kentucky	June 1, 1792	39—North Dakota . .	November 2, 1889
16—Tennessee	June 1, 1796	40—South Dakota . .	November 2, 1889
17—Ohio	March 1, 1803	41—Montana	November 8, 1889
18—Louisiana	April 8, 1812	42—Washington . . .	November 11, 1889
19—Indiana	December 11, 1816	43—Idaho	July 3, 1890
20—Mississippi	December 10, 1817	44—Wyoming	July 10, 1890
21—Illinois	December 3, 1818	45—Utah	January 4, 1896
22—Alabama	December 14, 1819	46—Oklahoma	November 16, 1907
23—Maine	March 15, 1820	47—New Mexico . . .	January 6, 1912
24—Missouri	August 10, 1821	48—Arizona	February 14, 1912

NATIONAL STATUARY HALL

The National Hall of Statuary in the Capitol at Washington was established by Congress July 2, 1864. Each state was invited to contribute marble or bronze statues of two outstanding deceased citizens. In 1933 Congress resolved to place only one statue from each state in Statuary Hall, and to locate the others elsewhere in the Capitol building. There have been 74 statues contributed by 39 states. Those in Statuary Hall are listed first, the others follow. The biographies of Catholics (indicated by an *) whose statues have been given to Statuary Hall are given elsewhere in the Almanac.

State	Name	Date	State	Name	Date
Alabama . . .	Gen Joe Wheeler	1925	W Virginia	Francis H Pierpoint	1903
Arizona . . .	Gen John C Greenway	1929	Wisconsin	Robt M LaFollette	1929
Arkansas . . .	Uriah M Rose	1917			
California . .	Fr. Junip Serra, O F M *	1931	Alabama	J L M Curry	1906
Connecticut .	Roger Sherman	1872	Arkansas	James P Clarke	1921
Delaware . . .	Caesar Rodney	1934	California	Rev Thos Starr King	1931
Florida . . .	John Gorrie	1914	Connecticut	Jonathan Trumbull	1872
Georgia . . .	Alexander H Stephens	1927	Delaware	John M Clayton	1934
Idaho	George L Shoup	1909	Florida . . .	Gen E Kirby Smith	1918
Illinois . . .	Frances E Willard	1905	Georgia . . .	Dr Crawford W Long	1926
Indiana . . .	Gen Lew Wallace	1909	Idaho	William E Borah	1948
Iowa	Samuel J Kirkwood	1913	Illinois . . .	James Shields*	1893
Kansas . . .	John J Ingalls	1904	Indiana . . .	Oliver P Morton	1899
Kentucky . .	Henry Clay	1929	Iowa	James Harlan	1909
Louisiana . .	Huey Pierce Long	1941	Kansas . . .	George W Glick	1914
Maine	Hannibal Hamlin	1935	Kentucky . .	Ephraim McDowell	1929
Maryland . .	Charles Carroll *	1901	Maine	William King	1877
Massachusetts	Samuel Adams	1873	Maryland . .	John Hanson	1901
Michigan . . .	Lewis Cass	1889	Massachusetts	John Winthrop	1872
Minnesota . .	Henry Mower Rice	1916	Michigan . . .	Zachariah Chandler	1913
Mississippi . .	Jefferson Davis	1929	Mississippi .	James Z George	1929
Missouri . . .	Thomas H Benton	1899	Missouri . . .	Francis P Blair	1899
Nebraska . . .	William Jennings Bryan	1937	Nebraska . .	J Sterling Morton	1937
N Hampshire .	Daniel Webster	1894	N Hampshire	John Stark	1894
New Jersey . .	Richard Stockton	1886	New Jersey .	Philip Kearney	1875
New York . . .	Robert R Livingston	1874	New York . .	George Clinton	1873
N Carolina . .	Zebulon Baird Vance	1916	N Carolina . .	Charles Brantley Aycock	1932
Ohio	William Allen	1887	Ohio	James A Garfield	1885
Oklahoma . . .	Sequoyah	1917	Oklahoma . .	Will Rogers	1939
Pennsylvania .	Robert Fulton	1881	Pennsylvania	J P G Muhlenburg	1881
Rhode Island	Roger Williams	1870	Rhode Island	Nathanael Greene	1869
S Carolina . .	John C Calhoun	1909	S Carolina . .	Wade Hampton	1929
S Dakota . . .	Gen William H Beadle	1938	Tennessee . .	Andrew Jackson	1928
Tennessee . .	John Sevier	1931	Texas	Stephen F Austin	1904
Texas	Samuel Houston	1904	Vermont . . .	Jacob Collamer	1879
Vermont . . .	Ethan Allen	1875	Virginia	George Washington	1908
Virginia . . .	Robert E Lee . .	1908	W Virginia . .	John E Kenna	1901
			Wisconsin . . .	Fr Jacques Marquette,	
				S J.	1895

MOTTOES OF THE STATES

- Alabama — We Dare Defend Our Rights.
 Arizona — God Enriches.
 Arkansas — The People Rule.
 California — Eureka (I Have Found It).
 Colorado — Nothing without God.
 Connecticut — Qui Transtulit Sustinet (He Who Transplanted Sustains Us).
 Delaware — Liberty and Independence.
 District of Columbia — Justitia Omnibus (Justice to All).
 Florida — In God We Trust.
 Georgia — Wisdom, Justice, Moderation.
 Idaho — *Esto Perpetua* (May It Last Forever).
 Illinois — National Union — State Sovereignty.
 Indiana — Crossroads of America.
 Iowa — Our Liberties We Prize, and Our Rights We Maintain.
 Kansas — *Ad Astra per Aspera* (To the Stars through Difficulties).
 Kentucky — United We Stand, Divided We Fall.
 Louisiana — Union, Justice and Confidence.
 Maine — *Dirigo* (I Direct).
 Maryland — *Fatti Maschii Parole Femme* (Manly Deeds and Womanly Words).
 Massachusetts — *Ense Petit Placidam sub Libertate Quietem* (With the Sword She Seeks Quiet Peace under Liberty).
 Michigan — *Si Quaeris Peninsulam Amoenam Circumspice* (If Thou Seekest a Beautiful Peninsula, Behold It Here).
 Minnesota — Star of the North.
- Mississippi — By Valor and Arms.
 Missouri — The Welfare of the People Is the Supreme Law.
 Montana — Gold and Silver.
 Nebraska — Equality before the Law.
 Nevada — All for Our Country.
 New Hampshire — Live Free or Die.
 New Jersey — Liberty, Prosperity.
 New Mexico — *Grescit Eundo* (It Increases by Going).
 New York — *Excelsior* (Higher).
 North Carolina — *Esse Quam Videri* (To Be Rather Than to Seem).
 North Dakota — Liberty and Union, One and Inseparable, Now and Forever.
 Ohio — *Imperium in Imperio* (An Empire within an Empire).
 Oklahoma — *Labor Omnia Vincit* (Labor Conquers All Things).
 Oregon — *Alis Voleat Propriis* (She Flies with Her Own Wings).
 Pennsylvania — Virtue, Liberty and Independence.
 Rhode Island — Hope.
 South Carolina — *Dum Spiro Spero* (While I Breathe, I Hope).
 South Dakota — Under God the People Rule.
 Tennessee — Agriculture, Commerce.
 Texas — Friendship.
 Utah — Industry.
 Vermont — Freedom and Unity.
 Virginia — *Sic Semper Tyrannis* (Ever Thus to Tyrants).
 Washington — *Al-ki* (By and By).
 West Virginia — Mountaineers Always Freemen.
 Wisconsin — Forward.
 Wyoming — *Cedant Arma Togae* (Let Arms Yield to the Gown of Peace).

NICKNAMES OF STATES

- Alabama — Cotton State.
 Arizona — Sunset State.
 Arkansas — Wonder State.
 California — Golden State.
 Colorado — Centennial State.
 Connecticut — Nutmeg State.
 Delaware — Blue Hen State.
 Florida — Everglade State.
 Georgia — Cracker State.
 Idaho — Gem State.
 Illinois — Prairie State.
 Indiana — Hoosier State.
 Iowa — Hawkeye State.
 Kansas — Sunflower State.
 Kentucky — Blue Grass State.
 Louisiana — Pelican State.
 Maine — Pine Tree State.
 Maryland — Old Line State.
 Massachusetts — Bay State.
 Michigan — Wolverine State.
 Minnesota — Gopher State.
 Mississippi — Bayou State.
 Missouri — Iron Mountain State.
 Montana — Treasure State.
 Nebraska — Black-water State.
 Nevada — Silver State.
 New Hampshire — Granite State.
 New Jersey — Garden State.

New Mexico — Sunshine State.
 New York — Empire State.
 North Carolina — Turpentine State.
 North Dakota — Flickertail State.
 Ohio — Buckeye State.
 Oklahoma — Sooner State.
 Oregon — Beaver State.
 Pennsylvania — Keystone State.
 Rhode Island — Plantation State.
 South Carolina — Palmetto State.

South Dakota — Coyote State.
 Tennessee — Volunteer State.
 Texas — Lone Star State.
 Utah — Bee Hive State.
 Vermont — Green Mountain State.
 Virginia — Old Dominion State.
 Washington — Evergreen State.
 West Virginia — Panhandle State.
 Wisconsin — Badger State.
 Wyoming — Equality State.

NICKNAMES OF CITIES

Akron, Ohio — Rubber City.
 Atlanta, Ga. — Gate City.
 Baltimore, Md. — Monumental City.
 Bangor, Me. — Lumber City.
 Binghamton, N. Y. — Parlor City.
 Birmingham, Ala. — Steel City.
 Boston, Mass. — Hub of the Universe.
 Brockton, Mass. — Shoe City.
 Brooklyn, N. Y. — City of Churches.
 Buffalo, N. Y. — Queen City of the Lakes.
 Chattanooga, Tenn. — Dynamo of Dixie.
 Chicago, Ill. — Windy City.
 Cincinnati, Ohio — Queen City of the West.
 Columbia, S. C. — Golden Rule City.
 Covington, Ky. — Dixie Gateway.
 Dallas, Texas — City of Homes.
 Dayton, Ohio — Gem City.
 Denver, Colo. — City of the Plains.
 Des Moines, Ia. — City of Certainties.
 Detroit, Mich. — City of the Straits, Motor Metropolis.
 Duluth, Minn. — Zenith City of the Great Unsalted Seas.
 Galveston, Texas — Oleander City.
 Grand Rapids, Mich. — Furniture City.
 Hartford, Conn. — Insurance City.
 Indianapolis, Ind. — Railroad City.
 Joplin, Mo. — The Town That "Jack" Built.
 Kalamazoo, Mich. — Celery City.
 Kansas City, Mo. — The Heart of America.
 Little Rock, Ark. — City of Roses.
 Los Angeles, Cal. — City of the Angels.
 Louisville, Ky. — Falls City.
 Lowell, Mass. — City of Spindles.
 Lynchburg, Va. — Hill City.
 Lynn, Mass. — City of Shoes.
 Madison, Wis. — The Lake City.

Memphis, Tenn. — Bluff City.
 Miami, Fla. — The Magic City.
 Milwaukee, Wis. — Cream City.
 Minneapolis, Minn. — Flour City.
 Mobile, Ala. — City of Five Flags.
 Nashville, Tenn. — City of Rocks.
 New Bedford, Mass. — The Whaling City.
 New Haven, Conn. — City of Elms.
 New Orleans, La. — Crescent City.
 New York, N. Y. — Gotham.
 Niagara Falls, N. Y. — Cataract City; Power City of the World.
 Orange, N. J. — The Hat City.
 Paterson, N. J. — Silk City.
 Philadelphia, Pa. — Quaker City.
 Pittsburgh, Pa. — Smokey City.
 Rochester, N. Y. — Flower City.
 St. Joseph, Mo. — City Worth While.
 St. Louis, Mo. — Mound City.
 St. Paul, Minn. — The Saintly City.
 St. Petersburg, Fla. — The Sunshine City.
 Salem, Mass. — City of Witches.
 Salt Lake City, Utah — Mormon City.
 San Antonio, Texas — Alamo City.
 San Francisco, Cal. — Golden Gate.
 Savannah, Ga. — Forest City of the South.
 Scranton, Pa. — The Electric City.
 Seattle, Wash. — Cannery City.
 Springfield, Mass. — City of Homes.
 Syracuse, N. Y. — Salt City.
 Tampa, Fla. — The Cigar City.
 Tarpon Springs, Fla. — The Sponge City.
 Terre Haute, Ind. — Prairie City.
 Toledo, Ohio — Mud Hen City.
 Troy, N. Y. — Collar City.
 Washington, D. C. — City of Magnificent Distances.
 Worcester, Mass. — The Heart of the Commonwealth.
 Zanesville, Ohio — Pottery City.

NATIONAL FLAG CODE

(Rules, as Adopted by the National Flag Conference)

1. The flag should be displayed only from sunrise to sunset, or between such hours as may be designated by proper authority. It should be displayed on national and state holidays and on historic and special occasions.

2. When carried in a procession with another flag or flags, the flag of the United States should be either on the marching right, i. e., the flag's own right, or when there is a line of other flags the flag of the United States may be in front of the center.

3. When displayed with another flag against a wall from crossed staffs, the flag of the United States should be on the right, the flag's own right, and its staff should be in front of the other staff.

4. When a number of flags are grouped and displayed from staffs, the flag of the United States should be in the center or at the highest point.

5. When flags of states or cities or pennants of societies are flown on the same halyard with the flag of the United States, the national flag should always be at the peak. When flown from adjacent staffs the flag of the United States should be hoisted first. No flag or pennant should be placed above or to the right.

6. When flags of two or more nations are displayed, they should be flown from separate staffs of the same height and the flags should be of approximately equal size.

7. When the flag is displayed from a staff projecting horizontally or at an angle from the window sill, balcony, or front of building, the union of the flag should go clear to the head of the staff unless the flag is at half mast.

8. When the flag of the United States is displayed in a manner other than by being flown from a staff, it should be displayed flat, whether indoors or out. When displayed either horizontally or vertically against a wall, the union

should be uppermost and to the flag's own right, i. e., to the observer's left.

9. When displayed over the middle of the street, as between buildings, the flag of the United States should be suspended vertically with the union to the north in an east-and-west street or to the east in a north-and-south street.

10. When used on a speaker's platform, the flag should be displayed above and behind the speaker. It should never be used to cover the speaker's desk nor to drape over the front of the platform. If flown from a staff it should be on the speaker's right.

11. When used in unveiling a statue or monument, the flag should not be allowed to fall on the ground.

12. When flown at half staff, the flag is hoisted to the peak for an instant, and then lowered to the half staff position, but before lowering the flag for the day it is raised again to the peak. By "half staff" is meant hauling the flag down to one-half the distance between the top and bottom of the staff. On Memorial Day, May 30th, the flag is displayed at half staff from sunrise until noon and at full staff from noon until sunset.

13. Flags flown from fixed staffs are placed at half staff to indicate mourning. When the flag is displayed on a small staff, as when carried in parade, mourning is indicated by attaching two streamers of black crepe to the spearhead, allowing the streamers to fall naturally.

14. When used to cover a casket, the flag should be placed so that the union is at the head and over the left shoulder. The flag should not be lowered into the grave nor allowed to touch the ground.

15. When the flag is displayed in the body of the church, it should be from a staff placed on the congregation's right as they face the clergyman. The service flag, the state flag, or any other flag should be at the left of the congregation.

United States Census

1930 and 1940

UNITED STATES AND ITS TERRITORIES AND POSSESSIONS

Area	Population		Increase	
	1940	1930	Amount	Percent
United States and all Territories and possessions	150,621,231	138,439,069	12,182,162	8 8
United States and Territories and possessions, excluding Philippine Islands	134,265,231	124,926,069	9,339,162	7.5
Continental United States	131,669,275	122,775,046	8,894,229	7 2
Territories and possessions, excluding Philippine Islands	2,595,956	2,151,023	444,933	20.7
Alaska .	72,524	59,278	13,246	22 3
American Samoa	12,908	10,055	2,853	28 4
Guam	22,290	18,509	3,781	20 4
Hawaii	423,330	368,336	54,994	14 9
Panama Canal Zone	51,827	39,467	12,360	31 3
Puerto Rico	1,869,265	1,543,913	325,342	21 1
Virgin Islands	24,889	22,012	2,877	13 1
Military and naval services, etc., abroad	118,933	89,453	29,480	33 0
Philippine Islands	16,356,000	13,513,000	2,843,000	21 0

1790—1940

Census Year	Population	Increase Over Preceding Census		Land area in square miles	Population per square mile
		Number	Percent		
1940	131,669,275	8,894,229	7 2	3,022,387	44.2
1930	122,775,046	17,064,426	16 1	3,022,387	41.2
1920	105,710,620	13,738,354	14 9	2,973,776	35 5
1910	91,972,266	15,977,691	21 0	2,973,890	30 9
1900	75,994,575	13,046,861	20 7	2,974,159	25 6
1890	62,947,714	12,791,931	25 5	2,973,965	21 2
1880	50,155,783	11,597,412	30 1	2,973,965	16 9
1870	38,558,371	7,115,050	22 6	2,973,965	13 0
1860	31,443,321	8,251,445	35 6	2,973,965	10 6
1850	23,191,876	6,122,423	35 9	2,944,337	7 9
1840	17,069,453	4,203,433	32 7	1,753,588	9 7
1830	12,866,020	3,227,567	33 5	1,753,588	7 3
1820	9,638,453	2,398,572	33 1	1,753,588	5 5
1810	7,239,881	1,931,398	36 4	1,685,865	4 3
1800	5,308,483	1,379,269	35 1	867,980	6 1
1790	3,929,214			867,980	4 5

URBAN AND RURAL POPULATION OF THE UNITED STATES: 1890 TO 1940

Class	1940	1930	1920	1910	1900	1890
Total, number.	131,669,275	122,775,046	105,710,620	91,972,266	75,994,575	62,947,714
Urban	74,423,702	68,954,823	54,304,603	42,166,120	30,380,433	22,298,359
Rural	57,245,573	53,820,223	51,406,017	49,806,146	45,614,142	40,649,355
Total, percent.	100.00	100.00	100.00	100.00	100.00	100.00
Urban	56.5	56.2	51.4	45.8	40.0	35.4
Rural	43.5	43.8	48.6	54.2	60.0	64.6

RANK OF STATES ACCORDING TO POPULATION 1940 and 1930					STATES IN ORDER OF PERCENTAGE OF INCREASE 1930 to 1940	
State	Rank		Population		State	Per cent of in- crease*
	1940	1930	1940	1930		
New York	1	1	13,479,142	12,588,066	1. Dist. of Columbia	36 2
Pennsylvania	2	2	9,900,180	9,631,350	2. Florida	29 2
Illinois	3	3	7,897,241	7,630,654	3. New Mexico	25 6
Ohio	4	4	6,907,612	6,646,697	4. California	21 7
California	5	6	6,907,387	5,677,251	5. Nevada	21 1
Texas	6	5	6,414,824	5,824,715	6. Idaho	17 9
Michigan	7	7	5,256,106	4,842,325	7. Arizona	14 6
Massachusetts	8	8	4,316,721	4,249,614	8. Oregon	14 2
New Jersey	9	9	4,160,165	4,041,334	9. North Carolina	12 7
Missouri	10	10	3,784,664	3,629,367	10. Louisiana	12 5
North Carolina	11	12	3,571,623	3,170,276	11. Delaware	11 8
Indiana	12	11	3,427,796	3,238,503	12. Maryland	11 6
Wisconsin	13	13	3,137,587	2,939,006	13. Tennessee	11 4
Georgia	14	14	3,123,723	2,908,506	14. Wyoming	11 2
Tennessee	15	16	2,915,841	2,616,556	15. Washington	11 1
Kentucky	16	17	2,845,627	2,614,589	16. Virginia	10 6
Alabama	17	15	2,832,961	2,646,248	17. Texas	10 1
Minnesota	18	18	2,792,300	2,563,953	18. West Virginia	10 0
Virginia	19	20	2,677,773	2,421,851	19. South Carolina	9 3
Iowa	20	19	2,538,268	2,470,939	20. Minnesota	8 9
Louisiana	21	22	2,363,880	2,101,593	21. Kentucky	8 8
Oklahoma	22	21	2,336,434	2,396,040	22. Mississippi	8 7
Mississippi	23	23	2,183,796	2,009,821	23. Michigan	8 5
Arkansas	24	25	1,949,387	1,854,482	24. Colorado	8 4
West Virginia	25	27	1,901,974	1,729,205	25. Utah...	8 4
South Carolina	26	26	1,899,804	1,738,765	26. Georgia	7 4
Florida	27	31	1,897,414	1,468,211	27. Alabama	7 1
Maryland	28	28	1,821,244	1,631,526	28. New York	7 1
Kansas	29	24	1,801,028	1,880,999	29. Wisconsin	6 8
Washington	30	30	1,736,191	1,563,396	30. Connecticut	6 4
Connecticut	31	29	1,709,242	1,606,903	31. Maine	6 2
Nebraska	32	32	1,315,834	1,377,963	32. Indiana	5 8
Colorado	33	33	1,123,296	1,035,791	33. New Hampshire	5 6
Oregon	34	34	1,089,684	953,786	34. Arkansas	5 1
Maine	35	35	847,226	797,423	35. Missouri	4 3
Rhode Island	36	37	713,346	687,497	36. Montana	4 1
Dist. of Columbia	37	41	663,091	486,869	37. Ohio	3 9
South Dakota	38	36	642,961	692,849	38. Rhode Island	3 8
North Dakota	39	38	641,935	680,845	39. Illinois	3 5
Montana	40	39	559,456	537,606	40. New Jersey	2 9
Utah	41	40	550,310	507,847	41. Pennsylvania	2 8
New Mexico	42	45	531,818	423,317	42. Iowa	2 7
Idaho	43	43	524,873	445,032	43. Massachusetts	1 6
Arizona	44	44	499,261	435,573	44. Vermont	—0 1
New Hampshire	45	42	491,524	465,293	45. Oklahoma	—2 5
Vermont	46	46	359,231	359,611	46. Kansas	—4 3
Delaware	47	47	266,505	238,380	47. Nebraska	—4 5
Wyoming	48	48	250,742	225,565	48. North Dakota	—5 7
Nevada	49	49	110,247	91,058	49. South Dakota	—7 2

*A minus sign (—) denotes decrease.

CITIES OF 100,000 OR MORE POPULATION

CITY	1940	1930	1920	1910	1900
1 New York, N. Y.	7,454,995	6,930,446	5,620,048	4,766,883	3,437,202
Bronx Borough	1,394,711	1,265,258	732,016	430,980	200,507
Brooklyn Borough	2,698,285	2,560,401	2,018,356	1,634,351	1,166,582
Manhattan Borough	1,889,924	1,867,312	2,284,103	2,331,542	1,850,093
Queens Borough	1,297,634	1,079,129	469,042	284,041	152,999
Richmond Borough	174,441	158,346	116,531	85,969	67,021
2 Chicago, Ill.	3,396,808	3,376,438	2,701,705	2,185,283	1,698,575
3 Philadelphia, Pa	1,931,334	1,950,961	1,823,779	1,549,008	1,293,697
4 Detroit, Mich. .	1,623,452	1,568,662	993,678	465,766	285,704
5 Los Angeles, Calif	1,504,277	1,238,048	576,673	319,198	102,479
6 Cleveland, Ohio	878,336	900,429	796,841	560,663	381,768
7 Baltimore, Md	859,100	804,874	733,826	558,485	508,957
8 St Louis, Mo.	816,048	821,960	772,897	687,029	575,238
9 Boston, Mass.	770,816	781,188	748,060	670,585	560,892
10 Pittsburgh, Pa.	671,659	669,817	588,343	533,905	451,512
11 Washington, D C	663,091	486,869	437,571	331,069	278,718
12 San Francisco, Calif.	634,536	634,394	506,676	416,912	342,782
13 Milwaukee, Wis	587,472	578,249	457,147	373,857	285,315
14 Buffalo, N. Y.	575,901	575,076	506,775	423,715	352,387
15 New Orleans, La.	494,537	458,762	387,219	339,075	287,104
16 Minneapolis, Minn	492,370	464,356	380,582	301,408	202,718
17 Cincinnati, Ohio	455,610	451,160	401,247	363,591	325,902
18 Newark, N J	429,760	442,337	414,524	347,469	246,070
19 Kansas City, Mo	399,178	399,746	324,410	248,381	163,752
20 Indianapolis, Ind.	386,972	364,161	314,194	233,650	169,164
21 Houston, Tex	384,514	292,352	138,276	78,800	44,633
22 Seattle, Wash	368,302	365,583	315,312	237,194	80,671
23 Rochester, N. Y.	324,975	328,132	295,750	218,149	162,608
24 Denver, Colo	322,412	287,861	256,491	213,381	133,859
25 Louisville, Ky	319,077	307,745	234,891	223,928	204,731
26 Columbus, Ohio	306,087	290,564	237,031	181,511	125,560
27 Portland, Ore.	305,394	301,815	258,288	207,214	90,426
28 Atlanta, Ga. .	302,288	270,366	200,616	154,839	89,872
29 Oakland, Calif	302,163	284,063	216,261	150,174	66,960
30 Jersey City, N J	301,173	316,715	298,103	267,779	206,433
31 Dallas, Tex.	294,734	260,475	158,976	92,104	42,638
32 Memphis, Tenn.	292,942	253,143	162,351	131,105	102,320
33 St Paul, Minn.	287,736	271,606	234,698	214,744	163,065
34 Toledo, Ohio	282,349	290,718	243,164	168,497	131,822
35 Birmingham, Ala	267,583	259,678	178,806	132,685	38,415
36 San Antonio, Tex	253,854	231,542	161,379	96,614	53,321
37 Providence, R. I.	253,504	252,981	237,595	224,326	175,597
38 Akron, Ohio	244,791	255,040	208,455	69,067	42,728
39 Omaha, Neb. .	223,844	214,006	191,601	124,096	102,555
40 Dayton, Ohio .	210,718	200,982	152,559	116,577	85,333
41 Syracuse, N. Y.	205,967	209,326	171,717	137,249	108,374
42 Oklahoma City, Okla	204,424	185,389	91,295	64,205	10,037
43 San Diego, Calif	203,341	147,995	74,361	39,578	17,700
44 Worcester, Mass.	193,694	195,311	179,754	145,986	118,421
45 Richmond, Va. .	193,042	182,929	171,667	127,628	85,050
46 Fort Worth, Tex.	177,662	163,447	106,482	73,312	26,688
47 Jacksonville, Fla.	173,065	129,549	91,558	57,699	28,429
48 Miami, Fla. . .	172,172	110,637	29,571	5,471	1,681
49 Youngstown, Ohio	167,720	170,002	132,538	79,066	44,885
50 Nashville, Tenn.	167,402	153,866	118,342	110,364	80,865
51 Hartford, Conn.	166,267	164,072	138,036	98,915	79,850
52 Grand Rapids, Mich.	164,292	168,592	137,634	112,571	87,565
53 Long Beach, Calif. .	164,271	142,032	55,593	17,809	2,252
54 New Haven, Conn	160,605	162,655	162,537	133,605	108,027
55 Des Moines, Iowa .	159,819	142,559	126,468	86,368	62,159
56 Flint, Mich.	151,343	156,492	91,599	38,550	15,105

Cities of 100,000 or More Population

	CITY	1940	1930	1920	1910	1900
57	Salt Lake City, Utah	149,934	140,267	118,110	92,777	53,531
58	Springfield, Mass.	149,354	149,900	129,614	88,926	62,059
59	Bridgeport, Conn.	147,121	146,716	143,555	102,054	70,996
60	Norfolk, Va.	144,332	129,710	115,777	67,452	46,624
61	Yonkers, N. Y.	142,598	134,646	100,176	79,803	47,931
62	Tulsa, Okla.	142,157	141,258	72,075	18,182	1,390
63	Scranton, Pa.	140,404	143,433	137,783	129,867	102,026
64	Paterson, N. J.	139,656	138,513	135,875	125,600	105,171
65	Albany, N. Y.	130,577	127,412	113,344	100,233	94,151
66	Chattanooga, Tenn.	128,163	119,798	57,895	44,604	30,154
67	Trenton, N. J.	124,697	123,556	119,289	96,815	73,307
68	Spokane, Wash.	122,001	115,514	104,457	104,402	56,848
69	Kansas City, Kans.	121,458	121,857	101,177	82,551	51,418
70	Fort Wayne, Ind.	118,410	114,946	86,549	63,933	45,115
71	Camden, N. J.	117,536	118,700	116,309	94,538	75,935
72	Erie, Pa.	116,955	115,967	93,372	66,525	52,733
73	Fall River, Mass.	115,428	115,274	120,485	119,295	104,863
74	Wichita, Kans.	114,966	111,110	72,217	52,450	24,671
75	Wilmington, Del.	112,504	106,597	110,168	87,411	76,508
76	Gary, Ind.	111,719	100,426	55,378	16,802	....
77	Knoxville, Tenn.	111,580	105,802	77,818	56,346	32,657
78	Cambridge, Mass.	110,879	113,643	109,694	104,859	91,886
79	Reading, Pa.	110,568	111,171	107,784	96,071	78,961
80	New Bedford, Mass.	110,341	112,597	121,217	96,652	62,442
81	Elizabeth, N. J.	109,912	114,589	95,783	73,409	52,130
82	Tacoma, Wash.	109,408	106,817	96,965	83,743	37,714
83	Canton, Ohio	108,401	104,906	87,091	50,217	30,667
84	Tampa, Fla.	108,391	101,161	51,608	57,782	15,839
85	Sacramento, Calif.	105,958	93,750	65,908	44,696	29,282
86	Peoria, Ill.	105,087	104,969	76,121	66,950	56,100
87	Somerville, Mass.	102,177	105,908	95,091	77,236	61,643
88	Lowell, Mass.	101,389	100,234	112,759	106,294	94,969
89	South Bend, Ind.	101,268	104,193	70,983	55,684	35,999
90	Duluth, Minn.	101,065	101,463	98,917	78,466	52,969
91	Charlotte, N. C.	100,899	82,675	46,338	34,014	18,091
92	Utica, N. Y.	100,518	101,740	94,156	74,419	56,383

JAPANESE POPULATION OF THE UNITED STATES AND ITS TERRITORIES AND POSSESSIONS

There were 126,947 Japanese in the continental United States on April 1, 1940, of whom 47,305 were foreign born, and therefore alien and ineligible for citizenship.

The Pacific Coast States of Washington, Oregon and California had 112,353 Japanese, or 88.5 per cent of the total in the country. Furthermore, these States contained 40,869 alien Japanese or 86.4 per cent of the total. California alone had 93,717, or 73.8 per cent of the total Japanese in the United States and 33,569 alien Japanese or 71.0 per cent of the total. The Mountain States contained an additional 8,574 Japanese, of whom 3,137 were alien foreign-born, and the Middle Atlantic States had 3,060, of whom 2,017 were foreign-born.

Los Angeles had 23,321 Japanese residents, more than any other American city, according to figures based on the 1940 Census returns.

In the territories and possessions of the United States, excluding the Philippine Islands, in 1940 there were 158,501 Japanese, of whom 37,512 were foreign-born. Japanese were most numerous in Hawaii where they numbered 157,905, or 87.3 per cent of the total population. Of the total number of Japanese in Hawaii 37,353 were foreign-born. The remaining territories and possessions, excluding the Philippines, had 596 Japanese of whom 159 were alien foreign born. The total number of persons of the Japanese race in the Philippines is not known, but all persons of the "yellow race" (mostly Chinese) numbered 141,811.

CITIES OR URBAN PLACES OF 25,000 OR MORE POPULATION

[A minus sign (-) denotes decrease]

City or Other Urban Place	Population		Increase 1930 to 1940	
	1940	1930	Number	Per Cent
ALABAMA				
Anniston	25,523	22,345	3,178	13 8
Birmingham	267,583	259,678	7,905	3 1
Gadsden..	36,975	24,042	12,933	50 1
Mobile.	78,720	68,202	10,518	15 4
Montgomery	78,084	66,079	12,005	18 1
Tuscaloosa.	27,493	20,659	6,834	33
ARIZONA				
Phoenix	65,414	48,118	16,296	33
Tucson	36,818	32,506	4,312	13 4
ARKANSAS				
Fort Smith	36,584	31,429	5,055	16
Little Rock.	88,039	81,679	6,960	8 4
CALIFORNIA				
Alameda...	36,256	35,033	1,223	2 8
Alhambra	38,935	29,472	9,463	32
Bakersfield	29,252	26,015	3,237	12 3
Belvedere township	37,192	33,023	4,069	12 3
Berkeley	85,547	82,109	3,438	4 1
Beverly Hills	26,823	17,429	9,394	53 5
Burbank..	34,337	16,662	17,675	106 0
Fresno ..	60,685	52,513	8,172	13
Glendale	82,582	62,736	19,846	32 5
Huntington Park	28,648	24,501	4,057	16 5
Inglewood	30,114	19,480	10,634	55 6
Long Beach	164,271	142,032	22,239	15 6
Los Angeles	1,504,277	1,238,048	266,239	22
Oakland.	302,163	284,063	18,100	6 3
Pasadena	81,864	76,086	5,778	7 5
Riverside	34,696	29,696	5,000	16 9
Sacramento	105,958	93,750	12,208	13
San Bernardino	43,646	37,481	6,165	16 3
San Diego	203,341	147,995	55,346	37 5
San Francisco	634,536	634,394	142	
San Jose	68,457	57,651	10,806	18 7
Santa Ana	31,921	30,322	1,599	3 4
Santa Barbara	34,958	33,613	1,235	3
Santa Monica	53,500	37,146	15,854	42 6
South Gate	26,945	19,632	7,313	37 2
Stockton	54,714	47,963	6,751	14
COLORADO				
Colorado Springs	36,789	33,237	3,552	10 2
Denver..	322,412	287,861	34,551	12 1
Pueblo	52,162	50,096	2,066	4 1
CONNECTICUT				
Bridgeport.	147,121	146,716	405	3
Bristol..	30,167	28,451	1,716	6
Hartford.	166,267	164,072	2,195	1 3
Meriden	39,494	38,481	1,013	2 6
Middletown	26,495	24,554	1,941	7 8
New Britain	68,685	68,128	457	6
New Haven.	160,605	162,655	-2,050	-5 7
New London	30,456	29,640	816	1 7
Norwalk..	39,849	36,019	3,830	10 6
Stamford	47,938	46,346	1,592	3 4
Torrington	26,988	26,040	948	3 6
Waterbury	99,314	99,902	-588	-5
West Hartford town	33,776	24,941	8,835	35 5
West Haven town.	30,012	25,808	4,213	16 3
DELAWARE				
Wilmington .	112,504	106,597	5,907	5 5
DISTRICT OF COLUMBIA				
Washington.....	663,091	486,869	176,222	36 2
FLORIDA				
Jacksonville.	173,065	129,549	43,516	33 6
Miami	172,172	110,637	61,535	55 5
Miami Beach	28,012	6,494	21,518	331 0
Orlando .	36,736	27,330	9,406	34 4
Pensacola	37,449	31,579	5,870	18 6
St. Petersburg	60,812	40,425	20,385	53 6

CITIES OR URBAN PLACES OF 25,000 OR MORE POPULATION

City or Other Urban Place	Population		Increase 1930 to 1940	
	1940	1930	Number	Per Cent
FLORIDA—Continued				
Tampa.....	108,391	101,161	7,230	7.2
West Palm Beach	33,693	26,610	7,083	26.6
GEORGIA				
Atlanta....	302,288	270,366	31,922	11.6
Augusta....	65,919	60,342	4,577	7.5
Columbus..	53,280	43,131	10,149	23.6
Macon....	57,865	53,829	3,936	7.3
Rome....	26,282	21,843	4,339	19.8
Savannah	95,996	85,024	10,972	12.8
IDAHO				
Boise City	26,130	21,544	4,586	21.3
ILLINOIS				
Alton....	31,255	30,151	1,104	3.6
Aurora....	47,170	46,589	581	1.2
Belleville	28,405	28,425	-20	..
Bloomington	32,868	30,930	1,938	6.2
Chicago...	3,396,808	3,376,438	20,370	.5
Cicero....	64,712	66,602	-1,890	-2.8
Danville....	36,919	36,765	154	.4
Decatur....	59,305	57,510	1,795	3.1
East St. Louis	75,609	74,347	1,262	1.7
Elgin....	38,333	35,929	2,404	6.7
Evanston..	65,389	63,120	2,279	3.6
Galesburg	28,876	28,830	46	..
Joliet....	42,365	42,993	-628	-1.4
Maywood..	26,648	25,829	819	3.1
Moline....	34,608	32,236	2,372	7.3
Oak Park..	66,015	63,982	2,033	3.1
Peoria....	105,087	104,969	118	.1
Quincy....	40,469	39,241	1,228	3.1
Rockford...	84,637	85,864	-1,227	-1.4
Rock Island	42,775	37,953	4,822	12.7
Springfield	75,503	71,864	3,639	5
Waukegan..	34,241	33,499	742	2.2
INDIANA				
Anderson..	41,572	39,804	1,768	19.4
East Chicago	54,637	54,784	-147	-.2
Elkhart...	33,434	32,949	485	1.4
Evansville	97,062	102,249	-5,187	-5
Fort Wayne	118,410	114,946	3,464	3.1
Gary....	111,719	100,426	11,293	11.2
Hammond..	70,184	64,560	5,624	8.7
Indianapolis	386,972	364,161	22,811	6.2
Kokomo....	33,795	32,843	952	2.9
Lafayette..	28,798	26,240	2,558	9.7
Marion....	26,767	24,496	2,271	9.3
Michigan City	26,476	26,735	-259	-.9
Mishawaka..	28,298	28,630	-332	-1.1
Muncie....	49,720	46,548	3,172	6.8
New Albany	25,414	25,819	-405	-1.5
Richmond...	35,147	32,493	2,654	8.1
South Bend..	101,268	104,193	-2,925	-2.8
Terre Haute..	62,693	62,810	-117	-.1
IOWA				
Burlington.....	25,832	26,755	-923	-3.4
Cedar Rapids...	62,120	56,097	6,023	10.7
Clinton....	26,270	25,726	544	2.1
Council Bluffs..	41,439	42,048	-609	-1.4
Davenport.....	66,039	60,751	5,288	8.6
Des Moines....	159,819	142,559	17,260	12.1
Dubuque....	43,892	41,679	2,213	5.3
Mason City....	27,080	23,304	3,776	16.1
Ottumwa....	31,570	28,075	3,495	12.4
Sioux City....	82,364	79,183	3,181	4
Waterloo....	51,743	46,191	5,552	12
KANSAS				
Hutchinson...	30,013	27,085	2,928	10.8
Kansas City...	121,458	121,857	-399	-.2
Topeka.....	67,833	64,120	3,713	5.7
Wichita.....	114,966	111,110	3,856	3.3

CITIES OR URBAN PLACES OF 25,000 OR MORE POPULATION

City or Other Urban Place	Population		Increase 1930 to 1940	
	1940	1930	Number	Per Cent
KENTUCKY				
Ashland	29,537	29,074	463	1.5
Covington	63,013	65,252	-2,234	-3.4
Lexington	49,304	45,736	3,568	7.8
Louisville	319,077	307,745	11,332	3.6
Newport	30,631	29,744	887	2.9
Owensboro	30,345	22,765	7,480	32.9
Paducah	33,765	33,541	224	.6
LOUISIANA				
Alexandria	27,066	23,025	4,041	17.5
Baton Rouge	34,719	30,729	3,990	13
Monroe	28,309	26,028	2,281	8.7
New Orleans	494,537	458,762	35,775	7.6
Shreveport	98,167	76,655	21,512	28.1
MAINE				
Bangor	29,822	28,749	1,073	3.7
Lewiston	28,598	34,948	3,650	10.4
Portland	73,643	70,810	2,833	4
MARYLAND				
Baltimore	859,100	804,874	54,226	6.7
Cumberland	39,493	37,747	1,736	4.5
Hagerstown	32,491	30,861	1,630	5.2
MASSACHUSETTS				
Arlington town	40,013	36,094	3,919	10.8
Belmont town	26,867	21,748	5,119	22.5
Beverly	25,537	25,086	451	1.7
Boston	770,816	781,188	-10,372	-1.3
Brockton	62,343	63,797	-1,454	-2.2
Brookline town	49,786	47,490	2,296	4.8
Cambridge	110,379	113,643	-2,764	-2.4
Chelsea	41,359	45,816	-4,557	-10
Chicopee	41,664	43,930	-2,266	-5.1
Everett	46,784	48,424	-1,640	-3.3
Fall River	115,428	114,374	1,054	1
Fitchburg	41,824	40,692	1,132	2.7
Haverhill	46,752	48,710	-1,958	-4
Holyoke	53,750	55,537	-2,887	-5.1
Lawrence	54,323	55,068	-745	-1.3
Lowell	101,889	100,234	1,155	1.1
Lynn	98,123	102,820	-4,197	-4.1
Malden	58,010	58,036	-26	.....
Medford	63,083	59,714	3,369	5.6
Melrose	25,333	23,170	2,163	9.3
New Bedford	110,341	112,597	-2,256	-2
Newton	69,873	65,376	4,597	4.1
Pittsfield	49,684	49,677	7	.....
Quincy	75,810	71,983	3,827	5.3
Revere	34,405	35,630	-1,225	-3.5
Salem	41,213	43,353	-2,140	-4.9
Somerville	102,177	103,908	-1,731	-1.6
Springfield	149,554	149,900	-346	-1
Taunton	37,395	37,355	40	.....
Waltham	40,020	39,247	773	1.9
Watertown town	35,427	34,913	514	1.4
Worcester	193,694	195,311	-1,617	-.8
MICHIGAN				
Ann Arbor	29,815	26,944	2,871	10.6
Battle Creek	43,453	43,573	-120	-.3
Bay City	47,956	47,355	601	1.2
Dearborn	63,584	50,358	13,226	26.1
Detroit	1,623,452	1,568,662	54,790	3.5
Flint	151,543	156,492	-4,949	-3.1
Grand Rapids	164,393	168,592	-4,200	-2.5
Hamtramck	49,839	56,258	-6,429	-11.4
Highland Park	80,810	82,989	-2,179	-2.6
Jackson	49,656	55,187	-5,531	-10
Kalamazoo	54,097	54,786	-689	-1.2
Lansing	78,743	78,297	446	.4
Muskegon	47,697	41,390	6,307	15.2
Pontiac	66,626	64,928	1,698	2.6
Port Huron	32,759	31,361	1,398	4.4

CITIES OR URBAN PLACES OF 25,000 OR MORE POPULATION

City or Other Urban Place	Population		Increase 1930 to 1940	
	1940	1930	Number	Per Cent
MICHIGAN—Continued				
Royal Oak.....	25,087	22,904	2,183	9.5
Saginaw.....	82,794	80,715	2,079	2.5
Wyandotte....	30,618	28,868	2,250	7.9
MINNESOTA				
Duluth.....	101,065	101,463	-398	- .4
Minneapolis...	492,370	464,356	18,014	3.8
Rochester.....	26,312	20,621	5,691	27.6
St. Paul.....	287,736	271,606	16,130	5.9
MISSISSIPPI				
Jackson...	62,107	48,282	3,825	7.9
Meridian...	35,481	31,954	3,428	10.7
MISSOURI				
Joplin.....	37,144	33,454	3,690	11
Kansas City...	399,178	399,746	-568	- .1
St. Joseph.....	75,711	80,935	-5,224	-6.4
St. Louis.....	816,048	821,960	-5,912	- .7
Springfield...	61,238	57,527	3,711	6.4
University City	33,023	25,809	7,214	28.9
MONTANA				
Butte.....	37,081	39,532	-2,451	-6.2
Great Falls...	29,928	28,822	1,106	4
NEBRASKA				
Lincoln....	81,984	75,933	6,051	7.9
Omaha.....	223,844	214,006	9,838	4.6
NEW HAMPSHIRE				
Concord....	27,171	25,228	1,943	7.6
Manchester...	77,685	76,834	851	1.1
Nashua.....	32,927	31,463	1,464	4.6
NEW JERSEY				
Atlantic City	64,094	66,198	-2,104	-3.1
Bayonne....	79,198	88,979	-9,781	-11
Belleville...	28,167	26,974	1,193	4.4
Bloomfield...	41,623	38,077	3,546	9.3
Camden.....	117,536	118,700	-1,164	- .9
Clifton....	48,827	46,875	1,952	4.1
East Orange	68,945	68,020	925	1.3
Elizabeth...	109,912	114,589	-4,677	-4
Garfield....	28,044	29,739	-1,695	-5.7
Haokenasack	26,279	24,568	1,711	7
Hoboken....	50,115	59,261	-9,146	-15.4
Irvington...	55,328	56,733	-1,405	-2.4
Jersey City	301,173	316,715	-15,542	-4.9
Kearny.....	39,487	40,716	-1,249	-3
Montclair....	39,807	42,017	-2,210	-5.2
Newark.....	429,760	442,337	-12,577	-2.8
New Brunswick...	33,180	34,555	-1,375	-4
North Bergen township.	39,714	40,714	-1,000	-2.4
Orange.....	35,717	35,399	318	.9
Passaic.....	61,394	62,959	-1,555	-2.4
Paterson....	139,656	138,513	1,143	8
Perth Amboy...	41,242	43,516	-2,274	-5.2
Plainfield...	37,469	34,422	3,047	8.8
Teaneck township	25,276	16,513	8,762	53.1
Trenton.....	124,697	123,356	1,341	1.1
Union City...	56,173	58,659	-2,486	-4.2
West New York	39,439	37,107	2,322	6.2
West Orange.....	25,662	24,327	1,335	5.3
Woodbridge township	27,191	25,266	1,925	7.6
NEW MEXICO				
Albuquerque.....	35,449	26,570	8,879	32.1
NEW YORK				
Albany.....	130,577	127,412	3,165	2.5
Amsterdam...	33,329	34,817	-1,488	-4.3
Auburn.....	35,753	36,652	-899	-2.4
Binghamton...	78,309	76,662	1,647	2.1
Buffalo.....	575,901	573,076	2,825	.5
Elmira.....	45,106	47,397	-2,291	-4.8
Jamestown...	42,638	45,155	-2,517	-5.5
Kingston.....	25,589	25,088	501	1.7
Mount Vernon	67,362	61,499	5,863	9.5
Newburgh...	31,883	31,275	608	1.9

CITIES OR URBAN PLACES OF 25,000 OR MORE POPULATION

City or Other Urban Place	Population		Increase 1930 to 1940	
	1940	1930	Number	Per Cent
NEW YORK—Continued				
New Rochelle	58,408	54,000	4,408	8 1
New York City	7,454,995	6,930,446	524,549	7 5
Bronx Borough	1,394,711	1,265,258	129,453	10 2
Brooklyn Borough	2,698,285	2,560,401	137,884	5 3
Manhattan Borough	1,889,924	1,867,312	22,612	1 2
Queens Borough	1,297,634	1,079,129	218,505	2
Richmond Borough	174,441	158,346	16,095	10 1
Niagara Falls	78,029	75,460	2,569	3 4
Poughkeepsie	40,478	40,288	190	.4
Rochester	324,975	328,132	-3,157	- 9
Rome	34,214	32,338	1,876	5 8
Schenectady	87,549	95,692	-8,143	-8 5
Syracuse	205,967	209,326	-3,359	-1 6
Troy	70,304	72,763	-2,459	-3 3
Utica	100,518	101,740	-1,222	-1 2
Watertown	33,385	32,205	1,180	3 6
White Plains	40,327	35,830	4,497	12 2
Yonkers	142,598	134,646	7,952	5 9
NORTH CAROLINA				
Asheville	51,310	50,193	1,117	2 3
Charlotte	100,899	82,675	18,224	2 1
Durham	60,195	52,037	8,158	15 6
Greensboro	59,319	53,569	5,750	10 3
High Point	38,495	36,745	1,750	4 2
Raleigh	46,897	37,379	9,518	25 3
Rocky Mount	25,568	21,412	4,156	19 3
Wilmington	33,407	32,270	1,137	3 5
Winston-Salem	79,815	75,274	4,541	6
NORTH DAKOTA				
Fargo	32,580	28,619	3,961	13 8
OHIO				
Akron	244,791	255,040	-10,249	-4
Canton	108,401	104,906	3,495	3 3
Cincinnati	455,610	451,160	4,450	9
Cleveland	878,336	900,429	-22,093	-2 4
Cleveland Heights	54,992	50,945	4,047	7 9
Columbus	306,087	290,564	5,523	1 9
Dayton	210,718	200,982	9,736	4 8
East Cleveland	39,495	39,667	-172	.4
Elyria . .	25,120	25,633	-513	-2
Hamilton	50,592	52,176	-1,584	-3
Lakewood	69,160	70,509	-1,349	-1 9
Lima . .	44,711	42,287	2,424	5 2
Lorain	44,125	44,512	-387	.8
Mansfield	37,154	33,525	3,629	10 8
Marion	30,817	31,084	-264	.8
Massillon	26,644	26,400	244	9
Middletown	31,220	29,992	1,228	4
Newark	31,487	30,596	891	2 9
Norwood	34,010	33,411	599	1 7
Portsmouth	40,466	42,560	-2,094	-4 9
Springfield	70,662	68,743	1,919	2 7
Steubenville	37,651	35,422	2,229	6 2
Toledo .	282,349	290,718	-8,369	-2 9
Warren	42,837	41,062	1,775	4 3
Youngstown	167,720	170,002	-2,282	-1 3
Zanesville . .	37,500	36,440	1,140	3 1
OKLAHOMA				
Enid . . .	28,081	26,399	1,682	6 3
Muskogee	32,332	32,026	306	9
Oklahoma City . .	204,424	185,389	19,035	10 3
Tulsa .	142,157	141,258	899	.6
OREGON				
Portland	305,394	301,815	3,579	1 1
Salem .	30,908	26,266	4,642	17 7
PENNSYLVANIA				
Alliquippa	27,023	27,116	-93	.3
Allentown	96,904	92,563	4,341	4 7
Altoona .	80,214	82,054	-1,840	-2 2
Bethlehem	58,490	57,892	598	1

CITIES OR URBAN PLACES OF 25,000 OR MORE POPULATION

City or Other Urban Place	Population		Increase 1930 to 1940	
	1940	1930	Number	Per Cent
PENNSYLVANIA—Continued				
Chester	59,285	59,164	121	.2
Easton	33,589	34,468	-879	-2.5
Erie	116,955	115,967	988	8
Harrieburg	83,893	80,339	3,554	4.4
Haverford Township	27,594	21,362	6,232	29.2
Hazleton	38,009	36,765	1,244	3.3
Johnstown	66,668	66,993	-325	-4.9
Lancaster	61,345	59,949	1,396	2.3
Lebanon	27,206	25,516	1,645	6.1
Lower Merion Township	39,566	35,166	4,400	12.5
McKeesport	55,355	54,632	723	1.3
New Castle	47,638	48,674	-1,036	-2.1
Norristown	38,181	35,853	2,328	6.5
Philadelphia	1,931,334	1,950,961	-19,627	-1
Pittsburgh	671,659	669,817	1,842	2
Reading	110,568	111,171	-603	-5
Scranton	140,404	143,433	-3,029	-2.1
Sharon	25,622	25,908	-286	-1.1
Upper Darby Township	56,883	47,145	9,738	20
Washington	26,166	24,545	1,621	6.7
Wilkes-Barre	86,236	86,626	-390	-4
Wilkesburg	29,853	29,639	214	7
Williamsport	44,355	45,729	-1,374	-3
York	56,712	55,254	1,458	2.6
RHODE ISLAND				
Central Falls	25,248	25,898	-650	-2.5
Cranston	47,085	42,911	4,174	9.7
East Providentown	32,165	29,995	2,170	7.2
Newport	30,532	27,612	2,920	10.5
Pawtucket	75,797	77,149	-7,352	-9.5
Providence	253,504	252,981	523	.2
Warwick	28,757	23,196	5,561	24
Woonsocket	49,303	49,376	-73	-1
SOUTH CAROLINA				
Charleston	71,275	62,265	8,010	12.8
Columbia	62,396	51,581	10,815	21
Greenville	34,734	29,154	5,580	19.2
Spartanburg	32,249	28,732	3,526	11.8
SOUTH DAKOTA				
Sioux Falls	40,832	33,362	7,470	22.2
TENNESSEE				
Chattanooga	128,163	119,798	8,365	7
Johnson City	25,332	25,080	252	1
Knoxville	111,580	105,802	5,778	5.4
Memphis	292,942	253,143	39,799	15.7
Nashville	167,402	153,866	13,536	8.8
TEXAS				
Abilene	26,612	23,175	3,437	14.8
Amarillo	51,686	43,132	8,554	19.8
Austin	87,930	53,120	34,810	65.7
Beaumont	59,061	57,732	1,329	2.2
Corpus Christi	57,301	27,741	29,560	106.7
Dallas	294,734	260,475	34,259	13.2
El Paso	96,810	102,421	-5,611	-5.4
Fort Worth	177,662	163,447	14,215	8.7
Galveston	60,862	52,938	7,924	14.9
Houston	384,514	292,352	92,162	31.5
Laredo	39,274	32,618	6,656	20.4
Lubbock	31,853	20,520	11,333	55.2
Port Arthur	46,140	50,902	-4,762	-9.3
San Angelo	25,802	25,308	494	1.9
San Antonio	253,854	231,542	21,312	9.2
Tyler	28,279	17,113	11,166	65.3
Waco	55,982	52,848	3,134	5.9
Wichita Falls	45,112	43,690	1,422	3.2
UTAH				
Ogden	43,688	40,272	3,416	8.4
Salt Lake City	149,934	140,267	9,667	6.8
VERMONT				
Burlington	27,686	24,789	2,897	11.7

CITIES OR URBAN PLACES OF 25,000 OR MORE POPULATION

City or Other Urban Place	Population		Increase 1930 to 1940	
	1940	1930	Number	Per Cent
VIRGINIA				
Alexandria	33,523	24,149	9,374	38 8
Arlington County	57,040	26,615	30,425	114 2
Danville.....	32,749	22,247	10,502	47 3
Lynchburg...	44,541	40,661	3,880	9 5
Newport News	37,067	34,417	2,650	7 7
Norfolk....	144,332	129,710	14,622	11 3
Petersburg	30,631	28,564	2,067	7 2
Portsmouth	50,745	45,704	5,041	11
Richmond	193,042	182,929	10,113	5 5
Roanoke	69,287	69,206	81	1
WASHINGTON				
Bellingham	29,314	30,823	-1,509	-4 8
Everett	30,324	30,567	-243	-1 1
Seattle	368,302	365,583	2,719	7
Spokane.	122,001	115,514	6,487	5 6
Tacoma	109,408	106,817	2,591	2 2
Yakima	27,221	22,101	5,120	23 1
WEST VIRGINIA				
Charleston	67,914	60,408	7,506	12 4
Clarksburg	30,579	28,866	1,713	5 9
Huntington	78,836	75,572	3,264	4 3
Parkersburg	30,103	29,623	480	1 6
Wheeling	61,099	61,659	-560	- 9
WISCONSIN				
Appleton.	28,436	25,267	3,169	12 6
Beloit	25,365	23,611	1,754	7 4
Eau Claire	30,745	26,287	4,458	17
Fond du Lac	27,209	26,449	760	2 8
Green Bay	46,235	37,415	8,820	24 2
Kenosha	48,765	50,262	1,497	2 9
La Crosse	42,707	39,614	3,093	7 8
Madison	67,447	57,899	9,548	16 5
Milwaukee	587,472	578,249	9,223	1 6
Oshkosh	39,089	40,108	-1,019	-4
Racine	67,195	67,542	-347	- 5
Sheboygan	40,638	39,251	1,387	3 5
Superior	35,136	36,113	-977	-2 7
Wausau	27,268	23,758	4,510	19
Wauwatosa	27,769	21,194	6,575	31 1
West Allis	36,364	34,671	1,693	4 8

US POPULATION ESTIMATES FOR 1948

The population of the United States, including the armed forces overseas, as of January 1, 1948, was 145,340,000, according to estimates released by the Bureau of the Census. The greatest annual increase in population ever to occur in the United States took place during 1947. The increase during that year amounted to some 2,667,000 persons, and exceeded the previous record increase of 1946 by 400,000. Since the last census, April 1, 1940, the population of the United States increased by approximately 13,700,000 persons or 10.7 percent.

The urban population for the United States as of April, 1947, was 83,860,000, an increase of 12.7 percent of the urban population in 1940. The rural population, as of the same time, was 58,201,000, an increase of 1.7 percent of the rural population in 1940.

RELIGIOUS BODIES IN CONTINENTAL UNITED STATES

The following analysis of the 1936 Religious Census is condensed from the Report of the Bureau of the Census, Department of Commerce:

Number of religious bodies in the United States	256
Denominations reporting less than 1,000 members	63
Denominations reporting from 1,000-5,000 members	64
Denominations reporting more than 200,000 members	27

The Bureau of the Census announces that, according to the returns received, there were in continental United States in 1936, 256 religious bodies with 199,302 organizations and 55,807,366 members, as compared with 213 denominations reporting 232,154 organizations and 54,576,346 members in 1926. As the term "members" has a variety of uses, each church was requested to report the number of members according to the definition of membership in that church or organization. In some religious bodies the term member is limited to communicants, in others it includes all baptized persons; and in still others it covers all enrolled persons.

The report for 1926 included statistics for 213 denominations, 9 of which are not shown at the 1936 census. Some have joined other denominations and their statistics are included with them, others are out of existence, etc. There are 57 denominations shown at the 1936 census not reported in 1926. All of them are not new, however, as a number were created by divisions in denominations which were shown as units in 1926.

At the census of 1936 the total expenditures were \$518,953,571, as compared with \$817,214,528 in 1926. Under this item are included the amount expended for salaries, repair, etc.; for payments on church debt; for benevolences, including home and foreign missions; for denominational support; and for all other purposes. The value of church edifices in 1936 was \$3,411,875,467, as compared with \$3,839,500,610 in 1926. This item includes any building used mainly for religious services, together with the land on which it stands and all furniture and furnishings owned by the church and actually used in connection with church services. It does not include buildings hired for religious services or those used for social or organization work in connection with the church.

The 1947 "Yearbook of American Churches," compiled by "Christian Herald" and published by the Federal Council of Churches, reported an increase of 17,865,816 over the 1936 US Census figures for Church membership, with a total of 73,673,182 in 54 religious bodies (of 50,000 or more), as against the estimated population of 141,229,000. "A study of the membership trend between 1936... and 1943-44 showed that the 47 Protestant bodies... increased by about 36.5 percent during the interval in which the estimated population growth was 17.9 percent." The highest enrollments among the Protestant groups were those for the Methodist Church, one of 20 Methodist bodies, with 8,430,146 members, and the Southern Baptist Convention, one of 23 Baptist denominations, with 6,079,305 members. The total membership of the 47 Protestant bodies counted was 43,635,058, and that of the Jewish congregations 4,641,000, the latter figure based on the 1936 Census. The "Official Catholic Directory" (1948) reported 26,075,697 Catholics in the United States (including Alaska and the Hawaiian Islands).

In the following pages is given a conspectus of the principal religious bodies in the United States.

CONSPECTUS OF PRINCIPAL RELIGIOUS BODIES IN THE UNITED STATES

(This table includes only denominations having over 10,000 members in the United States, for which membership figures are given. It has been compiled for the most part from "Religious Bodies: 1936," published by the US Department of Commerce)

Denomination	Origin & Date	Founder	Comment	Members
Adventists (6 bodies)	Dresden, N. Y., 1831	William Miller	Believed Christ would come the second time in 1843-1844; teach that this second coming is now near at hand; condition for salvation is faith in Christ and repentance. Baptism by immersion. Congregational in government.	165,815
Assemblies of God, General Council	Hot Springs, Ark., 1914	Established at a meeting of denominational ministers and pastors of independent churches	Arminian* in doctrine; emphasize inspiration of Scripture. Baptism in the Holy Ghost accompanied by speaking in other tongues. Combination of congregational and presbyterian type of government	148,043
Baptists (21 bodies)	Amsterdam, 1600	John Smyth	Implicit obedience to the plain teachings of the Bible. Baptism by immersion only. Congregational (independent) in government	8,262,287
Baptist Brethren, German (Dunkers) (4 bodies)	Schwarzenau, Germany, 1708	Alexander Mack	No written creed but generally accept orthodox trinitarianism. Baptism by true immersion; communion service preceded by washing of feet and love feast. Presbyterian in organization.	188,290
Brethren, Plymouth	Dublin, 1829	John Nelson Darby	No creed; Scripture the only religious guide; accept doctrine of Trinity. Baptism by immersion; the Lord's Supper commemorated every Sunday. No ritual or definite ecclesiastical organization.	25,806
Buddhist Mission of North America	San Francisco, Calif., 1898	S Sonoda and K Nishijima	Buddhism contains no miracles or divine beings. Assert the supreme reality, if it exists, cannot be apprehended;	14,388

Denomination	Origin & Date	Founder	Comment	Members
Christian and Missionary Alliance	New York, N. Y., 1881	A. B. Simpson	<p>teach man has an indefinite number of lives to attain through natural powers to the state of Nirvana, or cessation of all sorrow. Have clergy and bishops.</p> <p>Evangelical in doctrine; have no strict creed but support the formula known as the fourfold Gospel of Christ as Saviour, Sanctifier, Healer and Coming Lord. Baptism by immersion. Each local branch is self-directing.</p>	32,145
Church of Armenia in America	Asia Minor, 491	Separated from Roman Catholic Church after Council of Chalcedon (451), claiming independence after 491	<p>Doctrine is founded on Nicene Creed; accept first three General Councils. Have seven sacraments. Government is democratic and hierarchical; the head of the Church is the Patriarch or "Catholics"</p>	18,787
Church of Christ, Scientist	Boston, Mass., 1879	Mary Baker Eddy	<p>Doctrine defined as "the scientific system of divine healing"; evil and error are considered unrealities. Sunday services consist of a sermon and readings from the Bible and Mrs. Eddy's "Science and Health with Key to the Scriptures." Controlled by the Mother Church in Boston, but each branch church is self-governing.</p>	268,915.
Church of God	Monroe County, Tenn., 1886	Dissident members of various denominations formed a new body in accord with their views of Scripture	<p>Arminian* in doctrine; recognize no creed as authoritative; rely on Bible as the final court of appeals. Baptism by immersion, the Lord's Supper and washing of feet. A blending of congregational and episcopal, ending in theocratical, government.</p>	44,818

Denomination	Origin & Date	Founder	Comment	Members
Church of God (Anderson, Ind.)	Indiana, 1880	D. S. Warner	Accept Scripture, Trinity, divinity of Christ; assert the church is the body of Christ made up of all Christians and that all Christians are one in Christ; denominationalism is a hindrance to this unity. Baptism by immersion, the Lord's Supper and washing of feet. Congregational in local government.	56,911
Church of God (Tomlinson)	General assembly at Cleveland, Tenn., 1906	A. J. Tomlinson	No creed; accept Scripture; the New Testament is the only rule of faith and practice. Governed by annual general assembly; have bishops, deacons and evangelists (male and female).	18,351
Church of God and Saints of Christ	Lawrence, Kans., 1896	William S. Crowley	Confess faith in Christ; purpose to keep the commandments of God and the sayings of Jesus according to the doctrine of the Bible. Practise Baptism and the washing of feet; receive unleavened bread and water for Christ's body and blood. Executive council of 12 ordained elders and evangelists is presided over by a prophet.	37,084
Church of God in Christ	United States, 1897	C. H. Mason	Trinitarian in doctrine; accept Scripture; teach repentance, regeneration, justification and sanctification; believe in gift of tongues and of healing as evidences of baptism of the Holy Ghost. Baptism by immersion, the Lord's Supper and washing of feet. Government by overseers and an annual general convocation.	31,564

Denomination	Origin & Date	Founder	Comment	Members
Church of the Nazarene	Union of Independent Pentecostal Churches in US, 1886-1916	Name adopted at a general assembly in 1919	In accord with Methodism in doctrine. Baptism of the Holy Spirit. Representative government, neither episcopal nor congregational, with district assemblies.	136,227
Churches of Christ ("Conservative" Campbellites)	Western Pennsylvania, About 1832	Thomas Campbell, Alexander Campbell, Walter Scott, Barton Stone	Reject all creeds; consider Scripture sole rule of faith and practice; emphasize divinity of Christ and the Holy Spirit. Baptism by immersion; the Lord's Supper commemorated every Sunday. Each local church independent.	309,551
Churches of God in North America, General Eldership of the	Harrisburg, Pa., 1830	John Winebrenner	In doctrine evangelical and Arminian* rather than Calvinistic; have no written creed; accept the word of God as only rule of faith and practice. Baptism by immersion, the Lord's Supper and washing of the saints' feet are obligatory ordinances. Presbyterian type of government.	30,820
Congregational and Christian Churches	Scrooby, England, 1600	Robert Brown, John Robinson	Combine essential elements of Separatism and Puritanism in Congregationalism; each church frames its doctrinal belief; generally believe in Trinity and uphold Scriptures. Baptism not requisite for membership.	976,388
Disciples of Christ ("Progressive" Campbellites)	Lexington, Ky., About 1827	Thomas Campbell, Alexander Campbell, Barton Stone	Accept inspiration of Old and New Testaments, the all-sufficiency of the Bible as a revelation of God's will and a rule of faith and life. Baptism and the Lord's Supper. Congregational in government.	1,196,315

Denomination	Origin & Date	Founder	Comment	Members
Eastern Orthodox Churches (11 bodies)	Countries of the Near East, About 1054	Broke away from Roman Catholic Church	Accept the first seven Ecumenical Councils, reject others; Scripture and Tradition constitute rule of faith; deny supremacy and infallibility of the Pope; hold the procession of the Holy Ghost from the Father alone. Have liturgy with seven sacraments. Government varies; generally hierarchical.	356,638
Evangelical and Reformed Church	Cleveland, Ohio, 1934	Formed by union of Reformed Church in the United States and Evangelical Synod of North America	Faith and practice based on Scriptures, the Heidelberg Catechism, Luther's Catechism, and the Augsburg Confession. Accept two sacraments — Baptism and the Lord's Supper; adhere to rites of confirmation, ordination, consecration, marriage and burial. Presbyterian form of government.	723,877
Evangelical Church	Eastern Pennsylvania, 1803	Jacob Albright	Arminian* in doctrine; the Scriptures reveal the will of God so far as is necessary for salvation. Connectional form of government; bishops, elected for 4 years but not consecrated as such, superintend the work of the church and preside at annual conferences.	212,446
Evangelical Congregational Church	Naperville, Ill., 1894	Separated from Evangelical Church	Differ from Evangelical Church (see above) only in government, resembling Methodist Episcopal Church.	23,894
Friends (4 bodies)	Leicestershire, England, About 1648	George Fox	No formal creed; accept general teachings of Christianity; attach importance to immediate guidance of the Holy Spirit, or "Light Within"; teach doctrine of peace or non-resistance. No outward ordinances or liturgical services. Women admitted to ministry.	93,697

Denomination	Origin & Date	Founder	Comment	Members
International Church of the Four-square Gospel	Los Angeles, Calif., 1917	Aimee Semple McPherson	Accept Trinity and Scriptures. Have Baptism and the Lord's Supper, a baptism of the Holy Spirit, and divine healing. Branch churches governed by a church council.	16,147
Jewish Congregations	Asia Minor, 4000 B. C. (?)	Stem from patriarchs of the Old Testament	Fundamental doctrine is the unity of God. Pentateuch (Torah), understood according to Jewish tradition, is the basis of faith. Await the first coming of the Messias; deny divinity of Christ. Orthodox Jews observe the rites and ceremonies of the Torah. Each congregation or synagogue is independent.	4,641,184
Latter-Day Saints (6 bodies)	Fayette, N. Y., 1830	Joseph Smith	Believe in Trinity; accept Bible and Book of Mormon as word of God; teach Christ will reign personally in the new Zion to be built on this continent. Baptism by immersion, the Lord's Supper and laying on of hands for the gift of the Holy Ghost. Hierarchical government consists of twofold priesthood: that of Melchisedech and that of Aaron.	774,169
Lutherans (20 bodies)	Germany, 1517	Martin Luther	Regard Old and New Testaments as only rule of faith and life; accept Apostles', Nicene and Athanasian Creeds; teach justification by faith alone. Baptism and the Lord's Supper held as effective means of grace and not mere memorials. No distinction between clergy and laity other than exercise of ministerial functions — no power of orders. Congregations differ in organization.	4,244,890

Denomination	Origin & Date	Founder	Comment	Members
Mennonites (17 bodies)	Zurich, Switzerland, 1525	Conrad Grebel, Felix Mantz, George Blaurock Council	Believe in God the Creator and the Son of God as the Redeemer of fallen man; obedience to Christ's Gospel the only means of salvation; all oaths contrary to God's will; teach doctrine of non-resistance. Observe Baptism; celebrate Lord's Supper and washing of the saints' feet twice yearly. Each local church autonomous; have offices of bishop, minister and almoner.	114,337
Methodists (21 bodies)	Oxford, England, 1739	John Wesley, Charles Wesley, George Whitefield	Mildly Arminian;* generally in accord with the 39 Articles of the Established Church; no formal creed except Apostles' Creed; reject predestination and reprobation; Baptism and Lord's Supper the only sacraments. Various bodies organized in modified forms of episcopal, presbyterian and congregational systems	7,001,637
Moravians (3 bodies)	Kunwald, Bohemia, 1457	Followers of John Hus	Broadly evangelical; Scriptures sole rule of faith and practice; accept Apostles' Creed. Infant Baptism, Confirmation, Communion six times yearly. Modified episcopal polity; congregational councils of pastors and elders.	36,519
Old Catholic Churches in America (4 bodies)	Wisconsin, 1870	Connected with old Catholic Movement in Europe after the Vatican Council	Reject authority of Roman Catholic Church while retaining its chief doctrines and customs; deny papal infallibility. Follow Roman Catholic ritual. Orders claimed to be valid, since received in Apostolic succession through schismatic divisions of Roman Catholic Church; clergy permitted to marry.	22,240

Denomination	Origin & Date	Founder	Comment	Members
Pentecostal Assemblies of Jesus Christ	Kansas, 1901	Arose out of religious revivals in Middle and Far West	Broadly evangelical; Old and New Testaments only rule of faith; await the second coming of Christ and the Millennium. Lord's Supper and the washing of feet. Annual General Assembly.	16,070
Pilgrim Holiness Church	Cincinnati, Ohio, 1897	M. W. Knapp, S C. Rees	Arminian* and Methodist in doctrine; emphasize healing of sick through faith, premillennial return of Christ. Baptism and the Lord's Supper. Government a combination of episcopal and congregational forms; women admitted to ministry.	20,124
Polish National Church of America	Scranton, Pa., 1904	Francis Hodur	Creed based on Bible, first four Ecumenical Councils, Niceno-Constantinopolitan Creed; reject papal infallibility, teach private interpretation; deny eternal punishment. Hearing word of God considered an additional sacrament. Hierarchical organization. Clergy permitted to marry.	63,366
Presbyterian Church (10 bodies)	Scotland, 1560	John Knox	Teach sovereignty of God in the universe, of Christ in salvation, of Scripture in faith and conduct, and of individual conscience in its interpretation; all who believe are members of the Church universal, each church prescribing its terms of Communion. Authority vested in representative courts — session, presbytery and synod.	2,513,653
Protestant Episcopal Church	American Colonies, 17th-18th Centuries	American equivalent of Church of England. Name adopted in 1789	Adopt Apostles' and Nicene Creeds but reject the Athanasian; Scripture the ultimate rule of faith. Baptism and the Lord's Supper. Hierarchical organization.	1,735,335

Denomination	Origin & Date	Founder	Comment	Members
Reformed Churches (3 bodies)	Holland, 17th Century	Post-Reformation development	Generally Calvinistic in doctrine, employ Heidelberg Catechism Liturgy for Baptism, Lord's Supper, ordination of ministers obligatory; for prayer and marriage services optional. Presbyterian in polity.	299,694
Roman Catholic Church	Palestine, 33	Jesus Christ	Doctrine based on Scripture and Tradition as defined and promulgated by infallible declarations of the Popes, the Vicars of Christ; Apostles', Nicene and Athanasian Creeds contain the essential truths. Liturgy: Sacraments of Baptism, Confirmation, Penance, Holy Eucharist, Holy Orders, Matrimony, Extreme Unction; real sacrifice of the Mass. Government: hierarchical organization with Pope as supreme head, and bishops in direct apostolic succession.	23,261,648
Salvation Army	London, England, 1865	William Booth	"Fundamental" in doctrine: belief in a Holy God, a Holy Bible, a holy people; Arminian* interpretation of Scripture. "Neutral" position regarding forms of Baptism, Lord's Supper and other rites. Military organization: unit is the corps, members are soldiers or officers according to training.	130,038
Scandinavian Evangelical Bodies (3)	Sweden, Norway, Denmark, 19th Century	Dissenters from State Churches of Sweden, Norway, Denmark	Strictly evangelical; Scriptures the only rule of faith. Lutheran conceptions and practices generally followed, though private interpretation is given full freedom. Congregational form of government.	56,287

Denomination	Origin & Date	Founder	Comment	Members
Spiritualists (4 bodies)	Poughkeepsie, N. Y., 1845	Andrew J. Davis	Tolerate all denominations, ignore all doctrinal questions; hold divergent views on God but generally accept Theism; all nature an expression of Infinite Intelligence; communication with spirit world an integral part of their religion. Emphasize Golden Rule, have ritual for ordination, Baptism, marriages, funerals and public meetings. Local congregations directed by ministers or mediums.	27,352
Unitarians	Boston, Mass., 1785	Outgrowth of ideas of liberal Christians in Europe	No formal creed; insist on absolute freedom in belief; generally teach unity of personality of God; deny the divinity of Christ and the supernatural character of the Bible, though they accept "the religion of Jesus." Congregational in polity; each congregation entirely independent.	59,228
United Brethren (3 bodies)	Maryland, 1800	Philip Otterbein, Martin Boehm	Arminian* in doctrine; confession of faith consists of 13 articles on the Trinity, authority of Scriptures, justification and future state. Baptism and the Lord's Supper. Local churches subject to General Conference, held every 4 years, one order of ministry (elder), for which women are also eligible	392,897
Universalists	Good Luck, N. J., 1770	John Murray	Unitarian in conception of God and Christ; teach the final salvation of all men. Baptism by immersion and sprinkling; Lord's Supper four times yearly. General convention has jurisdiction over all clergymen and congregations.	45,853

*Arminianism — a doctrine opposed to rigid Calvinism

POPULATION, BIRTHS AND DEATHS OF VARIOUS COUNTRIES
(Federal Security Agency, U S Public Health Service, National Office of Vital Statistics)

Country	Year	Population (estimated as of Dec 31)	Births (Exclusive of stillbirths)		Deaths ¹⁰	
			Number	Rate (per 1,000 pop.)	Number	Rate (per 1,000 pop.)
Argentina	1944	*14,130,871	²⁰ 21358,977	25.8	²¹ 2150,136	10.8
Australia	1944	¹ 7,306,636	²¹ 153,344	*21.0	²² 69,596	²³ 9.5
Belgium	1944	8,334,276	²⁰ 127,122	15.4	²⁰ 132,248	16.0
Brazil	1945	²⁴ 5,300,000	²⁰ 327,275	13.5	²⁰ 340,386	8.7
Bulgaria	1944	16,556,000	139,007	21.2	88,577	13.5
Canada	1944	11,975,000	284,220	23.8	116,052	9.7
Ceylon	1944	16,276,000	232,827	37.1	133,985	21.3
Chile	1944	5,315,000	174,864	32.9	103,054	19.4
Colombia	1944	9,963,660	*319,724	31.1	162,323	16.3
Costa Rica	1944	725,149	29,935	41.1	11,295	15.6
Cuba	1943	²⁴ 7,778,583	²⁰ 178,310	18.5	²⁰ 28,122	10.4
Denmark	1945	² 14,045,232	²⁵ 90,639	22.7	²⁶ 41,106	10.3
Dominican Republic	1944	1,969,773	²⁰ 67,455	37.4	²⁰ *21,923	12.1
Ecuador	1945	²³ 2,241,275	²⁸ *125,170	38.6	²⁹ *55,148	17.0
El Salvador	1944	1,934,925	72,590	37.5	33,833	17.5
England and Wales	1944	¹ 42,449,000	*744,843	17.5	*492,176	11.6
Finland	1944	¹ 3,941,940	79,446	20.2	68,285	17.3
France	1946	² 40,830,028	*600,449	16.3	²⁰ ²⁰ *709,375	19.3
Germany	1944	*70,500,000	²¹ *1,124,718	16.0	²¹ ²¹ *853,246	12.1
Guatemala	1943	3,450,732	111,324	32.3	63,068	18.3
Honduras	1945	111,201,310	45,954	36.8	²⁰ 21,600	18.1
Hungary	1944	19,494,000	²¹ *173,300	18.9	²⁰ *72,000	15.3
Ireland (Eire)	1943	122,949,713	²⁸ 65,425	22.2	45,128	15.3
Italy	1944	¹ 46,148,731	*860,323	19.2	²² ²⁰ *710,761	15.9
Japan (proper)	1940	1473,114,308	²⁰ *2,156,850	28.2	²¹ ²¹ 1,284,197	16.7
Mexico	1944	121,674,111	958,119	33.8	447,198	20.6
Netherlands	1944	*9,166,199	*219,727	24.0	*107,562	11.7
New Zealand	1945	151,702,298	²⁰ 213,599	21.6	²⁰ 215,363	9.9
Nicaragua	1944	1,070,475	36,164	33.8	14,331	13.4
Northern Ireland	1944	¹ 161,314,000	30,900	23.5	²⁰ 16,791	12.8
Norway	1944	² *3,040,000	*59,326	19.5	*31,581	10.4
Panama	1944	1668,083	²⁰ 123,149	38.5	²⁰ 7,537	12.3
Paraguay	1943	1,108,040	²⁰ 243,317	33.0	²⁰ 243,210	12.7
Peru	1944	7,583,701	²⁷ 192,553	26.8	²⁷ 91,655	12.8
Portugal	1944	¹ 118,043,315	201,373	25.0	119,275	14.8
Scotland	1944	15,189,000	95,941	18.5	64,603	12.4
Spain	1944	126,866,012	*598,531	22.3	*345,407	12.9
Sweden	1944	¹ *6,560,088	*133,167	20.3	*71,147	10.8
Switzerland	1944	¹ 24,361,500	85,627	19.6	52,336	12.0
Union of So. Africa	1944	111,068,000	*137,119	35.3	²⁰ *87,944	17.1
United States	1944	¹ 138,083,449	2,794,800	20.2	²¹ 1,411,338	10.6
Uruguay	1944	2,250,000	²⁸ 42,670	19.4	²¹ *20,630	9.2
Venezuela	1944	14,103,025	²⁰ 147,207	35.9	²⁰ 70,524	17.2

*Provisional.

¹Mean or Midyear population.

²Estimated as of Jan. 1.

³Territory of 1939, defined by Treaty of Neuilly, Nov. 27, 1919.

⁴Estimated as of June 1.

⁵Census of July 25.

⁶Exclusive of Faroe Islands.

⁷Census of June 15.

⁸De jure (legal or resident) population.

⁹Census of March 10.

¹⁰Data are for the Altreich (territory of 1937, including Saar).

¹¹Census of June 24.

¹²Territory defined by Treaty of Trianon, June 4, 1920.

¹³Census of Dec. 15.

¹⁴Census of Oct. 1.

¹⁵Census of Sept. 25.

¹⁶Civilian population.

¹⁷Including Azores and Madeira Islands

US BIRTH AND DEATH RATES

The following figures are based on returns received from the birth registration area and the death registration area, both designations covering territory under proper registration laws, properly carried out. Territories in the registration areas include about 95 per cent of the entire population for the year 1930. In 1933 registration areas for both the birth and death statistics included 100 per cent of the entire population.

The appended table shows that while the absolute numbers of births is generally increasing, the rate of increase — prescinding from the abnormal war years — is gradually diminishing. It has been estimated that by 1960 a maximum population will be reached and that thereafter the population will remain stationary for a time and then gradually decline. From a Catholic viewpoint this decline is an evil sign of the times.

In view of the declining birth rate it also is argued that the death rate likewise shows a decline in sixteen years from 11.3 per cent to 10.0 per cent. The decrease however is less and may be explained by the fact that the average span of life has been increased. Since the population is thus increasing in average age this decline in the death rate will not long be maintained. Precalculations point to a further decreasing birth rate and an increasing death rate.

Year	(Live) Births	Birth Rate Per 1,000 Pop.	Deaths	Death Rate Per 1,000 Pop.
1930	2,203,958	18.9	1,327,240	11.3
1931	2,112,760	18.0	1,307,273	11.1
1932	2,074,042	17.4	1,293,269	10.9
1933	2,081,232	16.6	1,342,106	10.7
1934	2,167,636	17.2	1,396,903	11.1
1935	2,155,105	16.9	1,392,752	10.9
1936	2,144,790	16.7	1,479,228	11.6
1937	2,203,337	17.1	1,450,427	11.3
1938	2,286,962	17.6	1,381,391	10.6
1939	2,265,588	17.3	1,387,897	10.6
1940	2,360,399	17.9	1,417,269	10.7
1941	2,513,427	18.9	1,397,642	10.5
1942	2,808,996	20.9	1,385,187	10.4
1943	2,934,860	21.5	1,459,544	10.9
1944	2,794,800	20.2	1,411,338	10.6
1945	2,735,456	19.6	1,401,719	10.6
1946	3,288,672	23.3	1,395,617	10.0

¹Based on total population, including armed forces overseas ²Excludes deaths among armed forces.
³Based on population, excluding armed forces overseas.

¹De facto (present in area) population.

²Including Balearic and Canary Islands.

³Returns not entirely complete.

⁴Data for year 1943.

⁵Exclusive of aborigines.

⁶Data for year 1938.

⁷Data for year 1941.

⁸Data for year 1944.

⁹Exclusive of Indians.

¹⁰Exclusive of jungle population.

¹¹Data for year 1942.

¹²Unless otherwise specified, figures include deaths among armed forces, and among civilians from war operations.

¹³Excludes deaths among armed forces.

¹⁴Exclusive of Yukon and Northwest territories.

¹⁵Excludes deaths among armed forces overseas.

¹⁶Excludes war losses.

US FEDERAL CENSUS FROM 1790 to 1940

Year	Census Figure	Increase	Pct. Increase
1790	3,929,214		
1800	5,308,483	1,379,269	35.1
1810	7,239,881	1,931,398	36.4
1820	9,638,453	2,398,572	33.1
1830	12,866,020	3,227,567	33.5
1840	17,069,453	4,203,433	32.7
1850	23,191,876	6,122,423	35.9
1860	31,443,321	8,251,445	35.6
1870	38,558,371	7,115,050	22.6
1880	50,155,783	11,597,412	30.1
1890	62,947,714	12,791,931	25.5
1900	75,994,575	13,046,861	20.7
1910	91,972,266	15,977,691	21.0
1920	105,710,620	13,738,354	14.9
1930	122,775,046	17,064,426	16.1
1940	131,669,275	8,894,229	7.2

US POPULATION WITH AGE DISTRIBUTION: 1890-1940

In this table ages are based upon the age at the last birthday. The distribution figures clearly show how the decline in the birth rate has affected the percentage of the population in the younger age brackets.

Age Period	1890	1900	1910	1920	1930	1940
All ages	62,622,250	75,994,575	91,972,266	105,710,620	122,775,046	131,669,275
Under 5 yrs	7,634,693	9,170,628	10,631,364	11,673,230	11,444,300	10,341,324
5 to 14 yrs	14,607,507	16,954,357	18,967,772	22,039,212	24,612,486	22,430,557
15 to 24 yrs	12,754,239	14,881,105	18,120,587	18,707,577	22,422,483	23,921,358
25 to 44 yrs	16,858,086	21,297,427	26,809,875	31,278,522	36,152,869	39,672,246
45 to 64 yrs	8,188,272	10,399,976	13,424,089	17,030,165	21,414,981	26,064,276
65 and over	2,417,288	3,080,498	3,949,524	4,933,215	6,633,805	9,019,314
Age unknown	162,165	200,584	169,055	148,699	94,022	.....

US POPULATION BY SEX AND AGE

On Jan. 19, 1948, the Bureau of the Census issued figures on the estimated population of continental United States, excluding armed forces overseas, as distributed by sex and age, as of April, 1947.

Age	Total	Male	Female
All ages	142,061,000	70,128,000	71,933,000
Under 5 years	14,354,000	7,321,000	7,033,000
5-9 years	11,989,000	6,110,000	5,879,000
10-14 years	10,656,000	5,407,000	5,249,000
15-19 years	10,736,000	5,154,000	5,582,000
20-24 years	11,748,000	5,653,000	6,095,000
25-29 years	11,554,000	5,540,000	6,014,000
30-34 years	11,073,000	5,354,000	5,719,000
35-44 years	19,983,000	9,826,000	10,157,000
45-54 years	16,734,000	8,339,000	8,395,000
55-64 years	12,643,000	6,368,000	6,275,000
65 years and over	10,591,000	5,056,000	5,535,000
Median age	30.0 yrs.	29.9 yrs.	30.1 yrs.

US MARRIAGES AND DIVORCES: 1900-1945

Of the male population for 1930, 60 per cent were reported married; of the female population, 61.1 per cent. Males in the single state were reported as 34.1 per cent of the male population; females, 26.4 per cent. The state of the remainder was reported as widowed, divorced or unknown.

Divorce statistics for 1932, the latest available, show that of the total of 159,710, 42,335 were granted to the husband and 117,375 to the wife. The principal causes for which divorces were granted were listed as: 68,246 for cruelty; 44,605 for desertion; 11,605 for adultery; 6,620 for non-support; 2,178 for drunkenness; and 26,456 for other causes.

137,376 divorces were reported as uncontested. Those married 5 years or less obtained 42.9 per cent of the divorces; those married from 6 to 14 years obtained 38.4 per cent. In 55.4 per cent of the cases there were no children or children were not affected by the divorce. About 100,000 children are affected every year by divorces.

Year	Marriages		Divorces			Year	Marriages		Divorces		
	No.	Per 1,000 Pop.	No	Per 1,000 Pop	Per 100 Mrgs		No	Per 1,000 Pop.	No.	Per 1,000 Pop	Per 100 Mrgs
1900	685,101	9.32	55,751	0.73	7.9	1924	1,184,574	10.46	170,952	1.51	14.4
1901	716,287	9.57	60,984	0.79	8.2	1925	1,188,334	10.35	175,449	1.53	14.8
1902	746,364	9.80	61,480	0.78	8.0	1926	1,202,574	10.2	184,678	1.6	
1903	785,926	10.15	64,925	0.81	8.0	1927	1,201,053	10.1	196,292	1.6	
1904	800,856	9.92	66,199	0.81	8.2	1928	1,182,497	9.8	200,176	1.7	
1905	804,016	10.04	67,976	0.82	8.2	1929	1,232,559	10.1	205,876	1.7	
1906	853,079	10.47	72,062	0.86	8.2	1930	1,126,856	9.2	195,961	1.6	
1907	936,936	10.71	76,571	0.88	8.2	1931	1,060,914	8.6	188,003	1.5	
1908	857,461	9.63	76,852	0.86	9.0	1932	981,903	7.9	164,241	1.3	
1909	897,345	9.89	79,671	0.88	8.9	1933	1,098,000	8.7	165,000	1.3	
1910	948,166	10.28	83,045	0.90	8.8	1934	1,302,000	10.3	204,000	1.6	
1911	955,287	10.20	89,219	0.95	9.3	1935	1,327,000	10.4	218,000	1.7	
1912	1,004,602	10.56	94,318	0.99	9.4	1936	1,369,000	10.7	236,000	1.8	
1913	1,021,398	10.58	91,307	0.95	8.9	1937	1,451,296	11.3	249,000	1.9	
1914	1,025,092	10.47	100,584	1.03	9.8	1938	1,330,780	10.3	244,000	1.9	
1915	1,007,595	10.14	104,298	1.05	10.4	1939	1,403,633	10.7	251,000	1.9	
1916	1,075,775	10.68	114,000	1.13	10.6	1940	1,595,879	12.1	264,000	2.0	
1917	1,144,200	11.20	121,564	1.20	10.6	1941	1,695,999	12.7	293,000	2.2	
1918	1,000,009	9.65	116,254	1.12	11.6	1942	1,772,132	13.2	321,000	2.4	
1919	1,150,186	10.95	141,527	1.35	12.3	1943	1,577,050	11.8	359,000	2.6	
1920	1,274,476	11.98	170,505	1.60	13.4	1944	1,452,394	11.0	400,000	2.9	
1921	1,163,863	10.73	159,580	1.47	13.7	1945	1,603,139	12.1	494,000	3.5	30.8
1922	1,134,151	10.30	148,815	1.35	13.1	1946	2,285,539	16.3	613,000	4.3	26.8
1923	1,229,784	11.30	165,096	1.48	13.4	1947	1,992,354	13.7	471,000	3.2	23.6

Annulments, not included in the above table, were listed as 3,825 in 1926; 4,255 in 1927; 4,237 in 1928; 4,408 in 1929; 4,370 in 1930; 4,339 in 1931; 3,903 in 1932.

RELIGIOUS POPULATION OF THE WORLD

CHRISTIANS, 728 MILLION*

Catholics	The Americas (US 25)	130	
	Europe	215	
	Asia and Oceania (Australia 15)	25	
	Africa	5	Total, 375 million
Protestants	The Americas (Latin America 1)	76	
	Europe	115	
	Asia and Oceania	9	
	Africa	3	Total, 203 million
Schismatics		150	Total, 150 million

NON-CHRISTIANS, 1,275 MILLION

Jews, 15 million, Mohammedans, 250 million; others, 1,010 million

Note: These figures, presented as of 1940, are largely conjectural, and further, are affected by recent world changes.

(From "Outline History of the Church by Centuries," McSorley, C. S. P.; Herder)

POSTAL INFORMATION

First Class (limit 70 pounds): Letters, and written and sealed matter, 3 cents for each ounce or fraction thereof, local and non-local. Government postal cards, private mailing or post cards, 1 cent each.

Air Mail (limit 70 pounds): 5 cents per ounce in US and to armed forces outside US (Consult post office for regulations on mail to those in service.)

Second Class (no limit to weight): Newspapers, magazines and other periodicals containing notice of second-class entry, 1 cent for each 2 ounces or fraction thereof; or a lower fourth-class rate.

Third Class (limit 8 ounces): Circulars and other miscellaneous printed matter, also merchandise, $1\frac{1}{2}$ cents for each 2 ounces. Books (including catalogs) of 24 pages or more, seeds, cuttings, bulbs, roots, etc., 1 cent for each 2 ounces.

Fourth Class (Parcel Post) (over 8 ounces): Merchandise, books, printed matter, and all other mailable matter not in first or second class. Limit of weight, 70 pounds; limit of size, 100 inches combined length and girth. For special rates available for books, consult postmaster. On payment of a small fee fourth-class matter is endorsed "Special Handling" and receives expeditious transportation. Rates for first and second zones up to 150 miles: 9 cents for first pound and a small increase for each additional pound. For other zones and weights consult postmaster.

Special Delivery: Rates, in addition to regular postage, on first-class matter up to 2 pounds, 13 cents; up to 10 pounds, 20 cents; over 10 pounds, 25 cents. On other-class matter up to 2 pounds, 17 cents; up to 10 pounds, 25 cents; over 10 pounds, 35 cents.

Registered Mail: Registry fees are in addition to regular postage and must be prepaid. Fees range from 20 cents, for indemnity not exceeding \$5, to \$1.35, for indemnity not exceeding \$1,000. A registry surcharge is collectible in addition to the registry fee when the

value of a registered article exceeds the limit of indemnity prescribed for the registry fee paid. Consult local postmaster.

Insured Mail (third and fourth classes): In addition to regular postage, for indemnity not to exceed \$5, fee of 3 cents; \$25, fee of 10 cents; \$50, fee of 15 cents; \$200, fee of 25 cents.

C. O. D. Mail: Unregistered third- and fourth-class (parcel post) matter and sealed domestic mail of any class bearing postage at the first-class rate, may be sent collect-on-delivery, for an amount not in excess of \$200, between money-order offices. Domestic C. O. D. mail may be sealed against postal inspection and, bearing postage at the first-class rate, may also be registered.

Money Orders: Maximum sum is \$100 but no limit to number of money orders issued to same person. Domestic money orders not exceeding \$2.50, fee of 6 cents; \$5, fee of 8 cents; \$10, fee of 11 cents; \$20, fee of 13 cents; \$40, fee of 15 cents; \$60, fee of 18 cents; \$80, fee of 20 cents; \$100, fee of 22 cents.

Postal Notes: Available in amounts from 1 cent to \$10 for fee of 5 cents. Their period of validity — two calendar months from the date of issue. Available at first- and second-class post offices only, and payment restricted to the United States proper.

Foreign Mail: Letters may be posted for 3 cents an ounce or fraction thereof to any of the following countries: Argentina, Bolivia, Brazil, Canada, Chile, Colombia, Costa Rica, Cuba, Dominican Republic, Ecuador, El Salvador, Guatemala, Haiti, Honduras, Mexico, Newfoundland and Labrador, Nicaragua, Panama, Paraguay, Peru, Spain, Uruguay and Venezuela. To all other foreign countries, 5 cents for first ounce; 3 cents for each additional ounce or fraction thereof.

Letters for armed forces overseas are sent to the A. P. O. for 3 cents.

Parcels for armed forces overseas are limited to 70 pounds, and 100 inches combined length and girth.

LEGAL INFORMATION

The information contained herein is only general. In a legal matter the facts are all important and may change the entire situation and the legal solution thereof. It is recommended that an attorney be consulted in all legal affairs and that the statutes of the various states be consulted for particular practices.

For those who cannot afford the services of an attorney there are Legal Aid Societies in all or most of the larger cities. For Catholics who require legal assistance and cannot afford an attorney their pastor should be able to recommend a Catholic attorney who will render such assistance.

The Law of Contracts

A contract is a promise or set of promises for the breach of which the law gives a remedy (either in the form of damages or by requiring the fulfillment of the contract), or the performance of which the law in some way recognizes as a duty.

Contracts may be written or oral. The following contracts are generally by statute required to be in writing.

(a) Contracts not to be performed within a year from the date of their making.

(b) A promise to be responsible for the debt, default or miscarriage of another. By miscarriage is meant the failure of another to fulfil a contract.

(c) Contracts made in consideration of marriage, but not the mutual promises of marriage.

(d) Contracts for the sale or leasing of real estate with the exception of leases for one year or less.

(e) Contracts for the sale of goods above a certain value (determined by statute, generally \$50) unless a part of the price is paid, or the goods or part of them delivered.

If an oral contract embracing the above subject-matter is entered into and partially performed, it will not

generally be declared unenforceable. (Consult local statutes.)

Parties to a Contract—In order to form a contract there must be at least two or more parties or persons who desire to enter into contractual relations with each other. The parties or persons must have contractual capacity; that is, a person cannot be a party to a contract if he is an infant (in most states an infant is anyone under the age of twenty-one years), insane or forced or tricked into the contract. In the case of contracts made with infants they are not binding on him unless they are for the necessities of life or unless he ratifies the contract after he becomes of age.

For the creation of a valid contract there must be in addition to contractual capacity:

(a) Complete agreement. The minds of the contracting parties must meet and be in complete agreement on all points involved in the contract. There must be an offer and acceptance in accordance with the terms of the contract.

(b) There must be consideration, not necessarily of a "money" character.

(c) The intention of the contracting parties must be lawful; agreements made in violation of laws or against public policy are void and not enforceable.

Discharge of Contracts—After a contract has been made it can only be discharged in one of the following ways:

(a) By mutual agreement of the contracting parties.

(b) By complete performance in accordance with its terms.

(c) By breach; where one breaks the contract obligation which has been imposed on him by the terms of the contract the other party is no longer required to fulfil his part of the agreement.

(d) By an act of God, e.g., the death of the party who has contracted to render personal services.

(e) By operation of law, e.g., bankruptcy.

Negotiable Instruments

The ordinary forms of negotiable instruments are checks, bills of exchange and promissory notes.

To be negotiable an instrument must conform to the following facts and requirements:

(a) Must be in writing and be signed by the maker or drawer.

(b) Must contain an unconditional promise or order to pay a "Sum Certain" in money.

(c) Must be payable on demand or at a fixed and determinable date in the future.

(d) Must be payable to order or bearer.

(e) Where the instrument is addressed to a drawee (e.g., a bank) it must be named or otherwise indicated therein with reasonable certainty.

Negotiation and Indorsement—

An instrument is said to be negotiated when it is transferred to another party so as to vest title in that party. This may be done:

(a) By delivery, that is, merely handing over the instrument, if the instrument is payable to "Bearer" or indorsed in blank (the name of the last holder being signed to it without any qualifications).

(b) If the instrument is payable to order, by indorsement and delivery, by the party to whose order it is drawn. One who negotiates or transfers an instrument by indorsement (unless he qualifies his indorsement with the statement "without recourse") warrants or guarantees to all subsequent holders of the instrument: that the instrument is genuine and in all respects what it purports to be; that he has good title to it; that all prior parties had capacity to contract; that he has no knowledge of any fact that would render the instrument valueless; that the instrument at the time of its indorsement is valid and subsisting; and he agrees that on due presentation it shall be accepted or paid or both as the case may be, according to its tenor and that if it is not paid or accepted he, the indorser, will pay the amount to the holder, or

to any indorser subsequent to him who may be required to pay it.

When an indorser is compelled to pay he may hold any indorser prior to him through whom he has received the instrument by sending him notice *promptly* of non-payment.

Certified Checks—A check is a bill of exchange drawn on a bank and payable on demand. A check must be presented for payment within a reasonable time after issuance or the drawer will be discharged from liability thereon to the extent of the loss occasioned by the delay.

When a check is certified by a bank the bank becomes primarily liable to pay it. The drawer of the check and all the indorsers are released from liability and the holder of the check looks to the bank for payment. The drawer of a check cannot stop payment on it after it has been certified by the bank.

Wills and Last Testaments

A will or last testament is the final disposition of a person's property to take effect after his death. A will must be in writing signed at the end thereof by the testator or by someone else for the testator at his direction and in his presence. The will must be witnessed by at least two witnesses who must subscribe their signatures as witnesses in the presence of the testator. The law of most states requires two witnesses. Connecticut, Maine, Massachusetts, New Hampshire, South Carolina, Vermont require three. Even where the law requires only two witnesses it is good policy to have three in case one or more of the witnesses predecease the testator.

A witness can never benefit by or receive anything under a will. (See local statutes for important modification in this doctrine, particularly where the witness is an heir, in which case he can generally take as much under the will as the laws of succession and inheritance provide for.)

The form or wording of a will is immaterial as long as the in-

tention of the testator is made clear.

A codocil is an addition to or an alteration in an original will. It must be made in the same manner as the will itself.

Nuncupative, or unwritten, wills are permitted in certain states. Of these states, some limit the operation of such unwritten wills to personal property, while in others the privilege is restricted to soldiers and sailors.

All persons are competent to make a will except idiots, persons of unsound minds and infants. The legal age for the making of a will is determined by statute in the various states.

A will may be revoked by subsequent marriage (see statutes of the various states) or by the burning, tearing or otherwise destroying of the same by the testator or by some person in his presence and at his direction with the intention of revoking the will; also by the subsequent making of a new will with the intention of revoking the old one.

Funds may be left for charitable or religious or educational purposes either outright or in trust. Most states place a limitation on the amount which can be left for charity if there are dependent relatives. (Consult a Catholic attorney or have your private attorney get in touch with the diocesan attorney.)

FINANCE AND BANKING

Banks

In general, banks may be defined as institutions working under a charter from the state or national government and serving as a depository for the funds of individuals and corporations. Of course the deposit function is not the bank's sole activity. They also loan money to individuals and to corporations, act as investment agents, issue their own money in the form of banknotes, and perform innumerable duties which make them well-nigh indispensable in the present economic set-up.

In a sort of broad way, banks may be classified under three general types:

Commercial Banks — The business of these institutions primarily consists in making loans to and receiving deposits from customers. In the United States they represent the largest group of banking institutions, and are usually represented by the national and state banks.

Trust Companies — Originally, their main object was taking care of the investments and financial affairs of their customers; but today they have for the most part extended themselves into the functions of the ordinary banking institutions, with the exception of note issue.

Savings Banks are institutions devoted principally to receiving small accounts for long-term deposit.

Stocks and Bonds

The main difference between stocks and bonds may be simply stated by saying that stocks represent ownership, proportioned to the number of shares held, in the company or corporation. Bonds on the other hand are, as it were, loans of a definite sum (usually \$1,000) and payable at a definite date in the future. In other words, the stockholders are the owners of the company, and the bondholders are the creditors. The stockholders share in the management, and in the profit or loss of the organization in which the stocks are held. Bondholders receive a fixed income, the interest on their investment. Should the corporation or company fail to pay dividends, that is a loss the stockholders must be prepared to suffer. However, failure to pay interest on its bonds, or fixed charges as they are called, makes the organization liable to legal action on the part of the bondholders. In liquidation, the claims of the bondholders take precedence over all other claims.

Usual Types of Stock

Common: Holders usually enjoy the voting rights in the management, and participate in dividends

after preferred shareholders have received their dividends.

Preferred: Holders usually lack voting rights, and enjoy preference in the payment of dividends.

Cumulative Preferred: Holders enjoy right of receiving all unpaid dividends before the common shareholders can receive any.

Participating Preferred: Holders have the right to proportional division of surplus profits, if there are any, after common shareholders have received their dividends.

US Savings Bonds

Perhaps the most popular investment in this decade has been in the field of War Savings Stamps and War Savings Bonds.

The War Savings Bond Program as established by the Treasury Department had three primary objectives: first, to help raise funds to meet the heavy cost of government defense activities which could not be met exclusively by taxes; second, as the Secretary of the Treasury expressed it, "to safeguard the nation against the evils of inflation"; and third, to enlist not only the financial but also the moral support of the entire country in this vast undertaking of defense.

War Savings Stamps and War Savings Bonds are direct obligations of the United States government. Existing stocks were to be issued until exhaustion of the supply. In September, 1945, however, the designation "War Savings Bonds" was discontinued, and they are now known simply as United States Savings Bonds. This term is also applicable to Defense Savings Bonds and Victory Bonds.

Victory Bonds were issued in October, 1945, in Series, E, F and G, as below. The purpose of the Victory Loan was to finance the last stages of the war, the return home of service men and their rehabilitation.

War Savings Stamps, priced 10 cents, 25 cents, 50 cents, \$1.00 and \$5.00, bear no interest, but when they have accumulated in the amount of at least \$18.75 they may be exchanged for a ten-year US Savings Bond.

US Savings Bonds, Series E, can be purchased by individuals only. They are intended primarily for the small investor or the individual who may want to invest a portion of his income periodically. They may be purchased at 75% of their maturity value with a maturity of ten years to yield 2.90% interest compounded semi-annually. They can be redeemed prior to maturity at holder's option only, after 60 days from the issue date.

US Savings Bonds, Series F, are intended for large investors and can be purchased by individuals, associations, partnerships, trustees, or corporations, except banks receiving demand deposits. They can be purchased at 74% of their maturity value with maturity of 12 years to yield 2.53% compounded semi-annually. They can be redeemed prior to maturity at holder's option only, after six months on a variable schedule on one month's notice.

US Savings Bonds, Series G, are issued at par with a maturity of 12 years and meet the demand of current income. They pay 2½% interest paid semi-annually by the United States Treasury check and can be purchased by individuals, associations, partnerships, trustees, or corporations, except banks receiving demand deposits. They can be redeemed prior to maturity at holder's option only, after six months on a variable schedule on one month's notice.

Tax Status of Stamps and Bonds
— War Savings Stamps are not taxable as there is no income to tax, and the face amount of these Stamps is not taxable by state and municipal authorities.

The income (increase in redemption value) on US Savings Bonds, Series E and Series F, is subject to federal income taxes. If the investor's books are kept on an accrual basis, or if his income tax is filed on an accrual basis, this income is taxable as it accrues. If the investor's books are kept on a cash basis, or if his income tax is filed on a cash basis, the income on Series E and Series F Bonds is tax-

able under Federal tax laws as income and not as capital gain.

The income on US Savings Bonds, Series G, is taxable under Federal

tax laws in the same manner as is that on any other United States government bond issued on or after March 1, 1941.

INDIVIDUAL INCOME TAX LEGISLATION

Income tax is a direct exaction levied by the state on the individual citizen for the purpose of raising revenue with which to operate the state. The Sixteenth Amendment gave Congress the power to lay and collect taxes on incomes, from whatever source derived, without apportionment among the several states, and without regard to any census or enumeration. The Revenue Act of 1942 provided for the payment of income taxes by the now familiar device of deduction from the earnings of wage earners and salaried persons.

Under the provisions of the Current Tax Payment Act of 1943, most income-tax payers whose wages are not subject to withholding must file a "declaration of estimated tax" for the current year prior to March 15 of each year. Forms issued by the Bureau of Internal Revenue are used for this purpose. With this declaration the taxpayer must remit either the entire estimated tax, or one fourth thereof, the balance to be paid in quarterly installments. On subsequently filing his income tax return for the year, the taxpayer will be reimbursed for any excess paid, if his actual tax is less than the estimate. Conversely, he must remit for the balance if his estimate was too low. While most persons subject to the withholding provisions are not required to file declarations of estimated tax, declarations are necessary in the case of those wage earners whose wages can reasonably be expected to exceed the sum of \$4,500 plus \$600 with respect to each exemption.

Simplification of the Individual Income Tax—The individual income tax has been greatly simplified by the Individual Income Tax Act of 1944, approved May 29, 1944.

Under this statute are wage earners whose income is less than \$5,000, is derived solely from wages, interest and dividends, and includes

not more than \$100 from sources not subject to withholding. These taxpayers may elect to have their tax determined by the collector by filing the withholding receipt (Form W-2 revised) furnished by the employer. On this form the wage earner need answer only a few simple questions relating to his total income for the year and the amount of tax already paid through withholding, listing his name and the names of his dependent relatives on the reverse side. After attaching all withholding receipts received from his employer, he then signs his receipt and mails it to the local collector, without payment. The collector determines the taxpayer's correct tax liability from a tax table provided by law, which allows about 10 per cent of the taxpayer's total income in place of deductions for charitable contributions, interest, taxes, medical expenses, etc., and, where necessary, either bills the taxpayer or issues a refund check.

Others, too, who are required to file tax returns, will also benefit from simplification. Form 1040 contains both the tax table (with its automatic 10 per cent allowance for deductions) for ready determination of the tax of persons with incomes of less than \$5,000 and a computation method for other taxpayers. Those who cannot use the tax table and are required to fill out returns in more detail will find the new form simpler than formerly. A person whose income is less than \$5,000 but who has actual deductions of more than 10 per cent is required to itemize his deductions and compute his tax. Persons whose incomes are \$5,000 or more have a choice of taking a standard deduction of \$500 or itemizing their deductions in detail, but have to compute their tax in either case.

The act also brings the amount of tax withheld more closely into line with the final tax liability; de-

creases the number of persons required to file declarations of estimated tax; and eliminates some of the difficulties and uncertainties in the making of required estimates.

One notable change removes the requirement that a "dependent" must be under 18 or incapable of self-support. Instead, the taxpayer may claim as a dependent any close relative with an income under \$500 who received more than half his support from the taxpayer.

Income taxes for the year 1948 will be paid under the provisions of the Revenue Act of 1948. This statute has two outstanding features, first, a reduction of tax rates from the very high levels prevailing during the war, and second, a provision whereby husbands and wives are permitted to "split" the family income, and thus effect tax savings in some instances.

Reduction of Rates: The rate structure of the Revenue Act of 1948, as with all taxing statutes, is very complicated. It may be said in general that for the taxpayers with incomes up to \$2,000, after allowing for exemptions and deductions, the reduction will be about 12 6%. The extent of reduction decreases as the income mounts into the higher brackets. A few examples from the tax tables applicable under the respective laws will show this difference. Under the old law, an unmarried taxpayer with no dependents would have paid a tax of \$78.00 on a taxable income of \$1,000. Under the Revenue Act of 1948, he would pay a tax of \$52.00. On a taxable income of \$4,950, this unmarried taxpayer would have paid a tax of \$793 in 1947, while in 1948 he would pay a tax of \$695. It would be impractical to set out the new tax rates in greater detail. Taxpayers will find the data on their 1948 income tax returns.

Community Property Provisions: The most radical feature of the Revenue Act of 1948 is the provision which permits a husband and wife to "split" the family income between them. The background for this provision is found in the "community property" system, which is

a concept of French and Spanish jurisprudence, and which has been engrafted on the law in certain of our Southwestern states where French or Spanish influence was strong. Under this concept all income which accrues to either husband or wife, after marriage becomes part of the "marriage community," and theoretically each spouse has a half interest therein. Thus in a community property state, the wife has a half interest in the husband's salary, while the husband has a half interest in the income which the wife may receive from property owned by her.

When the federal income tax was introduced, married couples in the community property states assumed the right to report their incomes under the community property concept. The federal government acquiesced in this practice until the custom was established. Husband and wife filed separate individual returns, dividing equally the family income, even though this might have been earned by one of them only, as, for instance, the husband's salary. Income tax rates increase progressively, the tax on an income of \$10,000, for instance, being higher than twice the tax on an income of \$5,000. Therefore, this device afforded considerable saving in taxes. This gave residents of community property states an advantage over people in other states. Quite naturally an agitation developed that something be done about it. For twenty years Congress considered expedients in one form or another, some of which would have prohibited the community property concept in income tax payments, and others of which would have extended the privilege to all the states. This last expedient was finally adopted by the 1948 session of Congress. Because of the nature of increasing tax rates, the benefits of this provision will be felt principally in the higher income brackets.

This income-splitting feature will make the preparation of income tax returns more complicated than ever. The married couple will file a special type of joint return. It is

probable that the Bureau of Internal Revenue will prepare income tax return forms which will simplify the problem for taxpayers who methodically follow the printed directions, and cautiously work their way from one numbered line to another.

Additional exemptions: The formerly existing personal exemption of \$500 has been increased to \$600, and the exemption for each dependent has likewise been increased

from \$500 to \$600. There are additional exemptions of \$600 for taxpayers who are blind or over the age of 65 years.

There are, of course, other changes, too numerous to detail, which can be found in the tax return forms for 1948. Reductions were reflected in wage withholdings as of May 1, 1948. The Bureau of Internal Revenue had sent detailed instructions to employers prior to that date.

VETERANS' RIGHTS AND BENEFITS

Many rights and benefits are available to veterans of the armed forces and their dependents, and new laws affecting their welfare are frequently passed. The veteran must be vigilant and carefully comply with all the legal requirements to protect his rights. In correspondence with any branch of the service or with the Veterans Administration, Washington 25, D. C., or the United States Employment Service or other organizations, the veteran's full name, birth date, rank or rating, and serial, service or file number should be given.

GI BILL OF RIGHTS

The GI Bill of Rights, or Servicemen's Readjustment Act of 1944, amended as of Feb 14, 1948, is a supplement to previous veteran legislation and extends new benefits to veterans of World War II. Its provisions, exclusive of those regarding hospitalization and administration, furnish legal bases for benefits with regard to education, loan guarantees, unemployment pay, review of discharges and employment service.

The general qualifications for benefits of the Bill are: active military or naval service between Sept. 16, 1940, and July 25, 1947; discharge on other than dishonorable conditions; at least 90 days of active service, unless a service-incurred injury or disability caused discharge before completion of 90 days, application for benefits within the times specified.

Educational Benefits—Any veteran having the listed qualifications is eligible for one year's education with subsistence. In addition to the basic year, a veteran will be eligible for a period of study equal to his or her period of service between Sept. 16, 1940, and July 25, 1947. The period of education may not exceed four years in any case and must be completed within nine years after the end of the war.

A veteran may not count toward the 90-day service period any time assigned for education or training as a midshipman or cadet at a service academy; or for education under the Army Specialized Training Program or the Navy College Training Program, if the courses taken in these programs were a continuation of civilian courses and were pursued to completion in the service.

The Government will pay to the school accepting a qualified veteran up to \$500 for ordinary school year to cover the costs of tuition, library, health and other similar fees, and for books, supplies and other necessities. The Government will pay subsistence allowance rates ranging from \$75 to \$120 per month, depending upon the type of course pursued by the veteran and the number of his dependents.

The veteran may attend any school approved by the appropriate state agency which will accept and retain him or her as a student. He or she must be able to meet requirements of the school for entrance and for continued pursuance of courses selected. The course of education or training must be begun not later than four years after, either the date of

the veteran's discharge or July 25, 1947, whichever is later, and in general, training will not be afforded beyond July 25, 1956.

Loan Guarantees—The Bill does not guarantee that a veteran will get a loan, but that the Veterans' Administration will guarantee loans made to veterans by lending agencies subject to examination and supervision by an agency of the US, any state or territory, or the District of Columbia.

Loans may be guaranteed for: homes, their purchase, construction and repair; farms, farm stock and equipment; business property and equipment. As to farm and business loans, it must be shown that the veteran has the ability and experience to make profitable use of the loan.

The Government may guarantee up to one half of the loan, but the aggregate sum guaranteed by the Veterans' Administration may not exceed \$2,000 in the case of non-real-estate loans, nor \$4,000 in the case of real-estate loans. If any federal agency other than the Veterans' Administration will guarantee part of a loan, the Administration will still guarantee up to one half of the loan, within the limits stated. The Veterans' Administration will pay to the lender an amount equivalent to four percent of the amount originally guaranteed. Interest on the guaranteed loan must not exceed four percent. Maturity on non-real-estate loans must not exceed ten years; real-estate loans are payable in 25 years, loans on farm realty in 40.

A loan may be guaranteed if made within ten years after July 25, 1947. When the loan has been agreed upon by the veteran and the lending agency, they should make joint application to the appropriate federal agency for a guarantee of the loan. The Bill certifies the Veterans' Administration as such a guaranteeing agency for qualified veterans of World War II.

Readjustment Allowances—to be eligible for unemployment pay benefits a veteran must have the qualifications listed above, be completely unemployed or earning less than \$23 per week at part-time employment, or in business for himself with a monthly net business income of less than \$100. He is not eligible if he leaves suitable employment voluntarily and without good cause; if he fails to apply for suitable work when it is offered to him; if he does not attend available and prescribed free training courses; or if he has a direct interest or participation in a labor dispute occurring at the place where he was last employed or is actually employed at the time he applies for benefits provided for in the Bill.

The maximum cash payment permitted by the terms of the Bill is \$20 per week. If a veteran is making less than \$23 per week at part-time employment, the Government will subtract \$3 from the amount he is making, subtract the balance of his earnings from \$20 and pay him the difference in cash. A veteran in business for himself and earning less than \$100 in a calendar month will be entitled to the difference between his earnings and \$100.

For the first 90 days of active service, a veteran will be entitled to unemployment pay for 24 weeks. For each additional calendar month or major fraction of a month of active service, a veteran will be entitled to an additional 4 weeks of unemployment pay. The maximum time limit for unemployment pay benefits provided by the Bill is 52 weeks.

The week of unemployment must occur not later than two years after discharge or July 25, 1947, whichever is later, and no allowance is payable for any week commencing more than five years after the termination of the war (July 25, 1947). Claims for readjustment allowances may be filed at offices of the United States Employment Service and such claims are paid by the State Unemployment Compensation Agencies.

Review of Discharges—Without regard for the general qualifications listed above, any veteran has the right, within 15 years after discharge, or before June 23, 1959, whichever is later, to a review by the appropriate branch of the service of the type and nature of his discharge or dismissal.

The review will be made by a board of five members, which board has the authority to change, correct or modify any discharge or dismissal and to issue a new discharge. The only discharges excepted are those ordered by general court martial sentence.

Employment Service—The Bill provides for the establishment of a job counseling and employment service for veterans to afford them the maximum of job opportunity in the field of gainful employment.

A BRIEF SUMMARY OF THE SOCIAL SECURITY ACT

(Courtesy of the Social Security Administration)

The Social Security Act of 1935 provided for the establishment of a federally operated system of old-age insurance and for federal co-operation with the states in unemployment insurance systems and in programs for giving financial aid to three groups of the needy—the aged, the blind, and dependent children. It also made available more federal aid to the states for health and welfare services and for vocational rehabilitation.

In 1939 the act was materially strengthened by amendments. The original law established the most comprehensive social welfare program ever undertaken in this or any other country. Under the law as revised the insurance protection given the wage-earner was extended to his family. The amendments also resulted in liberalization of other features of the general program and made possible an improvement in administrative procedures. Of particular significance was the requirement that state agencies, which administer the programs operated on a federal-state co-operative basis, establish and maintain personnel standards on a merit basis. The act was further amended in 1946 after extensive Congressional hearings. The effects of these amendments are incorporated in the sections which follow.

Responsibility for administration of the provisions of the Social Security Act rests on the Social Security Administration, established on July 16, 1946, as one of the branches of the Federal Security Agency. The Social Security Administration comprises the bureaus formerly in the Social Security Board, which it superseded, and the Children's Bureau (except for its Industrial Division), formerly in the Department of Labor.

Old-Age and Survivors Insurance

Under the 1939 amendments the old-age insurance system was expanded to provide protection not only for the insured wage earner, but also for his dependents. It became an old-age and survivors insurance system. This is the only program included in the Social Security Act which is entirely administered by the Federal Government without state co-operation. Monthly retirement benefits are paid to insured workers when they give up covered employment at 65 years of age or over; to their wives aged 65 or over; and to their unmarried children under 18 years of age. When an insured worker dies, monthly survivor-benefits are paid to his widow aged 65 or over; to his children under 18; and to his widow under the age of 65 if she has children under 18 in her care. If no widow or child survives who is immediately or potentially eligible for benefits, monthly benefits are paid to the worker's dependent parent or parents aged 65 or over.

The benefits provided by this system are financed by equal taxes paid by workers and their employers into an Old-Age and Survivors Insurance Trust Fund in the United States Treasury. The tax rate through 1949 is 1% each for employees and employers on the first \$3,000 a year in wages. It is scheduled to rise to 1½% each in 1950, and to 2% each in 1952.

The system covers practically all industrial and commercial employment, such as work in factories, shops, mines, mills, stores, offices, banks,

other places of business or on American ships. Occupations not covered include agricultural labor, domestic service, employment by federal, state or local governments or their instrumentalities, service for certain non-profit educational, charitable or religious organizations, self-employment, and railroad employment (which comes under the Railroad Retirement Act). Beginning with 1947, wages earned in railroad employment are included in computing survivor benefits.

The 1946 amendments extended survivor protection under the program to the survivors of certain veterans of World War II who die or have died within three years of their discharge from the armed forces.

Old-age and survivors insurance benefits are based on the individual's average monthly wages under the system. The worker's own monthly benefit is figured as follows: 40% of the first \$50 of average monthly wages, plus 10% of the next \$200, plus 1% of this amount for each year in covered employment in which he made \$200 or more. For example, if a man had average monthly wages of \$100 after 5 years in covered employment, he would get 40% of \$50 or \$20, plus 10% of the next \$50 or \$5, making \$25, and in addition, for 5 years' coverage he would get 5% of \$25 or \$1.25; so that his total monthly benefit would be \$26.25.

Benefits payable to a worker's dependents or survivors are figured according to his own benefit rate. The benefit payable to a wife, minor child or a dependent parent is equal to one-half of the benefit due the wage earner on the basis of his earnings record. The benefit payable to a widow is equal to three-fourths of the benefit due her husband.

The total of benefits to a retired wage earner and his family or to his survivors, if over \$20, cannot exceed 80% of his average monthly wage, twice his monthly benefit, or \$85, whichever of these three amounts is the smallest.

A lump-sum death payment is also provided under the act if an insured worker dies leaving no one immediately eligible for monthly benefits. This payment may be up to 6 times the monthly benefit that would have been due the deceased. If there is no surviving spouse, the lump sum may be used to reimburse the individual who bore the funeral expenses, but only to the extent of the actual expenditures incurred.

Employment Security

The employment security program combines two functions of unemployment insurance — payment of benefits to unemployed workers qualified under the unemployment law of their State and the employment services, and placement of workers through the system of State public employment offices.

Federal grants are made to states for administration of their employment security programs. State unemployment compensation laws, now in effect in all states, the District of Columbia, Alaska and Hawaii, provide for the payment of weekly benefits to jobless workers covered by the law who have sufficient wage or employment credits to entitle them to benefits. When a man loses his job, he is required to file claim for benefits at the local employment office, which helps him find another.

At the end of a specified waiting period his benefits begin, and if he does not find a job, the payments continue until he has exhausted all benefit rights or has received them for the maximum period allowed by law — usually three to four months. The weekly benefit in most states is equal to about half a regular week's pay up to a specified maximum, usually \$15 to \$20 a week.

A federal tax of 3% is levied on the payrolls of employers of eight or more persons with approximately the same occupational exclusions as those for old-age and survivors insurance. This tax applies only to the first \$3,000 a year paid to each employee. Employers offset against 90% of this federal tax amounts paid to states as contributions under state

unemployment compensation laws or amounts which would have been paid if the employer had not been allowed reduced rates under experience-rating provisions of the state laws approved by the Social Security Administration. The 1946 amendments authorized the States to include private maritime employment under their unemployment insurance laws and established a temporary Federal program of reconversion benefits for seamen whose employment was technically Federal, to operate until July, 1949, subject to appropriation of the necessary funds by Congress.

Public Assistance

Under the public assistance provisions of the Social Security Act, the Federal Government makes grants to states for aid to the needy aged, the needy blind, and dependent children. All states and the District of Columbia, Alaska and Hawaii have plans for old-age assistance under which they are receiving federal grants; 47 states have approved plans for aid to the blind and 50 for aid to dependent children. Under these plans cash allowances related to the individual's own need are paid each month. The 1946 and 1947 amendments increased, for the period October, 1946, through June, 1950, the maximum Federal contribution from \$20 a month in old-age assistance and aid to the blind to \$25, and in aid to dependent children from \$9 for the first child and \$6 for each additional child aided in the same home, to \$13.50 and \$9 respectively. The Federal share of State assistance payments is increased (from one-half of all State expenditures up to \$40 per individual for the aged and blind, and \$18 for the first child and \$12 for each additional child aided), to two-thirds of all State expenditures up to an average of \$15 for the aged and blind, and one-half of such additional expenditures up to \$45 for an individual, and to two-thirds up to an average of \$9 per child and one-half of such additional expenditures up to \$24 for one child and \$15 for each additional child.

Health and Welfare Service

The Social Security Act through provisions administered by the Children's Bureau, protects the health of mothers and young children, provides treatment for crippled children, and cares for children who are neglected or in danger of becoming delinquent. All states participate, receiving grants for services rendered.

The public health and vocational rehabilitation provisions, formerly under the Social Security Act, are now administered under separate legislation by two other units of the Federal Security Agency, viz., the Public Health Service and Office of Vocational Rehabilitation.

THE CATHOLIC WAR VETERANS

The Catholic War Veterans of the USA, founded in 1935 by Rev. Edward J. Higgins, Chaplain of World War I, exists to promote united veteran action and to demonstrate the religious faith and patriotic loyalty of its members, all honorably discharged from the US armed forces. CWV is the Catholic agency recognized by the Veterans Administration for the preparation and presentation of claims and appeals on behalf of veterans and their families. CWV is also recognized by the War, Navy and State Departments, and has accredited representation at all sessions of the UN. CWV supports all activities promoting true American ideals and is a leader in the fight against subversive influences.

The official organ, the "Catholic War Veteran," is widely acclaimed for its militant editorials. CWV has 2,000 posts throughout the US affiliated with various parishes, to advise and assist veterans and members of their families in regard to their rights and privileges under federal and state legislation. The approbation of the bishop of the diocese and the approval of the pastor of the parish is obtained for each new post.

The welfare facilities of CWV are extended to all veterans and their families regardless of race, creed or color.

Full-time contact representatives are stationed at the Veterans Administration regional offices to handle claims and appeals prepared by the various units. There is a full-time liaison officer who advises governmental agencies and Congress on current CWV policies and consults with government officials.

National Headquarters: 817 Fourteenth St., N. W., Washington 5, D. C.

SURPLUS PROPERTY ACT

(By George E. Reed, Legal Department, NCWC)

The Surplus Property Act provides for the disposal of property or commodities which are surplus to the needs of the armed services.

The Act is presently being administered by the War Assets Administration, which has regional offices in practically every major city in the United States. Property available for sale is catalogued and then widely advertised. Opportunities to purchase surplus property are furnished in accordance with the following priorities: 1. special priority for veterans; 2. general priority accorded Federal Agencies; 3. general priority for veterans; 4. priority for small businesses purchasing through the Reconstruction Finance Corporation; 5. priority accorded State and Municipal agencies; 6. non-profit groups.

While a great deal of desirable property is purchased by the aforementioned priority groups, a considerable portion remains for the commercial customer.

Some time ago the War Assets Administration concluded that while it was still necessary to maintain their regional offices both as administrative and as sales centers, it would be necessary to move the property more rapidly. Accordingly, a new sales program was established which is known as the site sale. This contemplates the sale of all the equipment located in army depots, naval bases, camps and posts, and other military installations. The sale of the material is at a fixed price, with the appropriate discount (40%) for public health and educational institutions. The site sale has been picturesquely and succinctly described as the "come-and-get-it-sale."

While it is true that the priority system referred to is placed into effect in the site sales as well as in the case of sale through the regional office, the bulk of the property to be disposed of at the site sales is so great that there is generally considerable material left for the commercial customer. Special consideration has been given non-profit, educational, public health and charitable organizations. Both public health and educational institutions, which are non-profit in character, are entitled to a general discount of 40% from fair value, i. e., from the lowest trade-level price. Other items have a discount of 95%. The many chapels to be declared surplus may be applied for at the War Assets office.

Non-profit organizations may purchase not only for their domestic use but may, after satisfying such use, procure property for the purpose of exporting it to missions maintained abroad. When such property is purchased for export, a 40% discount may likewise be secured.

The administration of Regulation 14, which deals specifically with education, public health and charitable institutions, was until recently confined to the Federal Security Administration. However, the War Assets Administration has now assumed this function, and must be directly contacted at its regional offices.

The bulk of the Surplus Property is now beginning to move. It has taken the War Assets Administration a year or two to get into a position where it could move the property rapidly. It is now at the height of its operations and is currently disposing of a great deal of valuable and, in most instances, desirable material.

THE FEDERAL BUREAU OF INVESTIGATION

(Written for The National Catholic Almanac by John Edgar Hoover, Director)

The Federal Bureau of Investigation was established in 1908 by Charles J. Bonaparte, then Attorney General of the United States.

While the Hon. Harlan F. Stone, former Chief Justice of the Supreme Court, was Attorney General, the FBI was reorganized. One of the policies then formulated was that promotion of employees be based solely on demonstrated ability, and that all work of the Bureau be placed on a plane beyond political influence.

The Identification Division of the FBI also was formed at that time, by the consolidation of criminal identification data maintained at Leavenworth Penitentiary with records previously kept by the International Association of Chiefs of Police. The national clearing-house of criminal investigation began with a nucleus of 810,188 fingerprint cards and at present has more than 108,000,000 fingerprint records. The FBI also exchanges information with identification bureaus of foreign countries regarding criminals of an international character.

In the fall of 1932 the FBI Laboratory was organized at Washington, D. C., to assist in criminal investigations conducted by Special Agents of the FBI and to make available to the law-enforcement officers of the nation the latest developments in scientific criminological investigative techniques. The FBI Laboratory not only makes examinations without cost for duly authorized law-enforcement agencies, but also sends experts to testify concerning the results of their examinations without charge to the local agencies. During the fiscal year 1947, there were 73,753 examinations of evidence conducted. Scientific equipment employed in the laboratory is valued at well over a million dollars.

In a long-range plan to raise the standards of the law-enforcement profession throughout the nation, the FBI National Academy was organized on July 29, 1935, and since that time more than eighteen hundred police officers, representing police departments throughout the forty-eight states and territorial possessions and many foreign countries, have received instruction from the FBI staff of experts. The course extends over a twelve-week period, and the graduates are trained to organize schools along the same line in their local communities.

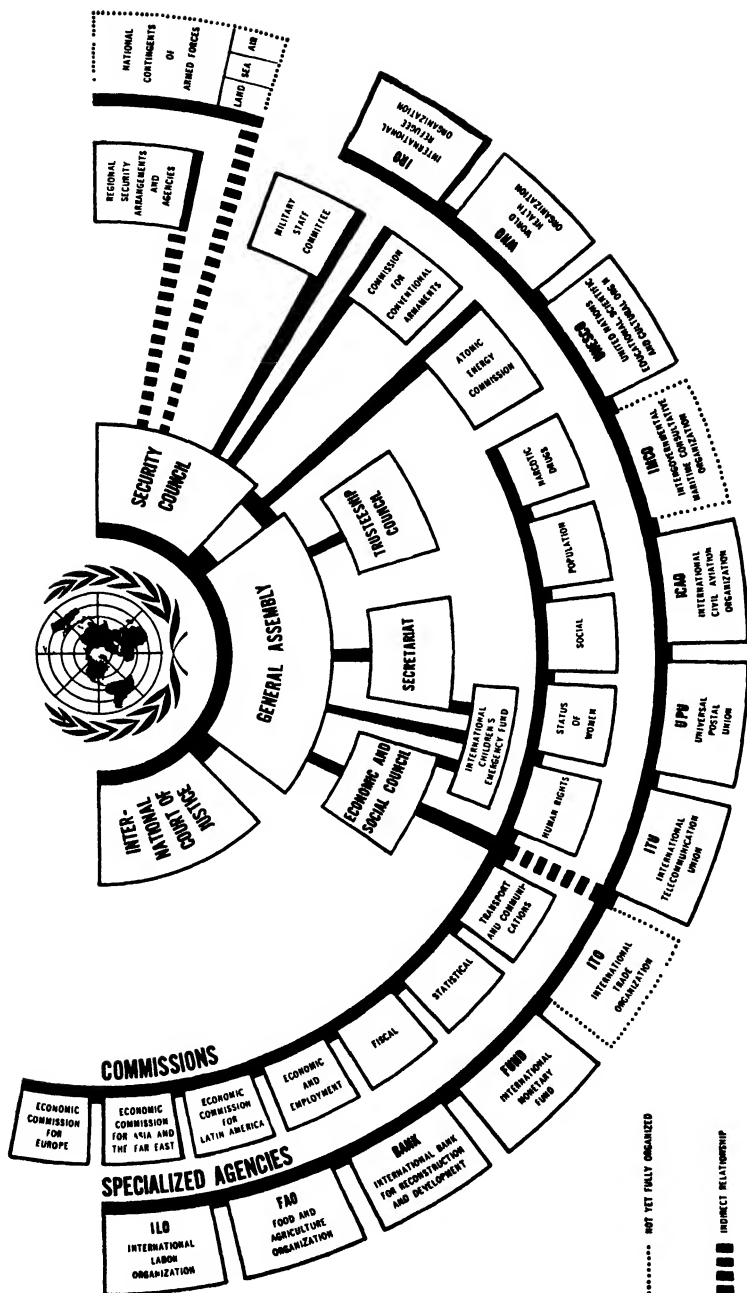
On Sept. 6, 1939, the FBI was designated by presidential directive the national clearing-house for all information regarding internal security. The greater part of the FBI's activity in recent years has been devoted to this work with the result that during World War II no foreign-directed sabotage occurred and enemy espionage met with recurring failure.

On August 1, 1946, the Atomic Energy Act of 1946 became law. Under it the FBI was given the responsibility of determining the character, associations and loyalty of individuals employed by the Atomic Energy Commission and of all other persons having access to restricted Atomic Energy data. The Act also provides that all violations shall be investigated by the FBI. It is anticipated that these additional responsibilities will double the FBI's case load in one year.

In order to handle its work economically and efficiently, the FBI operates fifty-one Field Divisions strategically situated throughout the United States and its possessions. All Field Offices send copies of their reports to the Headquarters of the Bureau at Washington, D. C. Personnel of Field Offices varies according to volume of work to be performed.

The administrative staff of the FBI at Washington also supervises the operation of the Identification Division, the FBI Laboratory and the collection of crime statistics. It also conducts the training academies for special agents and selected police officers.

ORGANIZATION OF THE UNITED NATIONS



UNITED NATIONS

The United Nations, an organization dedicated to the establishment and maintenance of international peace, security and general cooperation, was proposed at Dunbarton Oaks where, on Oct. 9, 1945, it was announced that delegates of the United States, the United Kingdoms, Soviet Russia and China had approved purposes and principles for regulating the international body. These proposals were incorporated into the charter of the United Nations, which was drafted and adopted at the UN Conference on International Organization at San Francisco, April 25-June 26, 1945. Six months after adoption the charter had been approved by 51 nations.

To further its main purpose, UN aims to develop friendly relations among nations; to achieve cooperation in the solution of economic, social and other problems of mankind; and to afford a center for harmonizing the actions of nations for achievement of these common ends.

UN, based on the principle of the sovereign equality of all peace-loving states, requires that all members shall undertake to fulfill in good faith obligations assumed under the charter. Members shall settle disputes by peaceful means and shall refrain in international relations from the use or threat of force in any manner inconsistent with the purposes of the organization, which they are obliged to assist in any action taken according to charter provisions. UN shall ensure that non-member states act according to these principles for the maintenance of international peace and security, although the organization may not intervene in the domestic affairs of any nation when those affairs do not constitute a threat to international peace.

Chief organs of UN are: General Assembly, composed of delegates of all member-nations and popularly called "Town Hall of the World" because of its right to discuss all matters falling under the Charter (the "Interim" Assembly considers items referred to it by the General Assembly when the latter is not in session); the Security Council, comprising five permanent and six non-permanent members empowered to enforce, by unanimous vote of the permanent members plus two others, action against an aggressor or to prevent war in accordance with Charter principles; an International Court of Justice, principal judicial body of UN; an 18-member Economic and Social Council, which promotes respect for human rights and international cooperation in economic, social and cultural fields — largely through its commissions and through specialized agencies affiliated with it; a 10-member Trusteeship Council, which supervises, in the interests of the inhabitants, the administration of non-self-governing areas placed under its jurisdiction by the Administering Powers; a Secretariat, charged with the duty of supervising UN organs, the Secretary-General having the right to bring to the attention of the Security Council any matters deemed a threat to the maintenance of international peace and security.

The report of the preparatory commission, which completed its work after the San Francisco Conference, formed the basis for constituent work of the General Assembly. At the first session held in London, January 10-February 14, 1946, Paul-Henri Spaak of Belgium was elected president, and Trygve Lie, of Norway, secretary general. The Assembly also completed its own organization, established the Security Council and Economic and Social Council. Delegates from 51 nations convened at Flushing Meadows, N. Y., on October 26, 1946, for a meeting of the General Assembly, during which several nations were voted to membership. The present UN membership totals 58 nations.

The Assembly regularly meets once a year. The last meeting ended in December, 1948, in Paris. The Security Council is in continuous session at Lake Success, N. Y. The Economic and Social Council meets three times a year and the Trusteeship Council twice.

UNESCO

(Courtesy of Education Department, NCWC)

The United Nations Educational, Scientific and Cultural Organization had its origin in the suggestion of the United States Delegates to the meeting of the Allied Ministers of Education, Nov., 1942, that the United Nations should deal with educational and cultural problems. Following the San Francisco Conference, June, 1945, educational, scientific and cultural representatives to the UN met in London to draft a constitution for the new organization. In Nov., 1946, it was formally launched at its seat, Paris, its constitution signed by 44 UN members, ready to assume full-scale operations when 20 nations have accepted membership. There were 45 member-nations in Dec., 1948. The constitution provides for: a General Conference meeting annually, to which each member sends five representatives; an Executive Board of 15 elected by the Conference from its members; and a Secretariat under a Director-General elected by the Conference. The Organization is financed by contributions of member states and the constitution assures equality of states in representation and participation without regard to size, and due regard to geographical distribution, and to the inclusion of persons with varied experience in education and cultural fields.

The first session of the General Conference at Paris, Nov., 1946, defined the administrative, financial and legal structure of UNESCO, and appointed Julian Huxley as Director-General, who was succeeded in Nov., 1948, by Dr Jaime Torres Bodet. The 1947 program provided measures for the campaign against illiteracy, new techniques in education, teacher training problems and details of pilot projects.

Of the 150 areas of concern in UNESCO's original program three large-scale projects are now being undertaken: an educational reconstruction program in the devastated member countries; a campaign for the spread of fundamental education, as part of a long-term campaign against illiteracy; and the promotion of international understanding, particularly in education. Pilot projects of fundamental education are being conducted in China, Haiti, and East Africa. UNESCO also informs UN of instances in which education endangers the peace; exchanges knowledge and information through mass communication; studies tensions conducive to wars and divergent philosophical systems to establish a maximum of common basic principles for understanding between nations.

At the second session of the General Conference, held in Mexico City, Nov.-Dec., 1947, the drafting committee proposed for the approval of the Conference a program for 1948 with a budget of over 7½ million dollars. Six major fields were treated: educational, scientific and cultural reconstruction in war-devastated countries; communications to increase international understanding by means of radio, press and other media; cultural exchange; human and social relations in fields of study and action common to social scientists and philosophers; and natural sciences with reference to man's knowledge and control of nature. The session emphasized UNESCO's efforts toward peace and security. It was voted to hold the third session in Beirut, Lebanon.

President Truman, on July 30, 1946, signed Public Law 565, authorizing our country to accept membership in UNESCO and providing for the formation of the US National Commission for UNESCO to serve the nation in an advisory capacity and to propose means whereby UNESCO's programs are to be carried out here. This organization held its first meeting at Washington, D. C., in Sept., 1946, attended by representatives of 60 national organizations and 40 distinguished American citizens. Thirteen members of the National Commission along with other US delegates attended the session in Mexico City in 1947.

A DECLARATION OF RIGHTS

**Drafted by a Committee Appointed by the
National Catholic Welfare Conference**

and

Presented to the United Nations Commission on Human Rights

*(Available in pamphlet form from the NCWC,
by courtesy of which it is included here)*

General Preamble

God, the Creator of the human race, has charged man with obligations arising from his personal dignity, from his immortal destiny, and from his relationships as a social being. These obligations are in reference to the Creator, to himself, to his family and fellowmen, to the State and to the community of States. For the fulfillment of these obligations man is endowed with certain natural, inalienable rights. These obligations and rights form the substance of the natural moral law which can be known by reason.

Obligations and rights are correlative. At all times the obligation to respect the rights of others operates against the arbitrary use of rights.

Suitable opportunity to discharge fundamental obligations in the various and separate situations of life is a right which cannot be justly denied. For man's use God has provided the basic resources of this world.

The unity of the human race under God is not broken by geographical distance or by diversity of civilization, culture and economy, and the adequate use of the world's resources by all peoples is not to be denied because of these factors.

Weakness resulting from conquest or imperfection in governmental organization should not be used as a pretext to reject the fundamental rights of man or to impede their legitimate exercise.

The order of rights outlined below progresses through the individual, the family, the State and the community of States.

Part I

The Rights of the Human Person

Preamble

The dignity of man, created in the image of God, obligates him to live in accordance with the law imposed by God. Consequently, he is endowed as an individual and as a member of society with rights which are inalienable.

Among these rights are:

- 1) The right to life and bodily integrity from the moment of conception, regardless of physical or mental condition, except in just punishment for crime.
- 2) The right to serve and worship God in private and in public.
- 3) The right to religious formation through education and association.
- 4) The right to personal liberty under just law.
- 5) The right to the equal protection of just law regardless of sex, nationality, color or creed.
- 6) The right to freedom of expression of information and of communication in accordance with truth and justice.
- 7) The right to choose and freely to maintain a state of life, married or single, lay or religious.

- 8) The right to education suitable for the maintenance and development of man's dignity as a human person.
- 9) The right to petition the government for redress of grievances.
- 10) The right to a nationality.
- 11) The right of access to the means of livelihood, by migration when necessary.
- 12) The right of association and peaceable assembly.
- 13) The right to work and choose one's occupation.
- 14) The right to personal ownership, use and disposal of property subject to the rights of others and to limitations in the interest of the general welfare.
- 15) The right to a living wage.
- 16) The right to collective bargaining.
- 17) The right to associate by industries and professions to obtain economic justice and the general welfare.
- 18) The right to assistance from society, if necessary from the State, in distress of person or family.

Part II

The Rights Pertaining to the Family

Preamble

The family is the natural and fundamental group unit of society and is endowed by the Creator with inalienable rights antecedent to all positive law. The family does not exist for the State, but on the other hand is not independent.

Among these rights are:

- 1) The right to marry, to establish a home and beget children.
- 2) The right to economic security sufficient for the stability and independence of the family.
- 3) The right to the protection of maternity.
- 4) The right to educate the children.
- 5) The right to maintain, if necessary by public protection and assistance, adequate standards of child welfare within the family circle.
- 6) The right to assistance, through community services in the education and care of the children.
- 7) The right to housing adapted to the needs and functions of family life.
- 8) The right to immunity of the home from search and trespass.
- 9) The right to protection against immoral conditions in the community.

Part III

The Domestic Rights of States

Preamble

Political authority is entrusted by God to nations, which are endowed with rights and charged with the obligation of establishing justice, of promoting the general welfare of their citizens and of cooperating with other nations in furthering the universal welfare of mankind.

It is the right of all peoples that are capable of self-government to organize politically and to function as States upon equal terms with other States.

Among these rights are:

- 1) The right to enact just laws binding in conscience.
- 2) The right to establish courts of justice and to enforce the observance of law with adequate sanctions.
- 3) The right to demand of its citizens respect for the rights of minorities.

- 4) The right to tax by adequate and equitable means in order to carry out its proper functions.
- 5) The right to exercise eminent domain when demanded by the common welfare.
- 6) The right to require that its people receive an education suitable for citizenship.
- 7) The right to defend itself against domestic violence.
- 8) The right to watch over, stimulate, restrain and order the private activities of individuals and groups in the degree that is necessary for the common good.
- 9) The right to regulate operations of international economic groups functioning within its own boundaries.
- 10) The right to adopt in time of emergency special measures necessary for the common good.

Part IV

The Rights of States in the International Community

Preamble

The human family constitutes an organic unity or a world society.

The States of the world have the right and the duty to associate and to organize in the international community for their common welfare.

The indispensable foundation of all peaceful intercourse among nations and an essential condition of juridical relations among them are common trust and respect for the plighted word. Treaties and agreements must not be considered subject to arbitrary unilateral repudiation.

Every State has certain fundamental rights in the international community.

Among these rights are:

- 1) The right to exist as a member of the international community and to be protected in its national life and integrity against acts of aggression by any other State or States.
- 2) The right to independence in the determination of its own domestic and foreign policies in accordance with the principles of morality, and subject to the obligations of international law.
- 3) The right to juridical equality with other states in the family of nations.
- 4) The right to membership in the organized international community and to the benefits of international cooperation.
- 5) The right to the assistance of the international community in securing the fulfillment of the terms of a just treaty or agreement.
- 6) The right to obtain from the international community redress of grievances arising from unjust treaties imposed by force.
- 7) The right to the revision of treaties which are no longer in accord with fundamental justice.
- 8) The right to recourse to the procedures of pacific settlement established by the international community for disputes which diplomatic negotiations have failed to settle.
- 9) The right to maintain political, economic and social intercourse with other States upon equal terms.
- 10) The right of access, upon equal terms, to the markets and raw materials of the world necessary for its own life as a people.
- 11) The right to protect its own natural resources and economic life from unjust exploitation.
- 12) The right to the assistance of the international community in time of economic or social distress.
- 13) The right to grant asylum to refugees from injustice.

UNIVERSAL DECLARATION OF HUMAN RIGHTS

Drafted by the Human Rights Commission June, 1948, the Declaration was formally adopted by the General Assembly December 10, 1948

Preamble

Whereas, recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world; and

Whereas, disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people; and

Whereas, it is essential if man is not to be compelled to have recourse as a last resort to rebellion against tyranny and oppression that human rights should be protected by the rule of law; and

Whereas, it is essential to promote the development of friendly relations between nations; and

Whereas, the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women, and determined to promote social progress and better standards of life in larger freedom; and

Whereas, the member states have pledged themselves to achieve, in co-operation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms; and

Whereas, a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge;

Now, therefore, **the General Assembly**

Proclaims this Declaration of Human Rights as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of member states themselves and among the peoples of territories under their jurisdiction.

Article 1

All human beings are born free and equal, in dignity and rights. They are endowed with reason and conscience, and should act towards one another in a spirit of brotherhood.

Article 2

Everyone is entitled to all the rights and freedoms set forth in this declaration, without distinction of any kind, such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

Article 3

The rights set forth in this Declaration apply equally to all inhabitants of trust and non-self-governing territories.

Article 4

Everyone has the right to life, liberty and security of person.

Article 5

No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 6

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 7

Everyone has the right to recognition everywhere as a person before the law.

Article 8

All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this declaration and against any incitement to such discrimination.

Article 9

Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the Constitution or by law.

Article 10

No one shall be subjected to arbitrary arrest, detention or exile.

Article 11

Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

Article 12

1. Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.

2. No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

Article 13

No one shall be subjected to arbitrary interference with his private family, home or correspondence, nor to attacks upon his honor and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Article 14

1. Everyone has the right to freedom of movement and residence within the borders of each state.

2. Everyone has the right to leave any country, including his own, and to return to his country.

Article 15

1. Everyone has the right to seek and to enjoy in other countries asylum from persecution.

2. This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

Article 16

1. Everyone has the right to a nationality.

2. No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

Article 17

1. Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.

2. Marriage shall be entered into only with the free and full consent of the intending spouses.

3. The family is the natural and fundamental group unit of society and is entitled to protection by society and the state.

Article 18

1. Everyone has the right to own property alone as well as in association with others.

2. No one shall be arbitrarily deprived of his property.

Article 19

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Article 20

Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Article 21

1. Everyone has the right to freedom of peaceful assembly and association.

2. No one may be compelled to belong to an association.

Article 22

1. Everyone has the right to take part in the Government of his country, directly or through freely chosen representatives.

2. Everyone has the right of equal access to public service in his country.

3. The will of the people shall be the basis of the authority of Government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

Article 23

Everyone, as a member of society, has the right to social security and is entitled to the realization, through national effort and international cooperation and in accordance with the organization and resources of each state, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

Article 24

1. Everyone has the right to work, to free choice of employment, to just and favorable conditions of work and to protection against unemployment.

2. Everyone, without any discrimination, has the right to equal pay for equal work.

3. Everyone who works has the right to just and favorable remuneration, insuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.

4. Everyone has the right to form and to join trade unions for the protection of his interests.

Article 25

Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

Article 26

1. Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

2. Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

Article 27

1. Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available, and higher education shall be equally accessible to all on the basis of merit.

2. Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms, it shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

3. Parents have a prior right to choose the kind of education that shall be given to their children.

Article 28

1. Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.

2. Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author

Article 29

Everyone is entitled to a social and international order in which the rights and freedoms set forth in this declaration can be fully realized.

Article 30

1. Everyone has duties to the community in which alone the free and full development of his personality is possible

2. In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are prescribed by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.

3. These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

Article 31

Nothing in this declaration may be interpreted as implying for any states, groups or persons, any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms prescribed herein.

THE NATIONAL DEFENSE SYSTEM OF THE UNITED STATES

On July 26, 1947, the President of the United States signed the National Defense Act. This new legislation provides for the coordination of all military forces, Army, Navy, and Air, under a single cabinet department and head, namely the Department of Defense. The Secretary of Defense with full cabinet status replaces the Secretaries of War and Navy, who act now as sub-secretaries to the defense head. The act is intended to increase efficiency and effect economies by creating a single, national military organization and providing for integration of domestic, foreign and military policies relating to defense.

Substantially, the reorganization act establishes an independent Air Force, co-equal with the Army and Navy; guarantees the continuance of Naval Aviation and Marine Corps amphibious operations; sets up a central intelligence agency to co-ordinate all government security intelligence through the president; provides for a National Security Council headed by the president to formulate military policy; establishes a National Security Resources Board to outline possible plans and civilian mobilization; and permits the president to choose key figures in the new agency from both civilian and military life.

Provisions are also being made for dividing the country into strategic areas, each with a single commander for all three forces, this command to be related only to

actual combat maneuvers. In general, however, the reorganization is intended to be gradual, and many of the plans are still in a tentative stage.

MILITARY INFORMATION

(Courtesy of Army and Navy Departments)

Army and Navy Insignia

Insignia are identification marks used to indicate rank and branch of service of personnel of the Armed Forces.

Army. The rank insignia of commissioned and warrant officers are worn on the shoulders of the blouse (coat) or on the collar of the shirt. The rank insignia of non-commissioned officers are chevrons worn on the upper sleeve of the shirt or blouse. Branch of service insignia for Army personnel are worn on the lapels of the blouse and on the shirt collar.

Navy. The rank of officers is shown by the stripes worn on sleeves of coats on certain uniforms and on the shoulder marks of other uniforms.

A non-commissioned (petty officer's) rating is shown by chevrons worn on the left sleeve between the shoulder and elbow. Non-rated personnel wear non-rated marks which consist of one, two, or three short diagonal stripes, according to rating, and are colored to denote branch of service; i. e., blue on white and white on blue uniforms for all non-rated men except firemen and airmen, who wear red and emerald-green stripes, respectively, on all uniforms.

Qualifications are shown by corps devices on the sleeves of coats or shoulder marks for officers and by specialty marks worn as part of rating badges by enlisted personnel.

Rankings

The following two lists will show the corresponding ranks of Officers in the Army and Navy.

Army

General
Lieutenant General
Major General
Brigadier General
Colonel
Lieutenant Colonel
Major
Captain
First Lieutenant
Second Lieutenant

Navy

Admiral
Vice Admiral
Rear Admiral
Commodore
Captain
Commander
Lieutenant Commander
Lieutenant
Lieutenant (j. g.)
Ensign

Army Command

The Army of the United States is commanded by the Chief of Staff of the Army. The Headquarters, which includes the Office of the Secretary of the Army, the Chief of Staff and the General and Special Staffs, controls the Army as a whole. Under the Department of the Army are the Army Field Forces, Fort Monroe, Va.; the six Army commands within the United States, the Military District of

Washington, D. C., and the various overseas commands, such as Army headquarters in Europe and the Pacific. The headquarters within the United States are: First Army, Governor's Island, N. Y.; Second Army, Fort Meade, Md.; Third Army, Atlanta, Ga.; Fourth Army, San Antonio, Tex.; Fifth Army, Chicago, Ill.; Sixth Army, San Francisco, Calif.; Military District, Washington, D. C. The Headquar-

ters of the Army uses the Army Field Forces as an operating agency for numerous Army functions and training supervision. Normally the Army operates jointly with the

Air Force and the Navy. The commander of the Joint Forces may be of the Army, Navy or Air Force, and is assisted by a staff of officers from forces concerned.

Major Classification of Units

The Army is divided into two general classifications, **combat units** and **service units**. The Combat Arms are: Infantry, for close combat and seizure of terrain; Armor, characterized by fire power, shock action and mobility; Artillery, which supports Infantry and armored units and provides anti-aircraft and coast defense; Cavalry, which combines speed and mobility. The Combat Arms are grouped to form teams which carry out assigned missions.

The services of the Army are administrative and technical. Administrative Services consist of the Adjutant General's Department, the

Judge Advocate General's Department, Chaplains' Corps, Office of the Provost Marshal General, and the Office of the Chief of Special Services. These provide for necessary records, law and order and the well-being of individuals and units.

The Technical Services consist of the Ordnance Department, the Signal Corps, the Quartermaster Corps, Corps of Engineers, Transportation Corps, Medical Department, Chemical Corps and Finance Department. These services provide for the materiel and supplies needed to sustain the Combat Arms in the field.

Organization of the Army

An organization is a military unit of prescribed structure, charged with specific functions and commanded by a commissioned or non-commissioned officer. Military units vary in size from squads, with a strength of 5 or more men, to the Army Group of approximately 1,000,000 men. Each unit is normally part of a larger organization.

Tactical troops operate as a unit to engage the enemy in combat and are organized under one commander. An administrative unit contains service elements to care for its own interior management. Some tactical groups include administrative units for direct support.

The squad is the smallest tactical unit, varying in size from 5 to 9 men, and can, therefore, be controlled by the voice or signal of the leader. Rifle, machine gun, and mortar squads derive their names from the principal weapon with which they are armed. The squad is commanded by a sergeant.

The section is a group of squads other than the rifle, having from 10 to 17 men commanded by a

sergeant. It may have no squad organization, such as the artillery howitzer section.

The platoon with a strength of from 27 to 77 men is composed of two or more squads or sections and is commanded by a lieutenant.

The company, battery or troop is commanded by a captain who controls his unit through his platoon leaders. The strength may vary from 75 to 265 men. This is a basic administrative unit.

The battalion of from 350 to 1070 men is commanded by a lieutenant colonel. The Infantry battalion is the basic tactical unit since it contains both the staff to plan and the force to execute tactical maneuvers.

The regiment, consisting of two or more battalions, is commanded by a colonel. Varying from 2150 to 3700 men, it is both tactical and administrative. The Infantry regiment includes certain special support weapons and arms.

The group is a tactical unit commanded by a colonel, resembling the regiment except that its organizational structure is flexible.

The division, commanded by a major general, has a strength of from 11,200 to 18,800 men. The organization, a major tactical and administrative unit, is capable to some extent of independent action.

The corps is a flexible tactical organization varying from 60,000 to 90,000 men. It is composed of certain organic corps troops with two or more divisions and other combat troops attached. Usually operating as a part of a field army, it may function independently if additional service troops are attached. The

corps is normally commanded by a lieutenant general.

The field army is a flexible tactical and administrative unit, commanded by a general, and is capable of sustained independent action. It consists of two or more corps and reinforcing combat and service troops.

The army group is a tactical unit consisting of a headquarters and two or more field armies.

A task force is a temporary grouping of units under one commander for the purpose of carrying out a specific mission.

Administration of the Navy

The Department of the Navy, including the office of the Secretary of the Navy, was established by act of Congress on April 30, 1798. Referred to as the "Naval Establishment," it was made a part of the National Military Establishment by the National Security Act of July 26, 1947. Supervised and directed by the Secretary of the Navy, it is administered by him as an independent executive department of the United States Government, subject to the general direction and control of the Secretary of Defense.

The Naval Establishment consists of three principal parts: the Navy Department, the Shore Establishment, and the Operating Forces.

The Navy Department, or executive department, is located in Washington, D. C. It is composed of the Offices of the Secretary of the Navy, the Chief of Naval Operations, the Civilian Executive Assistants, and the bureaus and offices headed by the Naval Technical Assistants including the Headquarters of the Marine Corps and of the Coast Guard (when assigned to the Navy).

Four basic tasks evolve from the fundamental defense policy of the Navy: Policy control, Naval command, Logistic Administration and Control (including Consumer and Producer Logistics), and Business

Administration. The Secretary of the Navy is responsible for Policy Control, which is the interpretation, application and upholding of national policies and interests in the development and use of the Naval Establishment. The tasks of Naval Command and Consumer Logistics are assigned to the Naval Command Assistant, whose official title is the Chief of Naval Operations. He is the top-ranking officer of the Navy and the principal naval adviser to the President and Secretary of the Navy on the conduct of war, and on the conduct of activities of the Naval Establishment, and is a member of the Joint Chiefs of Staff. His task of Naval Command involves maintaining the Operating Forces in a state of readiness to conduct war; he commands them during war or a national emergency. Consumer Logistics is the task of planning and forecasting matériel and personnel requirements and the distribution of the same according to the uses and needs of the Operating Forces.

Producer Logistics and Business Administration rest with the Civilian Executive Assistants: the Under Secretary, the Assistant Secretary for Air, the Assistant Secretary, and the Administrative Assistant to the Secretary. Producer Logistics involves the developing and procuring of the needs of the Operating Forces and the provision

of services necessary to maintain them. Business Administration refers to the business management of the Naval Establishment.

The Naval Technical Assistants provide logistic support of the Operating Forces. They are the Chiefs of the seven Bureaus (Ships, Aeronautics, Ordnance, Supplies and Accounts, Naval Personnel, Medicine and Surgery, Yards and Docks), the Commandant of the Marine Corps, the Judge Advocate General, the Chief of Naval Material, the Chief of Naval Research, and the Commandant of the Coast Guard (when assigned to the Navy).

The Shore Establishment comprising the field activities of the Navy ashore supplies, maintains and supports the Operating Forces under the direction of the Navy Department. These activities fall into nine categories: shipbuilding and repair; naval air; naval ordnance; procurement and supply; naval personnel; medical; Marine Corps; Coast Guard (when assigned to the Navy); and special services. Supervision over these industrial activities belongs to the Secretary, the Bureaus of the Navy Department, and the Chief of Naval Operations. For purposes of administration, of the Shore Establishment, the United States is divided into fourteen naval districts and two river commands, each under a commandant.

The Operating Forces are the fleets, seagoing forces, sea frontier forces, district forces and such shore activities as are assigned by the President or the Secretary of the Navy; they come under the overall command of the Chief of Naval Operations. The major fleet commands are: the Pacific Fleet, the Atlantic Fleet, and the Naval Forces of the Eastern Atlantic and Mediterranean. The fleets are composed of vessels and ships classified by type: Amphibious, Fleet Marine, Air, Battleships and Cruisers, Destroyers and Destroyer Escorts, Minecraft, Submarines, Serv-

ice Forces, and Training Commands.

The principal combatant ships are described below:

The Battleship, or battlewagon, largest of the fighting ships, is over 700 feet long and 100 feet wide, combining the greatest possible amount of armor and armament. It is used in major naval engagements, in direct support of amphibious operations, and to protect task forces. Battleships are named after states in the Union.

Aircraft Carriers are the second largest ships in the fleet. Equipped to serve as bases for naval fighting planes, they may carry over 2,000 technically trained men. Ranging in size from escort to fleet type, they carry 30-80 planes. Carriers are used in task forces, in convoy defense, in anti-submarine patrol, and to give aerial support to amphibious operations. Carriers are named after famous ships and famous battles.

Cruisers are of two kinds: light or heavy, depending on their armament. The cruiser's main action is in scouting, convoying supply and troop ships, escorting carriers, and in supporting sea-borne invasions with direct naval gunfire. Cruisers are named after cities.

The Destroyer is a multiple-duty vessel. During naval engagements it screens and protects heavier fleet units, attacks major enemy vessels with torpedoes; protects convoys and performs anti-submarine duty, and is also employed in near-shore support of landings. Destroyers, most numerous of combatant ships, carry crews of 100-200 men. They are named after heroes.

Submarines have as their main duties long-range patrolling, and the destruction of enemy troop and supply ships. Submarines are run by Diesel engines while on the surface, electrically when submerged. Varying in size and strategic potentiality, they may be ocean-going, coastal, or mine-laying. They are named after fish.

COUNTRIES OF THE WORLD, THEIR CAPITALS, TYPE OF GOVERNMENT AND RULERS

Country	Capital	Type of Government	Name of Ruler	Date of Accession
Afghanistan	Kabul	Const. Monarchy	Mohammed Zahir, Shah . .	1933
Albania	Tirana	Republic	Enver Hodja	1947
Andorra	Andorra	Republic	Rep. of Bishop of Urgel and Pres. of France	1940
Argentina	Buenos Aires	Republic	Brig. Gen. Juan Domingo Peron . .	1946
Austria	Vienna	Republic	Dr. Karl Renner	1934
Belgian Congo	Leopoldville	Colony	.....	.....
Belgium	Brussels	Kingdom	Prince Charles (Regent)	1945
Bhutan	Punakha	Kingdom	Sir Uggan Wangchuk, Maharajah . .	1926
Bolivia	La Paz and Sucre	Republic	Dr. Enrique Hertzog	1947
Brazil	Rio de Janeiro	Republic	Gen. Eurico Gaspar Dutra	1945
British Empire				
Independent Members of British Commonwealth				
Great Britain	London	United Kingdom	George VI	1936
Ireland, Northern ..	Belfast	United Kingdom	V. Adm. Earl Granville, Gov. . . .	1945
Australia	Canberra	Commonwealth	William J. McKell, Gov. Gen. . . .	1947
Canada	Ottawa	Dominion	Viscount H. R. L. G. Alexander, Gov. Gen.	1945
Ceylon	Colombo	Dominion	Sir Henry Monk-Mason-More, Gov. Gen. . .	1948
India	New Delhi	Dominion	C. Rajagopalachari, Gov. Gen.	1948
Newfoundland	St. John's	Dominion	Sir Gordon MacDonald, Chairman of Commission	1946
New Zealand	Wellington	Dominion	Lt. Gen. Sir Bernard Freyberg, Gov. Gen.	1945
Pakistan	Karachi	Dominion	Khawaja Nazimuddin, Gov. Gen.	1948
Union of So. Africa .	Pretoria	Dominion	Maj. Gideon Brand van Zyl, Gov. Gen. . .	1946
Dependent Territories of the British Commonwealth and Empire				
Aden	Aden	Col. and Prot.	Sir Reginald S. Champion	1944
Bahama Islands ..	Nassau	Colony	Sir William L. Murphy	1945
Barbados	Bridgetown	Colony	Sir Hilary Blood	1947

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Country	Capital	Type of Government	Name of Ruler	Date of Accession
Basutoland	Maseru	Colony	A Forsythe Thomson	1946
Bechuanaland	Serowe	Protectorate	A. Sillery	1946
Bermuda	Hamilton	Colony	Adm. Sir Ralph Leatham	1946
Br. Cameroons	Buqa	Trust Territory	(Administered as part of Nigeria)	1947
Br. Guiana	Georgetown	Colony	Sir Charles Campbell Wooley	1947
Br. Honduras	Belize	Colony	Sir Edward G. Hawkesworth	1948
Br. No. Borneo	Sandakan	Colony (4)	Sir Malcolm MacDonald	1945
Br. Solomon Islands	Honiara	Protectorate	O. C. Noel (1), Res. Comm.	1945
Br. Somaliland	Berbera	Protectorate	Brig. R. H. Smith, Military Gov.	1945
Canton and Enderbury Islands		Condominium (Brit. and U.S.A.)	District Officer (1)	1946
Cyprus	Nicosia	Colony	Lord Winster	1946
Falkland Is.	Stanley	Colony	G. M. Clifford	1947
Fiji Is.	Suva	Colony	Sir Brian Freeston	1947
Gambia	Bathurst	Col. and Prot.	Sir A. B. Wright	1947
Gibraltar	Gibraltar	Colony	Lt. Gen. Sir Kenneth Anderson	1947
Gilbert and Ellice Is.	Tarawa	Colony	H. E. Maude	1948
Gold Coast	Accra	Col. and Prot.	Sir Gerald Creasy	1947
Hong Kong		Colony	Sir Alexander G. H. Grantham	1947
Jamaica	Kingston	Colony	Sir John Huggins	1943
Kenya	Nairobi	Col. and Prot.	Sir Phillip Euen Mitchell	1945
Leeward Is.	Antigua	Colony	Lord Baldwin	1948
Malayan Union (4)	Kuala Lumpur	Protectorate	Sir Gerard Edward Gent	1946
Malta	Valletta	Colony	F. C. R. Douglas	1946
Mauritius	Port Louis	Colony	Sir Donald Mackenzie-Kennedy	1942
New Guinea and Papua	Port Moresby	Trust Territory	Col. J. K. Murray	1945
New Hebrides	Vila	Condominium (Brit and France)	R. D. Blandy (1)	1947
Nigeria	Lagos	Col. and Prot.	Sir John Stuart Macpherson	1947
Nyasaland	Zomba	* Protectorate	G. F. T. Colby	1948

COUNTRIES OF THE WORLD, THEIR CAPITALS, TYPE OF GOVERNMENT AND RULERS

Country	Capital	Government	Name of Ruler	Date of Accession
Pitcairn Is.	Pitcairn	Colony	(1)	1948
Rhodesia, No.	Lusaka	Protectorate	Sir Gilbert Renne	1946
Rhodesia, So.	Salisbury	Internal Self-Gov.	Maj. Gen. Sir John Kennedy	1946
St. Helena, Ascension and Tristan da Cunha	Jamestown	Colony	George Andrew Joy	1947
Sarawak (4)	Kuching	Colony	Sir Charles Arden Clark	1946
Seychelles	Victoria	Colony	Dr. Percy S. Selwyn-Clarke	1947
Sierra Leone	Freetown	Col. and Prot	G. Buresford Stooke	1947
Singapore Island	Singapore	Colony	Sir F. C. Gimson	1946
So. West Africa	Windhoek	Mandate	Col. P. I. Hoogenhout (Adm.)	1943
Sudan (Ang.-Egy.)	Khartoum	Condominium	Sir Robert Howe	1946
Swaziland	Mbabane	Protectorate	Sir Evelyn Baring	1945
Tanganyika	Dar-es-Salaam	Trust Territory	Sir Wm. D. Battershill	1945
Togoland	Ho	Trust Territory	(Adm. as part of Gold Coast)	1945
Tonga (Friendly Is.)	Tonga	Protectorate	C. W. T. Johnson (Agt.)	1947
Trinidad and Tobago	Port of Spain	Colony	Sir John Shaw	1945
Uganda	Entebbe	Protectorate	Sir John Hathorne Hall	1945
Windward Is., etc.	Grenada	Colony	Vacant	1946
Zanzibar	Zanzibar	Protectorate	Sir Vincent G. Glenday	1946
Dependencies on British Possessions				
Labrador	Labrador	Protectorate	Sir Gordon MacDonald	1946
Nauru Is.	Nauru	Mandate	Mark Ridgway (Adm.)	1945
Norfolk Is.	Norfolk	Protectorate	Alexander Wilson	1946
Tokelau (Union) Is.	Tokelau	Trust Territory	Administered from New Zealand	1946
Western Samoa	Apia	Republic	Lt. Col. F. W. Voelcker (Adm.)	1946
Burma	Rangoon	Republic	Thakin Nu (Premier)	1947
Bulgaria	Sofia	Republic	George Dimitroff (Pr Min.)	1946
Chile	Santiago	Republic	Gabriel Gonzales Videla	1946
China	Nanking	Republic	Chiang Kai-shek	1943
Colombia	Bogota	Republic	Mariano Ospina Perez	1946

COUNTRIES OF THE WORLD, THEIR CAPITALS, TYPE OF GOVERNMENT AND RULERS

Country	Capital	Type of Government	Name of Ruler	Date of Accession
Costa Rica	San Jose	Republic	Jose Figueres	1948
Cuba	Havana	Republic	Dr. Carlos P. Socarras	1948
Czechoslovakia	Prague	Republic	Klement Gottwald	1948
Denmark	Copenhagen	Kingdom	Fredrik IX	1947
Dominican Republic	Ciudad Trujillo	Republic	Gen. Rafael L. Trujillo Molina	1942
Ecuador	Quito	Republic	Galo Plaza Lasso	1948
Egypt	Cairo	Kingdom	Farouk I	1936
Eire (Ireland)	Dublin	Republic	Sean T. O'Kelly	1945
El Salvador	San Salvador	Republic	Junta Osorio, Bolanos, Galindo, Costa	1948
Estonia	Tallinn	(2) ....		...
Ethiopia	Addis Ababa	Empire	Haile Selassie I	1930
Finland	Helsinki	Republic	Dr. Sigr�d von Numers	1947
France	Paris	Republic	Vincent Auriol	1947
The French Union (5)				
Algeria	Algiers	Overseas Dept.	Marcel Nagdalen, Prefect	1948
Cameroons	Douala	Trust Territory	Rene Hoffherr, High Comm	1947
Equatorial Africa	Brazzaville	Overseas Territory	M. Soncadeos, Gov. Gen.	1948
Chad	Fort Lamy	Overseas Territory	Adrien Leger, Gov.	1948
Gabon	Libreville	Overseas Territory	Nouma Sadoul	1948
Middle Congo	Brazzaville	Overseas Territory	Jacques Fournneau	1948
Ubangi-Shari	Bangui	Overseas Territory	Jean Nouberna, Act. Gov.	1948
Fr. Guiana	Cayenne	Overseas Dept.	Robert Vignon, Prefect	1947
Fr. India	Pondicherry	Overseas Territory	Charles Baron, Gov.	...
Federation of Indo-China Associated States	Hanoi	Status unsettled	Emile Bollaert, High Comm.	1947
Cambodia	Pnom-Penh	Kingdom	{ Leon Pignon, Comm. French { King Sihanouk	1947
Laos	Luang-Prabang	Kingdom	{ King Sisavang Vong { M. Michaudel, Fr. Comm.	...
Viet Nam	Hue	Republic	Ho Chi Minh	1948
Annam	Hue	Part of Viet Nam	Gen. Henri P. Lebris, Fr. Comm.	1947

COUNTRIES OF THE WORLD, THEIR CAPITALS, TYPE OF GOVERNMENT AND RULERS

Country	Capital	Type of Government	Name of Ruler	Date of Accession
Cochinchina ...	Saigon	Status unsettled ..	{ Robert Dufour, Fr. Comm.	1947
Tonkin	Hanoi .	Part of Viet Nam	{ Pres. M. Hoach	
Fr. Oceania	Papeete	Overseas Territory	Gen. Henri P. Lebris, Fr. Comm	1947
Guadeloupe	Base Terre	Overseas Dept. ...	Pierre L. Maestracci, Gov.	1947
Madagascar	Tananarive	Overseas Territory	M. Philipson, Prefect	1948
Martinique	Fort de France	Overseas Dept. ..	Pierre de Chevigne, Gov.	1948
Morocco	Rabat	Overseas Dept. ...	Pierre Trouille, Prefect	1947
New Caledonia and New Hebrides ...	Noumea	Associated State	Gen. Alphonse Juin, Res. Gen.	1947
Reunion	St. Denis	Overseas Territory	Georges Parisot, High Comm.	1946
Somaliand	Jibuti	Overseas Dept. ...	Paul Demange, Prefect	1947
St. Pierre-et-Miquelon	St. Pierre	Overseas Territory	Paul Sirlex	1946
Tunisia	Tunis	Overseas Territory	Jacques Moissit	1948
West Africa	Dakar	Associated State ..	Jean Mons, Res. Gen.	1947
Dahomey	Porto Novo	Overseas Territory	Paul Beschard, High Comm.	1948
Guinea	Konakri	Overseas Territory	Jean Chambun	1948
Ivory Coast	Abidjan	Overseas Territory	Roland Pre, Gov	1948
Mauritania	St. Louis	Overseas Territory	Oswald Durand, Gov.	1947
Niger	Niamey	Overseas Territory	Henry de Manduit	....
Senegal	St. Louis	Overseas Territory	Jacques Gosselin	1948
Sudan	Bamako	Overseas Territory	Laurent Wilford	1947
Togo	Lome	Overseas Territory	Edmond-Jean Louveau	1946
Germany	Berlin	Trust Territory	Jean Noutary	1944
Greece	Athens	A. M. G.	.....	....
Guatemala	Guatemala City	Democracy	Themistocles Souphoulis, Pr. Min.	1947
Haiti	Port-au-Prince	Republic	Dr. Juan Jose Arevalo	1944
Honduras	Tegucigalpa	Republic	M. Dumasais Estime	1946
Hungary	Budapest	Republic	Juan M. Gahiez	1949
Iceland	Reykjavik	Republic	Arpad Szakasits	1948
Iran	Teheran	Republic	Sveinn Bjornsson	1944
		Empire	Mohammed Reza Pahlavi	1941

COUNTRIES OF THE WORLD, THEIR CAPITALS, TYPE OF GOVERNMENT AND RULERS

Country	Capital	Type of Government	Name of Ruler	Date of Accession
Iraq	Baghdad	Kingdom	Emir Abdul Ilah, Regent	1947
Israel	Tel Aviv	Republic		
Italy	Rome	Republic	Luigi Einaudi	1948
Italian Possessions				
Eritrea	Asmara	A. M. G.		
Libya	Tripoli	A. M. G.		
Somaliand	Mogadisho	A. M. G.		
Japan	Tokyo	A. M. G.	Gen. D. MacArthur	
Japanese Possessions				
Formosa	Taihoku	A. M. G.		
Kuantung	Darien	A. M. G.		
Korea	Seoul	Republic	Dr. Syngman Rhee	1948
Kuwait	Kuwait	Sheikdom	Sir Ahmad Al Jaber Al Subah	1921
Latvia	Riga	(2)		
Lebanon	Beirut	Republic	Bisharah Al-Khuri	1943
Liberia	Monrovia	Republic	William V. S. Tubman	1944
Liechtenstein	Vaduz	Principality	Francis Josef II	1938
Luxembourg	Luxembourg	Grand Duchy	Charlotte	1919
Lithuania	Vilna	(2) (3)		
Mexico	Mexico D. F.	Republic	Gen. Miguel Aleman Valdes	1946
Monaco	Monaco	Principality	Louis II	1922
Nepal	Kathmandu	Kingdom	Tribhubana Bir Bikram	1911
Netherlands	Amsterdam	Kingdom	Juliana	1948
Netherlands Territories				
Curacao	Wullenstad	Overseas Territory	Dr. L. A. H. Peters, Gov.	1948
Indonesia	Batavia	Overseas Territory	Dr. L. J. M. Beel, High Rep. of the Crown	1948
Surinam	Paramaribo	Overseas Territory	W. Huender, Gov.	1948
Nicaragua	Managua	Republic	Dr. Victor M. Roman y Reyes	1947
Norway	Oslo	Kingdom	Haakon VII	1905
Oman and Muscat	Muscat	Sultanate	Satayid Said bin Talmur	1932
Outer Mongolia	Ulan Bator	People's Republic	Cholbalsan	1939

COUNTRIES OF THE WORLD, THEIR CAPITALS, TYPE OF GOVERNMENT AND RULERS

Country	Capital	Type of Government	Name of Ruler	Date of Accession
Panama	Panama City	Republic	Domingo Diaz Arosemena	1948
Paraguay	Asuncion	Republic	Juan Ntahlelo Gonzalez	1948
Peru	Lima	Republic	Gen. Manuel A. Odría	1948
Philippine Republic	Manila	Republic	Elpidio Quirino	1948
Poland	Warsaw	Republic	Boleslaw Bierut	1945
Portugal	Lisbon	Republic	Gen. Antonio Carmona	1926
Portuguese Possessions				
Angola	Nova-Lisbon	Colony	Capt. Silva Carvalho	
Cape Verde	Praia	Colony	Capt. Joao De Figueiredo	
Goa	New Goa	Colony	Cmdr. Fernando Mendonca Dias	
Macao		Colony	Cmdr. Albana de Oliceira	
Mozambique	Lourenco-Marques	Colony	Capt. Gabriel Telxela	
Port Guinea	Bolama	Colony	Capt. Manuel R. Sarmento	
Sao Thome and Principe		Colony	Capt. Carlos Gorgulho	
Timor	Dili	Colony	Capt. Oscar Freire Vasconcelos Ruas	1948
Rumania	Bucharest	Republic	Prof. C. I. Parhon, Premier	
San Marino		Republic	Great Council	
Saudi Arabia	Riyadh	Kingdom	Abdul Aziz Ibn Saud	1926
Siam	Bangkok	Kingdom	Phumiphon Aduldet	1946
Spain	Madrid	Kingdom	Gen. Francisco Franco (Head of State)	1936
Spanish Possessions				
Ifrni and Rio de Oro	Villa Cisneros	Colony		
Sp. Guinea	Santa Isabel	Colony		
Ceuta, Melilla, Pe- refil Islands, Go- mera, Alhuce- mas, Alboran, Chafarinas		Sp. Sovereignty in Morocco		
Spanish Protectorate				
Sp. Morocco	Tetuan	Protectorate	Sidi Muley Hassan Mebedi, Caliph	1925

COUNTRIES OF THE WORLD, THEIR CAPITALS, TYPE OF GOVERNMENT AND RULERS

Country	Capital	Type of Government	Name of Ruler	Date of Accession
Sweden	Stockholm	Kingdom	Gustaf V	1907
Switzerland	Bern	Republic	Dr. Enrico Cello	1948
Syria	Damascus	Republic	Shukri Kuwaty	1943
Trans-Jordan	Amman	Kingdom	King Abdullah Ibn Hussein	1946
Trieste (Free Territory)	Trieste	Provisional (Amer., Brit., Yugoslav)		1947
Turkey	Ankara	Republic	Ismet Inonu	1938
U. S. S. R.	Moscow	Republic	Nikolai Shvernuk	1946
United States	Washington, D. C.	Republic	Harry S. Truman	1945
US Possessions				
Alaska	Juneau	Territory	Ernest Gruening	1939
Guam	Agana	Territory	R. Adm. C. A. Pownal, U. S. N.	1946
Hawaiian Is.	Honolulu	Territory	Ingram M. Stainback	1942
Puerto Rico	San Juan	Territory	Luis Munoz Marin	1948
Pacific Islands		Trust Territory (form- erly Jap Mandate)	Adm. Lewis E. Denfeld, U. S. N., High Comm.	1947
Samoa	Pago-Pago	Territory	Capt. Vernon Huber, U. S. N.	1947
Virgin Is.	Charlotte-Amalie	Territory	William H. Hastie	1946
Uruguay	Montevideo	Republic	Luis Batlle Berres	1947
Vatican City	Vatican City	Papal State	Pius XII	1939
Venezuela	Caracas	Republic		
Yemen	Sanaa	Kingdom	Prince Seit El-Islam Ahmed	1948
Yugoslavia	Belgrade	Republic	Marshal Tito, Premier	1945

(1) Administered under British High Commissioner for Western Pacific, Sir Brian Freeston.

(2) The Latvian, Lithuanian, and Estonian Governments are under duress. Since the acts of aggression have not been recognized, the diplomatic representatives previously accredited to the various governments are carrying on.

(3) The democratic national council of Liberation is now functioning under the leadership of Professor Mykolas Knupavicius, former Min. of State for Agriculture and leader of the Christian Democratic Party.

(4) Gov. General of Malayan Union, Sarawak, and No. Borneo is Mr. Malcolm MacDonald.

(5) The French Union is composed of France in Europe, Overseas Departments having same status as French Departments, Overseas Territories, Trust Territories and Associated States.

FIRST AID TO THE INJURED

(Courtesy of the First Aid Service, American National Red Cross)

First Aid is just what its name implies: the immediate, temporary care given in case of accident or sudden illness before the arrival of a physician. Proper first aid may often save life or prevent further injury. Great haste in giving first aid is usually unnecessary and sometimes harmful. However, the first aider must act quickly in three kinds of cases: severe bleeding, cases where artificial respiration is needed, and poisoning.

Hemorrhage—Bleeding is usually best controlled by direct pressure applied into the wound with a dressing or cloth. If a sterile dressing—one free from germs—is at hand, use it. Otherwise, any cloth, the cleaner the better, must be applied. A bandage may be snugly applied over the dressing or cloth to hold it in place. Usually the victim should lie flat. In case of bleeding from an extremity, several pillows or other objects may be placed under the extremity to elevate it slightly. Sometimes direct pressure does not alone suffice to control bleeding. This is more likely to be so in case of bleeding from an extremity. In such case the first aider can decrease the bleeding by applying finger pressure against the artery which supplies the bleeding area. If the upper extremity is bleeding, the finger pressure should be applied on the inner side of the arm between the shoulder and elbow. This measure presses the artery against the underlying bone and diminishes the blood flow through it. In case of bleeding from the lower extremity, the finger pressure should be applied in the groin against the pelvic bone. Finger pressure should always be augmented by direct pressure into the wound.

Sometimes a tourniquet must be applied. Tourniquets, if improperly used, may cause harm and are needed only in exceptional cases. They are useful only for controlling bleeding of the extremities. They should be placed high on the

extremity in all cases, even though the bleeding is in the lower part. They are applied by tying a handkerchief, scarf, cravat or stocking around the limb about a hand's breadth below the armpit or groin, and twisting until the blood is stopped. They should be loosened for a few seconds every 15 minutes. When bleeding ceases they should be kept loosened but left in place.

In case of nose bleed, the victim should sit up with the head thrown back slightly. Sometimes the bleeding will stop if the nostrils are pinched together for a few minutes. Or a large cloth or towel may be moistened in cold water and applied to the nose and face. The victim should not cough, talk or walk about. He should not blow his nose.

Artificial Respiration—If a person has stopped breathing because of electric shock, gas poisoning, drowning, strangulation, poisoning by sedative drugs, or compression of the body following cave-ins, artificial respiration may save his life. The Red Cross and many other organizations recommend the Shaffer prone pressure method. It is extremely important in these cases to get started with artificial respiration very quickly. Seconds count. The essential objective is to secure passage of air in and out of the lungs. The prone pressure method is as follows

1. Lay the victim on his belly, one arm extended directly overhead, the other arm bent at elbow and with the face turned outward and resting on hand and forearm, so that the nose and mouth are free for breathing.

2. Kneel, straddling the victim's thighs, with your knees about even with the victim's knees. Place the palms of the hands on the small of the back with fingers resting on the ribs, the little finger just touching the lowest rib, with the thumb and fingers in a natural position and the tips of the fingers just out of sight.

3. With the arms held straight, swing forward slowly, so that the weight of your body is gradually brought to bear upon the victim. The shoulder should be directly over the heel of the hand at the end of the forward swing. Do not bend your elbows. This operation should take about two seconds.

4. Now immediately *swing* backward so as to remove the pressure completely. Do not push backward with the hands.

5. After two seconds, replace the hands in position and swing forward again. Repeat unhurriedly twelve to fifteen times a minute the double movement of compression and release, a complete respiration in four or five seconds.

6. Continue artificial respiration without interruption until natural breathing is restored—if necessary, four hours or longer, or until a physician declares the victim dead.

7. As soon as artificial respiration has been started and while it is being continued, an assistant should loosen any tight clothing about the victim's neck, chest or waist. *Keep the victim warm.* Do not give any liquids by mouth until the victim is fully conscious.

8. To avoid strain on the heart when the victim revives, he should be kept lying down and not allowed to stand or sit up. If the doctor has not arrived by the time the victim has revived, he should be given some stimulant such as one teaspoonful of aromatic spirits of ammonia in a small glass of water, or a drink of hot coffee or tea, etc. He should be kept warm.

9. Resuscitation should be carried on at a spot as near as possible to the place where the victim received his injuries. He should not be moved from this point until he is breathing normally, of his own volition, and then moved only in a lying position. Should it be necessary, because of the weather conditions, etc., to move the victim before he is breathing normally, resuscitation should be carried on during the time he is being moved.

10. A brief return of natural res-

piration is not a certain indication for stopping the resuscitation. Not infrequently the victim may stop breathing again. The victim must be watched and if natural breathing stops, artificial respiration should be resumed at once.

11. In carrying out resuscitation it may be necessary to change the operator. This change must be made without losing the rhythm of respiration.

Poisons—Common poisons are carbolic acid, lysol, bicarbonate of mercury, iodine, arsenic, strychnine, sleep-inducing drugs, kerosene, denatured alcohol, exterminants; and other acids and alkalies (see below). When anyone swallows poison, send for a doctor and give immediate first aid. For most cases, make the victim drink 4 to 7 glasses of harmless fluid—soapy water, salt and water, soda and water, dishwater, or lukewarm water. If the victim does not vomit, tickle the back of his throat with the finger. Continue to give fluids and induce vomiting until the vomited matter returns free of stomach contents. Then give the patient a soothing drink—milk, white of eggs, or starch and water. Treat for shock if necessary, and keep the victim quiet. Do not leave a would-be suicide alone, as he may repeat his attempt.

Modify the above for poisoning by these acids: sulphuric, nitric, hydrochloric, oxalic; or these alkalies: lye, caustic potash, ammonia. Do not induce vomiting. Keep patient warm. For acids, give lime water, or baking soda in water, or milk of magnesia, then milk, olive oil or egg white. For alkalies, give lemon juice or vinegar to neutralize the poison; then milk.

Infection—In handling all injuries in which the skin is broken, care must be taken to avoid infection. If the injured person will be seen by a doctor, the first aider should, in most cases, do nothing except apply a sterile dressing. If the injury is a puncture wound, the first aider should attempt to induce some bleeding before he applies the

dressing. Certain wounds discussed later—snake bite and animal bite—require special first aid. In case of very minor wounds, the injured person may not be taken to a physician. However, proper directions can best be given by a physician. Perhaps he will advise that the scratch be washed gently and carefully, and a sterile dressing then applied; or he may suggest use of an antiseptic. If no sterile dressings are at hand, a clean cloth may be sterilized by ironing with a hot iron or scorching over a flame.

Shock—All serious accidents are likely to cause shock. The victim of shock is weak and pale. The skin feels cool, beads of perspiration may be evident about the upper lip, forehead and armpits. Vigorous efforts should be made to prevent and combat shock in all cases of serious injury. Shock predisposes to wound infection and pneumonia, and may itself cause death. The victim of serious injury should lie flat except in cases of head or chest injury, when the shoulders and head may be elevated somewhat through use of pillows. Adequate covering, both above and below the person, should be provided. However, it is easily possible to overheat him. The first aider should consider the environment when he applies covering. Sweating should not be induced. If the victim is conscious, small sips of warm water should be given in most cases. Fluids, however, should not be given in case of abdominal injury, or if the patient is nauseated, or if it appears that an early operation will be necessary. Stimulants such as ammonia have no value in such cases.

Fractures—A fracture is a break in the bone. Usually the fracture area is tender, swelled and somewhat deformed; but many fractures are unsuspected, the victim thinking he has merely a bruise or a sprain. Pain may be present but is frequently absent if the part is kept quiet. The parts below the break, such as the fingers in a case of wrist fracture, can often be moved rather freely.

Fractures are simple or compound. If the skin near the break was penetrated by the object which caused the break or by a broken bone end, the fracture is **compound**. If no skin wound is present, the fracture is **simple**. Compound fractures are more serious than simple ones, because the danger of infection is much greater. A sterile dressing should be placed on compound fracture wounds. Often it is best to leave the victim where he lies, treating for shock until medical advice is obtained. In all fractures, motion of the broken ends and of adjacent joints should be prevented. Fractured limbs should be splinted, prior to even the slightest transportation, by snugly bandaging one or two splints against the limb. The splints should be long enough to extend well past adjacent joints. Transport on a pole or blanket stretcher. Transport back-or pelvis-fracture cases on a firm stretcher and without splints. Never permit walking if a lower extremity fracture is suspected. Do not twist back-fracture cases in handling.

Skull Fracture and Brain Injuries—The victim of either must be kept lying down. If the face is flushed, the head and shoulders may be raised slightly. Keep the victim quiet and do not give a stimulant.

Dislocations and Sprains—Dislocated bones should usually receive first aid similar to that given for fractures. For sprains, elevate the injured part somewhat and immediately apply cold applications. Massage gently toward the trunk. Have the part x-rayed.

Burns and Scalds—Apply any good burn ointment if the skin is merely reddened. If the skin is blistered or more severely burned, apply a sterile dressing and take the victim to a physician. If some time will elapse, apply sterile compresses wet with Epsom Salts or baking soda, three tablespoonfuls to a quart of warm water. Treat for shock. For extensive burns, wrap a sterile or clean sheet about the victim over the clothes, cover adequately, and get doctor at once.

Sun Stroke—The pulse is rapid and full, the skin dry, and unconsciousness is often present. Transport the victim to a cool, shady place and remove the clothing. Sponge the entire body with cool water or wrap the victim in a wet sheet. Give no stimulants.

Heat Prostration—The skin is clammy and pale, the pulse sometimes rapid. Lay the patient down, cover him moderately, and repeatedly give salt water to drink, a half teaspoonful to one-third cup of water.

Frost Bite—Gently massage the area near the frozen part, but do not rub the injured area with snow. Place the victim in a moderately warm room but do not bring him near a hot stove.

Prolonged Exposure to Cold—Recent research indicates that the victim should be placed immediately in a room of average warmth. He should be put to bed and given a warm drink—tea, coffee or cocoa. If breathing has stopped, give artificial respiration at once.

Simple Fainting—These cases are prevented or revived quickly if the victim lies flat. When consciousness returns, give coffee or tea, but do not permit the victim to arise immediately. If revival does not quickly occur, summon a physician.

Epileptic Convulsions (Fits)—Do not restrain the victim, but pre-

vent him from injuring himself against near-by objects. Place a small stick between the teeth to prevent biting the tongue. After attack, let the victim sleep.

Snake Bite—Keep the victim quiet at once, and immediately tie a tight bandage around the extremity just above the bite. With a sharp instrument, make cuts through and about the fang marks, at least $\frac{1}{4}$ " deep. Apply suction with the mouth or a suction pump. Snake venom is not poisonous if swallowed. Get medical attention, meanwhile continuing suction.

Dog Bite—Wash the wound at once with soap and water. Apply a mild solution of iodine. Pasteur treatment to prevent rabies (hydrophobia) may be necessary. Never wait to see whether rabies will develop; always consult a physician at once, because if rabies does develop, it is always fatal.

Insect Bites—Remove the sting if it is still present. Apply a paste made of baking soda and cold cream, or a compress moistened with ammonia water. The itching of mosquito and chigger bite is relieved by calamine lotion.

Heart Attack—Keep the patient quiet, if possible. If breathing is difficult, place pillows beneath the shoulders. If the victim can swallow, give warm coffee or tea. Cover him adequately and call a doctor

SAFETY AND PREVENTION MEASURES

Fire in One's Clothing—Keep the head down to avoid inhaling the flames. Protect especially the face, hair and hands. Do not run, but lie down at once and roll slowly in a carpet, rug or blanket, beating the flames with the hands. If possible, protect the hands with heavy cloth.

Fire in the Building—Keep low because the purest air is near the floor. Close doors and vents which permit drafts. Cover the face and head with protective material, preferably wet, if escape seems impossible. Open a window slightly and remain near it until rescued.

Rescue From Drowning—Do not make a swimming rescue unless

specially trained. In case of an overturned boat, tell the victim to grasp the boat, for it will remain afloat. Throw a buoyant object to the victim, or make a boat rescue if competent to do so.

Note—These suggestions are necessarily very limited. It is never possible to give good first aid without careful instruction and practice under trained and experienced leaders. The American Red Cross conducts classes in first aid, in life saving and water safety, and in home nursing and care of the sick. Your local Red Cross Chapter will gladly supply information on request, and help in organizing a class.

"IN MULTIPLICIBUS"

Encyclical Letter of Pope Pius XII

(The following is the official English text of the papal encyclical dealing with the crisis in Palestine, which the Sovereign Pontiff addressed to the Bishops of the world from Vatican City, October 23, 1948. Courtesy of the NCWC News Service.)

Amidst the many worries which beset Us in these days, so fraught with consequences decisive for the life of mankind, and which make Us feel all the more the burden of the Supreme Pontificate, that caused by the war now convulsing Palestine occupies a special place.

We can say with all truth, Venerable Brethren, that neither joyful nor sorrowful events can lessen the sorrow which sears Our soul at the thought that the blood of men continues to flow freely on the soil on which Our Saviour Jesus Christ shed His blood to bring to all humanity, without distinction, redemption and salvation; that, under those skies through which echoed, on that prophetic night, the evangelical message of peace, fighting continues, the misery of the poor and the fear of the affrighted are increasing, while thousands of refugees, straying and driven from their homes, wander far from their country in search of shelter and food.

And what makes Our grief even more intense are not only the reports which continually come in to Us of the destruction and damage suffered by the Holy Places, but also the anxiety which these reports arouse in Us for the fate of the same Holy Places which, scattered throughout all of Palestine and specially on the soil of the Holy City, were sanctified by the birth, life and death of Our Saviour.

It is not necessary to assure you, Venerable Brethren, that, surrounded by the spectacle of so many evils and envisaging even greater evils, We did not close Ourselves up in Our grief, but We have done everything in Our power to find a remedy for them.

Speaking even before the armed conflict began, to a delegation of distinguished Arabs come to render US homage, We manifested Our lively solicitude for peace in Palestine and, condemning every recourse to acts of violence, We declared that this peace could not be brought about except in truth and justice, that is, in the respect of everybody's rights of the acquired traditions, especially in the religious field, as also in the strict fulfillment of the duties and obligations of each group of the inhabitants.

Once war was declared, without abandoning the attitude of impartiality imposed on Us by Our apostolic mission which places Us above the conflicts that agitate human society, We did not fail to bend Our efforts, insofar as seemed feasible to Us and according as the occasion offered, for the triumph of justice and peace in Palestine and for the respecting and safeguarding of the Holy Places.

At the same time, although beset by the numerous and pressing appeals which daily reached this Apostolic See, We have endeavored to come to the aid of the unhappy victims of the war and We have sent to Our representatives in Palestine, in the Lebanon and in Egypt the means at Our disposal. We have also encouraged the launching and extension, by the Catholics of various countries, of charitable enterprises for this same purpose.

Convinced, too, that human means will not suffice to find an adequate solution to a problem the exceptional complexity of which is apparent to everybody, We have had, above all, recourse to the great means of prayer. In Our recent Encyclical Letter "Auspicia Quaedam" [see pages 81-82] We invited you, Venerable Brothers, to pray, and to get the faithful entrusted to your pastoral care to pray, so that, under the auspices of the Most Holy Virgin, differences may be settled with justice, and peace and concord return to Palestine (Acta Apostolicae Sedis, 1948, No. 5, p. 171).

We know that Our appeal was not addressed to you in vain. Nor are We unmindful that, while We, in union with the whole Catholic world, were exerting Ourselves for peace in Palestine by Our prayers and effort, men of good will, to whom We gladly pay tribute of praise, were multiplying their noble efforts for the same purpose without regard for the dangers and sacrifices which they incurred.

Nevertheless, the continuance of the conflict and the increasing growth of the moral and material losses which inexorably accompany it, induce US to renew Our appeal to you with still greater insistence, in the hope that it may be hearkened to by the whole Christian world.

As We stated to the members of the Sacred College of Cardinals on June 2 last, in acquainting them of Our anxiety for Palestine, We do not believe that the Christian world could look on with indifference or with barren indignation while the Holy Land, which all have approached with the greatest reverence and kissed with the most ardent love, is still being trodden by troops at war and subject to air bombardments: We do not believe that it could allow the devastation of the Holy Places to become complete, the "great sepulchre of Christ" to be destroyed.

We are confident that the fervent appeals arising to the Omnipotent and All-Merciful God from the Christians scattered throughout the world, together with the hopes of so many noble hearts, ardently solicitous for what is true and good, will serve to render less arduous for the men who govern the destinies of peoples the task of giving to Palestine the real benefits of justice.

We are confident that these supplications and hopes, indicative of the value which such a large number of people attribute to the Holy Places, will deepen the conviction in the high assemblies in which the problem of peace is being discussed that it would be expedient, as a better guarantee for the safety of the sanctuaries under the present circumstances, to give an international character to Jerusalem and its vicinity, where so many and so precious reminders of the life and death of Our Saviour are to be found.

It is also necessary to assure with international guarantees both the right of free access to the Holy Places scattered throughout Palestine and the freedom of religion and the respect for customs and religious traditions.

And may the day soon come when men will again have the possibility of going in pious pilgrimages to the Holy Places to find there again revealed, in those living monuments of the love which exalts itself in the sacrifice of life for others, the great secret of the peaceful co-existence of all peoples.

With this hope We impart from Our Heart to you, Venerable Brethren, to your faithful and to all those who will take Our appeal to their hearts, Our Apostolic Blessing as a pledge of divine favors and in token of Our benevolence.

1948 NECROLOGY OF UNITED STATES HIERARCHY AND CLERGY

HIERARCHY

MOST REV FRANCIS J L BFCKMAN, Titular Archbishop of Phull, died Oct 17
 RT REV FRFDERIC M. DUNNF, O C S O, Abbot of Our Lady of Gethsemani Abbey, Ky, died Aug 4
 MOST REV JAMES A GRIFFIN, Bishop of Springfield-in-Illinois, died Aug 5
 MOST REV EDMOND HFELAN, Bishop of Sioux City, died Sept. 20.
 MOST REV FRANCIS C KFELLEY, Bishop of Oklahoma City and Tulsa, died Feb 1
 MOST REV JOHN J LAWLFR, Bishop of Rapid City, died Mar 11
 MOST REV ALEXANDER J MCGAVICK, Bishop of LaCrosse, died Aug 25
 MOST REV. PASCHAL ROBINSON, O. F. M., Titular Archbishop of Tyana, Papal Nuncio to Irish Free State, died Aug 27
 MOST REV BASIL TAKACH, Bishop of Greek Rite Diocese of Pittsburgh, died May 13

CLERGY

VERY REV LPOPOID ADRFANI, Staunton, Va, died Dec
 RFV GALLUS ANDERAU, O S B, St Benedict, La, died Dec
 REV MICHAEL A ANSTFTT, Buffalo, N Y, died Sept
 REV ROGER AULL, Tombstone, Ariz, died Aug

REV M BFNDICT BARRE, O C S O, Cumberland, R I, died Jan
 REV JOSEPH T BAUF, Indianapolis, Ind, died Jan
 REV HENRY L BICKFR, O S B, Elizabeth, N J, died June
 RFV J EUGNF BEIFORD, North Conway, N H, died Feb
 RFV JOHN F BLAKF, Richmond, Ill, died Aug
 RT RFV MSGR WILLIAM J BIAKF, Fairfield, Conn, died Mar
 REV PHILIP J BLANC, S S, Baltimore, Md, died Oct
 RT RFV MSGR DOMINIC BLASCO, Baton Rouge, La, died Mar
 RT RFV MSGR LEONARD R BORGETTI, West New York, N J, died Aug
 REV EDWARD O BOURGEOIS, Cambridge, Mass, died Aug
 REV ALFRED G BRICKEL, S J, West Baden Springs, Ind, died Mar
 VFRY RFV PTFR A BROOKS, S J, Milwaukee Wis, died May
 RFV JOHN A BROSNAN, S J, Woodstock, Md, died Dec
 RT REV MSGR EDWARD L BUCKEY, P. A., Washington, D C, died May
 REV STEPHN BUJASKF, St Cloud, Minn., died Mar
 VFRY RFV MICHAEL J BURKE, C M, Kansas City, Mo, died Nov
 RFV JPREMIAH BUTTIMFR, S S C, Kiangsi, China, died Aug
 RFV COIMAN BYRNE, C P, Dunkirk, N Y, died May

RFV FRANCIS CALLAHAN, Wareham, Mass, died June
 RT RFV MSGR MICHAEL CALLAHAN, Atlantic Highlands, N J, died May
 RFV ROBERT A CARROLL, Mountain Iron, Minn, died Apr.
 RFV. JOHN J CASEY, Woonsocket, R I, died Nov
 REV ARTHUR G CAVANAUGH, West Haven, Conn, died June
 REV. DOMINIC W CFCERE, S D B, Elizabeth, N J, died Oct
 VFRY REV MSGR ADALBRT W CENTNFR, Columbus, Ohio, died July
 RT REV MSGR JOHN F CHFRRY, Brooklyn, N Y, died Aug
 REV JOSEPH E CHICOINF, Leominster, Mass., died Oct.
 RFV MICHAEL J CIBULSKIS, Nashua, N H, died Dec
 REV WALTER J COLEMAN, M M, Maryknoll, N Y, died Nov
 REV. WILLIAM R CONNOR, C S C, Notre Dame, Ind., died Jan
 RFV MARTIN J CONWAY, Dongan Hills, S I, N Y, died May
 REV. RAYMOND J A. COSTELLO, Brooklyn, N Y, died Sept
 RFV. AUGUSTINE COTTER, C P, Scranton, Pa, died Aug
 RT RFV MSGR WILLIAM A COURTNEY, New York, N Y, died Aug
 RFV JOHN B CREEDEN, S J., Stockbridge, Mass, died Feb
 REV CORNELIUS F CREMIN, Santa Monica, Calif., died Feb
 REV JOSEPH H CRONENBERGER, C S Sp., Alexandria, La, died Feb
 REV JAMES J. CROWE, S S J., Baltimore, Md, died Sept
 REV. CORNELIUS J. CROWLEY, Greenville, N Y, died Dec
 RFV THOMAS J CROWLFY, Baltimore, Md, died May
 REV MATTHEW M CUNNINGHAM, O S A, Villanova, Pa, died Apr
 REV HENRY CURLFY, O F M, Paterson, N J, died Aug
 RT REV. MSGR RICHARD B CUSHION, Mt Vernon, N Y, died May

REV JOSEPH D'AGOSTINO, Providence, R I., died July
 REV. MARK DECOSTE, C. Ss. R., Boston, Mass., died Dec.
 REV JOSEPH A. DEIHL, S. M., Washington, D C , died Nov
 REV. HENRY J. DE LAAK, S. J., St. Louis, Mo., died Jan
 REV JOHN B. J. DELEPINE, Lafourche, La., died Apr
 RT. REV. MSGR. T. J. E. DEVOY, Manchester, N. H. , died Nov
 REV GABRIEL DIAMANTE, S. A , Highland Mills, N Y , died Oct
 REV JOHN J. DIETRICH, Forestburg, N Y., died Jan
 REV. DANIEL L. DILLON, C. S. B. , Detroit, Mich , died Dec
 REV ANDREW T. DISSETT, Hornell, N Y , died July
 REV. LEONARD J. DOLAN, C S B , Rochester, N Y , died Jan
 REV JAMES M. DONAHUE, Pittsfield, Mass , died May
 REV FRANCIS R. DONOVAN, S J , New York, N Y , died Aug
 REV THOMAS R. DONOVAN, M. M. , Clarks Summit, Pa , died July
 RT REV MSGR JOHN J. DOUGHERTY, Wilmington, Del , died Oct
 REV JAMES P. DOWLING, Readville, Mass , died Jan
 REV JAMES H. DOWNEY, Quincy, Mass , died Dec
 RT REV MARK J. DUFFY, Jersey City, N J , died Sept
 RT. REV. MSGR EDWARD J. DUNPHY, Dunellen, N J , died May
 REV FRANCIS S. DYCZKOWSKI, Wheeling, W Va , died Oct

REV SYLVESTER EISEMAN, O S B , Marty, S D , died Sept

RT REV MSGR JOHN F. FANNON, Washington, D C , died July
 REV JOHN P. FARRELL, Danville, Ill , died July
 REV MARTIN B. FELL, Buffalo, N Y , died Dec
 RT REV MSGR THOMAS J. FINN, Hartford, Conn , died Sept
 REV THOMAS L. FINN, Atlanta, Ga , died July
 REV FRANCIS J. FISHFR, Claymont, Del , died Aug
 RT REV MSGR EDWARD J. FLANAGAN, Boys Town, Neb , died May
 REV JOSEPH C. FLYNN, S J , Milford, Ohio, died June
 REV ARMAND W. FORSTAIL, S J , Denver, Colo. , died Apr
 REV. EDWARD J. FOX, O M I , Ipswich, Mass , died July
 REV ROMUALD FOX, O S B , Atchison, Kans , died Oct

REV CUTHBERT GALICK, O S B , Whitney, Pa , died Oct
 REV CHARLES J. GALLIGAN, Lowell, Mass , died Nov
 REV LOUIS J. GEARY, S M , South Langhorne, Pa , died Oct
 REV JOSEPH J. GLODZIK, West Warwick, R I , died May
 REV LEON A. GODLEWSKI, Elizabeth, N J , died Aug
 REV FRANCIS B. GORMAN, Memphis, Tenn , died Dec
 RT REV. MSGR WALTER A. GORMAN, Carbondale, Pa , died June
 REV JOSEPH T. GRILLO, Lowell, Mass , died Nov
 REV. EDWARD M. GRIVA, S J , Colville, Wash., died Oct
 REV. FELIPE N. GRIVE, Lordsburg, New Mex , died Nov
 REV FERDINAND GRUEN, O F. M. , Quincy, Ill., died Aug

REV AUGUSTINE HALTER, C Pp S., Carthagena, Ohio, died Feb
 REV ALEXANDER J. HAMILTON, Holliston, Mass , died Aug
 REV JAMES HAYES, S S C., Bristol, R I , died Dec
 REV JOSEPH L. HEALY, S. J., Welfare Island, N Y., died Oct
 REV. FREDERICK W. HENFLING, S. J., Manhasset, L I , died May
 REV JOHN E. HENRY, Cranston, R I , died Oct
 REV EDWARD J. HOLAHAN, Easton, Pa , died Aug
 RT REV MSGR. TIMOTHY P. HOLLAND, Massena, N Y , died June
 REV EDMUND C. HORNE, S J., Detroit, Mich., died Apr
 REV J. RUSSELL HUGHES, M. M., Maryknoll, N Y , died June.
 REV. THOMAS J. HURTON, Philadelphia, Pa , died July
 REV. JOSEPH J. HYLAND, Bayside Hills, L I , N Y , died June.

REV PHILIP R. IRWIN, O. Carm., Closter, N J., died Dec.

RT REV. MSGR BERNARD JACOBSMEIER, Ft. Madison, Ia., died Feb.
 REV. VLADIMIR M. JAKOWSKI, M. I. C., Washington, D. C., died Jan.
 REV. TIMOTHY JOCK, North Smithfield, R. I., died Aug.
 REV. GEORGE F. JOHNSON, S. J., Jersey City, N. J., died Jan.
 REV. JOHN J. JUDGE, C. M., Brooklyn, N. Y., died Feb.

VERY REV. BASIL A. KAHLER, O. Carm., Englewood, N. J., died Sept.
 RFPV THOMAS F. KANE, Hastings-on-the-Hudson, N. Y., died Mar.
 REV. WILLIAM G. KEEN, Convent Station, N. J., died Oct.
 REV. THOMAS F. KELLEY, Plymouth, Pa., died Feb.
 REV. ANDREW J. KELLY, Hartford, Conn., died June.
 REV. WILLIAM B. KENNA, C. Ss. R., Brooklyn, N. Y., died July.
 REV. JOHN H. KERN, Lake Ronkonkoma, L. I., N. Y., died Apr.
 REV. WILLIAM J. KILLACKEY, Honeoye, N. Y., died Jan.
 REV. MILTON J. KING, Providence, R. I., died Jan.
 RFPV EDMUND J. KLASS, Columbus, Ohio, died June.
 RFPV LEO J. KNAPP, Stoneham, Mass., died Feb.
 RFPV GEORGE KOOB, St. Louis, Mo., died June.
 REV. BERNARDINE KUHLMANN, O. F. M. CAP., Dover, Ohio, died Jan.
 REV. TARCISIUS KUKLA, O. F. M., Youngstown, Ohio, died May.
 REV. HENRY A. KUSS, Philadelphia, Pa., died Mar.

VERY REV. JOHN J. LARDNER, S. S., Baltimore, Md., died Oct.
 REV. LEO E. LAVIOLETTE, Pittsfield, Mass., died Nov.
 REV. WILLIAM E. LAWLER, Keokuk, Ia., died Jan.
 REV. MICHAEL A. LEFEN, Pittsburgh, Pa., died Feb.
 REV. EDWARD B. LENANE, San Francisco, Calif., died June.
 REV. WALTER C. LINGER, Glenburn, N. D., died Nov.
 REV. JOHN A. LENNON, S. J., Santa Clara, Calif., died Nov.
 REV. ANDREW L. LEVATOIS, S. S., Baltimore, Md., died Apr.
 REV. ANTHONY J. LIEBL, C. Ss. R., San Antonio, Tex., died May.
 VERY REV. IGNATIUS LISSNER, S. M. A., Tenaflly, N. J., died Aug.
 REV. CHARLES LOEFFELHOLZ, O. F. M., Butler, N. J., died June.
 REV. THOMAS F. LOONEY, Hartford, Conn., died July.
 REV. JOHN, J. LORENZ, C. Ss. R., Kansas City, Mo., died Nov.
 REV. PETER A. LUTZ, S. J., Woodstock, Md., died June.
 RT. REV. MSGR. JOHN C. LYNCH, Bridgeport, Conn., died Feb.
 REV. JAMES P. LYNES, Pittsfield, Mass., died Nov.

REV. FRANCIS X. McCABE, C. M., New Orleans, La., died July.
 REV. DANIEL F. MCCARTHY, Boston, Mass., died Aug.
 REV. WILLIAM H. MCCOOK, Pottstown, Pa., died Aug.
 REV. JOHN F. McDONNELL, Springfield, Mass., died Feb.
 REV. JOHN E. MCENTEE, Livingston Manor, N. Y., died Sept.
 REV. JOSEPH A. MCFADDEN, O. P., Louisville, Ky., died Feb.
 REV. JOSEPH B. MCGARRY, Philadelphia, Pa., died Feb.
 RT. REV. MSGR. PATRICK E. MCGEE, North Attleboro, Mass., died Nov.
 REV. JOHN C. MCGINN, C. S. C., Notre Dame, Ind., died Sept.
 REV. CORNELIUS P. MCGONIGLE, Raritan, N. J., died Apr.
 REV. FRANCIS E. MCGRATH, Savannah, Ga., died Sept.
 REV. TIMOTHY J. MCGRATH, Cold Spring, N. Y., died Oct.
 REV. CYRIL L. MCGUIRE, O. F. M., Loudonville, N. Y., died Sept.
 RT. REV. MSGR. HENRY W. MCGUIRE, Chicago, Ill., died Oct.
 REV. JOHN T. MCGUIRE, C. M., Germantown, Pa., died July.
 REV. JAMES E. MCKAY, Corning, N. Y., died Aug.
 REV. LOUIS E. MCKAY, S. J., Baltimore, Md., died Mar.
 REV. BERNARD J. MCKENNA, O. M. I., Saulte Ste. Marie, Mich., died May.
 REV. FRANCIS A. MCKERNAN, S. J., Cleveland, Ohio, died Mar.
 REV. JUDE MCKINNON, C. P., Des Moines, Ia., died Apr.
 REV. JOHN A. MCPHEE, Far Rockaway, L. I., N. Y., died Oct.
 REV. PHILIP P. MADDEN, Newton, N. J., died Dec.
 REV. JAMES I. MAGUIRE, S. J., Philadelphia, Pa., died July.
 REV. JOHN A. MAHONEY, Chittenango, N. Y., died May.
 REV. BRONISLAUS MALINOWSKI, Bayside, L. I., N. Y., died Jan.

REV. THOMAS F. MANNING, Chicago, Ill., died May.
 REV. WILLIAM V. MANNIX, Chicago, Ill., died Nov.
 REV. PATRICK J. MANTON, Woodside, L. I., N. Y., died Mar.
 REV. JOSEPH M. MARCEAU, Webster, Mass., died June.
 REV. REGINALD M. MARKHAM, M. M., Mount View, Calif., died July.
 REV. JOHN MARTVON, Johnstown, Pa., died Mar.
 REV. JAMES J. MARUNA, South Thompson, Ohio, died Nov.
 REV. PIETRO MASCHI, P. S. S. C., Framingham, Mass., died June.
 RT. REV. MSGR. PAUL MERAB, Brockton, Mass., died Mar.
 REV. CHARLES J. MERTENS, Waukegan, Ill., died Mar.
 REV. MATHIAS MOITZHEIM, St. Paul, Minn., died Feb.
 REV. THOMAS W. MULLANEY, C. Ss. R., Saratoga Springs, N. Y., died May.
 RT. REV. MSGR. GEORGE N. MURPHY, Arlington, N. J., died Nov.
 VERY REV. JEREMIAH MURPHY, Decatur, Ill., died June.
 REV. PAUL A. MURPHY, Yonkers, N. Y., died Dec.
 REV. JOHN M. MURTAGH, Dubuque, Iowa, died Dec.

REV. MATTHIAS NACK, O. F. M. CAP., Huntington, Ind., died Sept.
 REV. HENRY J. NELLES, S. J., Buffalo, N. Y., died Jan.
 REV. CLEMENT J. NUEDLING, Alexandria, La., died Oct.

VERY REV. BONAVENTURE OBERST, C. P., Chicago, Ill., died Nov.
 REV. EUGENE H. O'BOYLE, Archbald, Pa., died Apr.
 RT. REV. MSGR. JOHN A. O'BRIEN, East Orange, N. J., died June.
 REV. JOSEPH E. O'BRIEN, S. J., La Crosse, Wis., died Jan.
 REV. THOMAS F. O'BRIEN, Walnut, Kans., died July.
 REV. FRANCIS E. O'BRYAN, O. S. A., Waterford, N. Y., died Apr.
 REV. JAMES O'CONNELL, Baltimore, Md., died Aug.
 REV. LEO J. O'CONNOR, Columbus, Ohio, died Dec.
 REV. THOMAS F. O'DONNELL, Jersey City, N. J., died July.
 REV. WILLIAM S. O'LEARY, S. J., Port Townsend, Wash., died Sept.
 REV. WILLIAM C. O'LOUGHLIN, Oberlin, Ohio, died Feb.
 RT. REV. MSGR. HUGH J. O'REILLY, Port Henry, N. Y., died Aug.
 REV. JOSEPH P. O'REILLY, S. J., Philadelphia, Pa., died Mar.
 RT. REV. MSGR. MICHAEL J. O'REILLY, Taunton, Mass., died Feb.
 REV. JAMES A. O'ROURKE, Nahant, Mass., died Jan.
 VERY REV. JOHN ORTYNSKY, Olyphant, Pa., died Apr.
 REV. DANIEL J. O'SHEA, Pittsburgh, Pa., died Feb.
 REV. FLORENCE F. O'SHEA, Pittsburgh, Pa., died July.
 REV. FRANZ B. OVERHAMM, Cleveland, Ohio, died July.

REV. SEBASTIAN PALMER, C. P., Chicago, Ill., died Aug.
 REV. HERBERT J. PARKER, S. J., Wernersville, Pa., died Mar.
 REV. JOHN W. PEEL, Buffalo, N. Y., died Dec.
 REV. PETER PFISTER, O. F. M., Paterson, N. J., died Jan.
 REV. EDWARD F. PFUNDSTEIN, Lindenhurst, L. I., died Apr.
 REV. EUGENE PHELAN, C. S. Sp., Norwalk, Conn., died Oct.
 REV. GEORGE J. PICKEL, S. J., Cleveland, Ohio, died May.
 REV. MAXIMIN C. PIETTE, O. F. M., Bethesda, Md., died Nov.
 REV. CLARENCE PIONTKOWSKI, O. F. M., Oak Forest, Ill., died Mar.
 REV. VINCENT PRATS, New Orleans, La., died Mar.
 REV. H. W. B. PROST, Rock Island, Ill., died Feb.

REV. EUGENE P. QUINN, Coffeyville, Kans., died July.
 RT. REV. MSGR. JAMES J. QUINN, Baltimore, Md., died Aug.

REV. J. AUGUSTUS RATH, Elmont, L. I., N. Y., died Aug.
 REV. PLACIDUS M. RATTENBERGER, O. S. B., Baltimore, Md., died Oct.
 RT. REV. MSGR. EDMUND A. RAWLINSON, Corning, N. Y., died Dec.
 REV. JOHN C. REGAN, Salina, Kans., died July.
 REV. JOHN J. REGAN, Mount Kisko, N. Y., died Apr.
 REV. JEROME J. REIDY, Lorain, Ohio, died July.
 REV. THOMAS D. REINHART, Emmitsburg, Md., died Feb.

REV JOSEPH REMPE, Herscher, Ill., died Jan.
 REV BERNARD RIEDFORD, Evansville, Ind., died Nov.
 RT REV MSGR FRANCIS A. ROBACZEWSKI, Erie, Pa., died Feb
 REV FRANCIS D. RONAN, O. S. A., Cambridge, N. Y., died May
 REV. STEPHEN J. RUDTKE, S. J., Manhasset, L. I., N. Y., died Nov.
 REV JOHN A. RYAN, C M., Tokyo, Japan, died Apr

RFV LOUIS SAVOURE, Lakeland, La., died Jan
 REV HERMAN J. SCHAFFRS, Oklahoma City, Okla., died July
 REV ANTHONY SCHIFFRER, Milwaukee, Wis., died June
 REV BERNARD SCHREIBER, Anaheim, Calif., died Dec
 REV THEODORE J. SCHULTE, S. J., Denver, Colo., died Jan
 REV. ALFRED R. SCHWERTZ, C. Ss. R., Baltimore, Md., died Jan
 REV. JOHN P. SCOTT, Los Angeles, Calif., died Apr.
 REV. ANGELUS SEIKEL, O. F. M. CAP., Herman, Pa., died Nov.
 REV. CLODOALD SERIEUX, A. A., New York, N. Y., died Mar
 REV EDWIN SHEARER, C. Ss. R., St. Augustine, Fla., died June
 REV PHILIP H. SHERIDAN, Baltimore, Md., died Jan
 REV JOHN J. SLATTERY, Newark, Ohio, died Aug.
 REV. JOHN G. SLOAN, S. J., Patna, India, died Jan
 REV BERNARD J. SMITH, Cambridge, Mass., died May.
 REV JOHN I. J. SMITH, Brooklyn, N. Y., died Mar
 REV MICHAEL J. SONNEFELD, C. S. Sp., Ridgefield, Conn., died Nov.
 REV EDMUND A. SONNEFELD, Chicago, Ill., died May
 REV JOHN A. STEFANIC, Canton, Ohio, died June
 REV. JOSEPH H. STORFF, O. F. M., Teutopolis, Ill., died June.
 REV JOHN H. STROMBERG, La Crosse, Wis., died May.
 REV HENRY F. SUELZER, S. J., Milwaukee, Wis., died Dec.
 REV EDWARD F. SULLIVAN, Jackson, Ohio, died Sept
 RT REV MSGR FRANCIS SULLIVAN, Albion, N. Y., died May
 REV. JOHN H. SULLIVAN, C. S. P., Boston, Mass., died Jan.

RT REV MSGR JAMES P. TAKEN, Elkader, Iowa, died July
 VRY REV PHILEMON TARNAVSKY, Philadelphia, Pa., died Sept
 RT REV MSGR JOSEPH A. TIEKEN, Cincinnati, Ohio, died Aug.
 REV JOHN J. TODOROWSKI, C. S. Sp., Mt. Carmel, Pa., died Mar.
 RT REV MSGR COLOMAN TOMCHANY, Trenton, N. J., died Jan
 RFV RAYMOND TONINI, O. F. M. CAP., New York, N. Y., died Aug
 REV. MATTHEW J. TOOHEY, Newark, N. J., died Apr
 REV RUPERT F. TRAGESER, Fort Madison, Iowa, died Apr
 REV GEORGE H. TRAGESER, Baltimore, Md., died June
 RT REV MSGR CLEMENT H. TREIBER, Berea, Ohio, died July
 REV HERMENEGILD TURF, O. F. M., St. Louis, Mo., died May.

RFV. WILLIBALD UNGER, S. D. S., Charlestown, Wis., died June.

VERY RFV CHERUBINO VIOLA, O. F. M., Catskill, N. Y., died May.

RFV PFTER WACHTER, O. S. B., Newton, N. J., died May
 REV PATRICK J. WALSH, Monrovia, Calif., died Sept
 VERY REV WILLIAM J. WALSH, St. Paul, Minn., died Nov.
 REV BERTRAND J. WALTON, Windsor, Mo., died Jan.
 REV. LAWRENCE H. WAND, Chicago, Ill., died Mar
 REV JOSEPH F. WAREING, S. S. J., Washington, D. C., died Dec.
 REV GEORGE WATKINS, Sanford, N. C., died Feb
 REV ANDREW J. WELFLE, S. J., Cleveland, Ohio, died Mar.
 REV JOSEPH J. WELSH, O. P., Somerset, Ohio, died Sept
 REV AUGUSTINE A. WETZEL, Brooklyn, N. Y., died Sept
 REV. WILLIAM A. WHELEN, S. J., Brooklyn, N. Y., died Apr.
 REV WILLIAM P. WHELEN, S. J., Chicago, Ill., died Dec
 VERY REV. BENEDICT WICH, O. F. M. CAP., Cumberland, Md., died June.
 REV. MODESTUS A. WIRTNER, O. S. B., Latrobe, Pa., died Aug.
 REV. JOHN J. WYNNE, S. J., New York, N. Y., died Nov.

REV HERBERT YOUNG, C. P., Dunkirk, N. Y., died Dec.

RFV EDWARD A. ZABLOCKI, Scranton, Pa., died Nov
 VRY REV LADISLAUS ZAPOLA, C. R., Chicago, Ill., died June.
 RFV DEMETRIUS B. ZEMA, S. J., New York, N. Y., died Feb.

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Events of Catholic Interest in 1948

(Compiled from the NCWC News)

JANUARY 1-3

There is an increasing tendency among certain groups to charge the Church with political Catholicism because she dares uphold Christ's standard and defend the rights of the individual and the family against a ruthless tyranny, Archbishop D'Alton of Armagh, Primate of All Ireland, declared in a sermon summing up world developments as the second full year after the war had drawn to a close. Wide-spread comment and approval greeted the Primate's talk in which he stated that one great power seems determined to block world peace and urged the faithful to more fervent prayer and in particular devotion to the rosary.

Mohandus K. Gandhi publicly denounced the persecutions of Christians of India by the Hindus as regrettable insanity and stated that Christian missionaries would not be asked to leave and that Christians would not be hindered from receiving high posts in the new Indian governments.

The whole trend of teaching in Poland since the inception of the present regime has been materialistic and atheistic, the Inter-Catholic Press Agency declared in New York, commenting on recent remarks of the country's communist Minister of Education. The agency asserts that religion can now be taught only in after-school hours, and that the content of the instruc-

tion during the day is atheistic and antireligious.

At a Catholic Action Convention in Milwaukee, Dr. John J. O'Brien, professor of religion at Notre Dame University, pointed to the **80,000,000 Americans who are unaffiliated with any church** as a challenge to the zeal of American Catholics, and urged Catholic students to a more active part in spreading their religion.

The formation of an Inter-American Catholic Social Action Conference was announced in Washington, D. C., by the NCWC's Inter-American Bureau. This new conference numbers 14 American countries, and other American republics have been approached for membership.

While no provisions had been made to safeguard Jerusalem's holy places, Mr. Rees-Williams told the English House of Commons that steps would be taken to protect the shrines during the troubled interim period. After the establishment of the Jewish and Arab states, the responsibility for the protection of these would devolve on the governor of the city of Jerusalem. It would be the concern of the United Nations and their representatives to see that the charters of the new states guarantee the safety of Christian interests within their boundaries.

JANUARY 4-10

In the face of the United Nations' indecision and the Russian determination to keep Germany divided, five members of the German hierarchy, whose spokesman was Cardinal Frings, petitioned the conquerors of Germany to give the German people a peace of economic and political common sense, which would do much to restore normality to Europe and the world.

Monks of the famous **St. Bernard hospice** high in the Alps, while not abandoning their monastery founded in the tenth century by St. Bernard of Menthon, were forced by financial difficulties to house second year clerics elsewhere. Only three or four of the famous St. Bernard dogs remained in the hospice to be available when stranded travelers required assistance.

Addressing the annual meeting of the **Catholic Council for Polish Welfare**, which convened in London, Cardinal Griffin, Archbishop of Westminster, spoke out of Poland's right to its Faith and independence, condemning the present campaign against religion and free government.

The gratitude of Cardinal von Faulhaber, Archbishop of Munich and Freising, to the bishops and Catholics of the United States for the help given to Germany was conveyed to Archbishop McNicholas, O. P., of Cincinnati, Chairman of the Administrative Board of the NCWC, by Bishop Muench of Fargo, now Apostolic Visitor to Germany.

Restoration of the University of Nymegen (Nijmegen), only Catholic university in the Netherlands, partially destroyed during the war, was planned by the US government as a memorial to the heroic dead of the American 82nd Airborne Division. Hugh Gibson, former US Ambassador to the Netherlands, headed the memorial committee, which sought to raise \$2,000,000 in the US as a part of the restoration cost. In a 3-day effort in Sept., 1944, to take and hold a bridgehead deep in Holland, the 82nd Airborne Division lost nearly 1,000 men.

Catholic leaders of Japan attacked the new curriculum for public schools as a flagrant violation of the new Japanese Constitution which forbids the state to engage in religious education or activity. The attacks were precipitated by a set of directives to teachers on how to observe religious festivals and by the Shintoistic subject matter assigned for social studies, which led to the conclusion that the Ministry's program was designed to confirm Shintoism and Buddhism as Japan's national religions, while Christianity was being branded as a foreign importation.

Among a group which petitioned that the **Towe Bill** for universal military training, pending in the House of Representatives, be sent

back to committee for further hearings were three prominent Catholic educators: Rev. Paul Hanley Furfey, of the Catholic University of America, Rev. Allan P. Farrell, S. J., associate editor of "America," and Rev. Thomas F. Flynn, C. M., of St. John's University, Brooklyn. Compulsory military training was also denounced by Cardinal Dougherty, Archbishop of Philadelphia, through the Chancellor of the archdiocese.

Establishment of a section in obstetrics and gynecology in the library of the **Marquette University School of Medicine**, to be known as the Clara B. Hipke Memorial, was announced by Very Rev. Peter A. Brooks, S. J., president. The memorial was made possible by a gift of \$16,500 from the Milwaukee Maternity Hospital and Dispensary Association, of which the late Mrs. Hipke was a founder and for many years the president.

At the annual meeting of the **Catholic school teachers of the Archdiocese of New Orleans**, Msgr. Edward Freking, national secretary of the CSMC, declared the eradication of communism in China to be a major problem facing the Catholic Church and the whole world, since a communist-controlled China means a communist-controlled Far East. Need of more missionaries was stressed.

The "**Chicago Defender**," national **Negro weekly**, named two members of the US hierarchy and two Catholic laymen to its Honor Roll of Democracy for 1947. The Honor Roll listed persons who had worked to translate the democratic principle into reality "for all, regardless of race, color or creed." The nominees were Archbishop Ritter of St. Louis, Bishop Haas of Grand Rapids, James B. Carey of Washington, D. C., and Francis P. Matthews of Omaha.

The "**Nation**" magazine was banned from four Newark, N. J., public high schools at the direction of Dr. John S. Herron, superintendent.

ent of schools, who took this action after complaints had been received from Catholic parents stating that the magazine contained virulently anti-Catholic articles attacking the Church's principles on marriage and the family.

Cardinal Dougherty, Archbishop of Philadelphia, presided at a solemn pontifical Mass closing a triduum in celebration of the canonization of St. Catherine Laboure, the French nun to whom the Miraculous Medal was manifested. The triduum was held at Mary's Central Shrine, national center of the Miraculous Medal Novena devotions.

The USO and its six member agencies, including the National Catholic Community Service, were awarded their "honorable discharge" by President Truman at the White House, after seven years of serving men and women in the armed forces and in war industries.

JANUARY 11-17

The dean of Baldwin-Wallace College, a Methodist institution near Cleveland, refused to release Catholic students from the obligation of attending non-Catholic religion courses and rejected a proposal by St. John College of Cleveland that credit hours from that school be regarded as a substitute for the eight credit hours in religion required for graduation by Baldwin-Wallace. As a result about one-half of the Catholic students attending the course withdrew from the college.

Ceremonies held at the University of Notre Dame commemorated the 75th anniversary of the death of Fr. Basil A. Moreau, founder of the Congregation of the Holy Cross, the religious society which administers the university. The cause of Fr. Moreau was officially introduced in the diocese of Le Mans, France, by the bishop of that see.

Rev. Edward J. Higgins, pastor of Immaculate Conception Church, Astoria, Long Island, who founded

As the official wartime representative of the Church, NCCS was a major factor in the development of the USO program and a channel for participation by Catholic civilian volunteers in the total war effort. Although USO activities sponsored by NCCS ceased on December 31, the NCCS was continuing its welfare program for the nation's peacetime defense forces and the patients in Veterans Administration hospitals, with activities in this country and abroad.

Inauguration of a new reign of terror against religion in Yugoslavia was shown in the recent "convictions" of Franciscan friars at Pola and Ljubljana. The charges against the accused made it evident that even the simple statement that there was religious persecution in Yugoslavia constituted a crime in the eyes of those in power.

the Catholic War Veterans in 1935, blessed the new national headquarters of the organization at its formal opening in Washington, D. C. The ceremonies preceded a 2-day meeting of the organization's national executive board.

More than 700 college presidents and educators gathered in Cincinnati for the 34th annual meeting of the Association of American Colleges, heard Most Rev. John K. Müssio, Bishop of Steubenville, plead for the inclusion of philosophy and theology as key subjects in institutions of higher learning, and for the rejection of materialistic philosophies of education. In discussing a proposed program for national defense, the college leaders voted 219 to 69 against any form of compulsory military training, but urged a strong Army and Navy, a firm foreign policy and a widened scientific research policy.

For delegates of the Veterans Club of De Paul University, Chicago, reported to the House Committee on Un-American Activities that

a supposedly representative movement to ask Congress to raise veterans' allowances under the GI Education Act was in reality communist-inspired. The students came to Washington to lend support to the lobby, but withdrew upon discovering its communistic leanings.

At a meeting of the Catholic Interracial Council in New York, Rev. John La Farge, S. J., former editor of "America," urged Catholics to work for brotherhood among races not only within their own organizations but also in such nondenominational groups as the National Association for the Advancement of Colored People and the National Urban League.

Charges by a spokesman for the Hungarian Foreign Office, accusing Cardinal Mindszenty of returning unopened letters addressed to him by Zoltan Tildy, President of Hungary, were branded as "completely unfounded and untrue" in a statement issued by an authoritative Hungarian ecclesiastical source.

Catholics and Protestants of Berlin protested provisions of a new educational bill which assigned a minor place to religion in the school curriculum and forbade parents to give their children a Christian education in private schools. The Catholics of Berlin asked for tax-supported denominational schools; the Protestant Church of Berlin-Brandenburg called the provisions of the new bill "contrary to the principles of true democracy."

The communist newspaper "Free People" launched a bitter attack on the Catholic Church in Hungary and particularly on Cardinal Mindszenty, its Primate, because he was not among the religious leaders who presented New Year's greetings to President Zoltan Tildy. The same newspaper predicted that "antirevolutionary" Catholics would never realize their plans for publishing a daily newspaper. "Free People" also announced the forthcoming confiscation of the 1948 al-

manac published by the Catholic weekly, "New Man."

After an interval of more than 150 years, the contemplative Order of the Carthusians prepared to open a monastery in the Netherlands, where up to the time of the French Revolution, the Order maintained several monasteries.

The Polish hierarchy headed by Cardinal Hlond issued a warning against the evils of materialism and alcoholism as two grave threats to the moral fiber of the Polish people. The means suggested for saving the nation were dedication to the Hearts of Jesus and Mary. A letter from the bishop of Lublin to Rev. A. J. Wycislo, director of the Polish War Relief Services, NCWC, thanked the Catholics of America for their wonderful help, which was characterized as the last lifesaver of helpless victims.

In reply to a marriage ruling by Britain's Lord Chancellor, Cardinal Griffin emphatically stated the Catholic teaching that the primary end of marriage is the procreation of children and that marriage legislation, aside from its civil effects, pertains not to the state but solely to the Church, since marriage is a sacrament, and therefore a religious, not a civil thing.

The present period marks the greatest persecution of the Church in history, with millions suffering and thousands dying for their faith. Most Rev. Ambrose J. Moriarty, Bishop of Shrewsbury, England, declared in a sermon welcoming Polish refugees to his diocese. The bishop pleaded for a crusade of prayer for the world's salvation, and criticized Prime Minister Attlee because, although he had attacked Russian communism in his New Year's broadcast, he had not mentioned God.

Vigorous encouragement to defend the Catholic Church, press, homes, and institutions of Italy against communistic aggression was given by Msgr. Giuseppe Bicchieri, president of the Milan section of the Pontifical Relief Com-

mission, to the **Catholic Vanguardists**, a division of Italian Catholic Action. Suppressed during the period of fascist domination, Italian Catholic Action groups have reappeared with new strength to resist the radical factions disturbing Italy.

For the second time since V-J Day, communist advances in Manchuria forced Maryknoll missionaries to withdraw from their field there, and to transfer to new duties in South China.

Catholic organizations in India

vigorously protested a law restricting conversions in the Central Provinces and Berar. Seemingly aimed at preventing forced adherence to Mohammedanism, the law also stopped the activity of Catholic missionaries. Lecturing in America at the same time, Fr. Edward de Meulder, S. J., for 21 years a missionary to India, foretold a period of trouble and persecution for the Church there. Significant was the February intention of the Propagation of the Faith: for the growth of the Church in India.

JANUARY 18-24

Richard Tauber, world-famous tenor, died a Catholic. He received the last rites of the Church in a London hospital shortly before death and was buried at the Brompton Catholic cemetery after a requiem Mass at St. James' Church in the heart of London's West End.

The ninth annual meeting of the **American Catholic Sociological Convention** was held at St. Louis University, with delegates from 38 states attending. Special consideration was given to the problem of criminology and to the help which America could extend to the displaced persons of Europe.

The **President's Commission on Higher Education** demanded a doubled college enrollment by 1960 and a corresponding expansion of facilities. To support these plans, the commission recommended federal aid but stipulated that it be withheld from private schools. Msgr. Frederick Hochwald, director of the Educational Department, NCWC, and Dr. Martin McGuire, of the Catholic University, disputed the recommendation as not recognizing the vital work done by private schools and colleges and also as threatening the existence of such as could not keep up with federally endowed competitors.

Msgr. Edward E. Swanstrom, executive director of the War Relief Services, NCWC was elected chairman of the **National Catholic Resettlement Council**, organized to co-

operate with Jewish and Protestant agencies for the resettlement of displaced persons. The announced purposes were, education of the public to the DP's needs; the securing of funds to transport DP's to the United States, the provision of homes and jobs, chiefly in rural areas; follow-up care. The organization, operating in some 40 dioceses, motivated the establishment of several state-wide Mid-western groups to determine how many DP's can be absorbed in individual communities. Bishop Gillmore of Helena took issue with the stand of Montana's Gov. Sam C. Ford, who expressed the hope that no DP would be allowed to enter America. Besides deploring the selfishness of this stand, Bishop Gillmore pointed out that in the past the US has been the haven of European exiles, successfully and profitably absorbing them into the nation.

Calling the UN International Children's Emergency Fund an "urgent humanitarian movement," Pope Pius XII gave commendation and strong support to the agency in a letter addressed to Dr. Thervald Madsen, chief of the group's mission to Italy. The letter was read at ceremonies at St. Joseph's Protectory, Rome, marking the opening of the work in Italy.

The **National Council of Catholic Nurses**, embracing some 10,000

registered professional nurses in 42 US dioceses, took a step toward its goal of enrolling all Catholic registered nurses, with the opening of a central office at the headquarters of NCWC in Washington, D. C.

In the last decade the Catholic Church has "taken the lead among Christian bodies in applying the principles of Christianity and the true spirit of the Church of Christ in its dealings with the American Negro," wrote C. D. Halliburton, Negro writer self-described as a "dyed-in-the-wool Protestant," in "The Carolinian," Raleigh, N. C., Negro newspaper. He pointed out that Catholic Negro clergy have been trained and ordained; members of the hierarchy have both spoken and acted against unchristian practices; and Catholic universities—particularly the Catholic University of America and St. Louis University—have taken the lead below the Mason-Dixon line in admitting Negro students.

Cardinal Schuster delivered a three-point refutation of charges against the Catholic Church by Palmiro Togliatti, head of the Italian Communist party. The essence of the reply was that every-

body in Italy knew that the Church did all in its power to prevent war; that aid rendered to Italy by the United States in no way tied up the US government with the Church in Italy; that the Catholic Church resolutely condemned nazi and fascist totalitarian regimes.

Partial use of the French language in the administration of Baptism, Extreme Unction and Matrimony and at funerals was authorized by Pope Pius XII, according to a letter from Cardinal Micara, Prefect of the Sacred Congregation of Rites, to Cardinal Suhard, Archbishop of Paris. This is the first time that the sovereign pontiff has officially permitted the use of the vernacular in France.

For the first time a Chinese secular daily devoted a full-length editorial to a papal pronouncement, when the "Shun Pao," oldest newspaper in Shanghai, published an article praising the Holy Father's Christmas message. The editorial stated: "Since the Catholic Church has more members than any other body of Christians and since its history is the longest, the Roman pontiff ranks as the highest leader of Christians throughout the world."

JANUARY 25-31

Philippine bishops affirmed the right of labor to receive a just wage and to organize into unions, in a statement after their annual conference. Condemning the thesis that the prime end of industry is profit and stating that the chief purpose of an economy is to provide a living wage for its members, they declared that as long as unions are for legitimate ends and use legitimate means, it is immoral to interfere with labor's right to organize.

Earthquakes rocked the Visayas, P. I., for five days, totally destroying eight churches and damaging practically all others in the area. Damage to Church property was about \$7,000,000. This was the second tragedy within a few weeks,

the first having been the Christmas typhoon which leveled more than 100 churches in the Luzon area.

Miss Beatrice Hoffman, national director of the Junior Catholic Daughters of America, promulgated for the benefit of American Catholic girls the charter which was adopted by the International Union of Catholic Women in Rome last fall. The charter affirmed the rights of women under four headings: as a human person, a worker, a citizen, and a future wife and mother. Most praiseworthy was the statement that woman is entitled to social conditions which safeguard her health and physical development, to an education compatible with her whole personality, to freedom to follow her vocation, and to pro-

tection against all forms of public immorality.

A ruling which for a time barred some 200 parochial school children from riding school buses and which prompted a bus driver to quit his job in disgust, while a number of non-Catholics came to the aid of the parochial students, was declared an excess of authority by Lloyd Shorett, King County Attorney, Washington. The controversy originated when Mrs. Pearl Wanamaker, State Superintendent of Public Instruction and former president of the National Education Association, ruled parochial and private school children off the school buses.

Praise for the extent of the Catholic educational effort in the United States was voiced by Rev. Paul Crane, S. J., editor of "The Christian Democrat," official organ of the Catholic Social Guild of England. Fr. Crane spent nearly four months in the US giving lectures to students, labor groups and business men throughout the country. He lauded American Catholic labor schools but expressed disappointment at finding few discussion groups.

An appeal was made to the Christians — a nationwide movement fostering individual effort in restoring Christian values to American living — to urge that their states adopt laws requiring specific instruction in the Declaration of Independence, the Constitution and the Bill of Rights. This appeal followed the discovery that such instruction is required in only eight of the 48 states, according to information obtained from the US Office of Education by Rev. James Keller of Maryknoll, founder of the Christians.

Members of Congress, the Supreme Court, the diplomatic corps, and the Federal and D. C. bench and bar heard Most Rev. Raymond A. Kearney, Auxiliary Bishop of Brooklyn, declare that "more God" is needed in all human affairs, at the annual "Red Mass" at the Na-

tional Shrine of the Immaculate Conception in Washington, D. C. The prelate urged those present, who had grave responsibilities in public life toward the nation and their fellowman, to recognize the basic necessity of this need for God in all their actions.

On the eve of his execution as a war criminal, Hans Elard Ludin, Germany's wartime envoy to the Slovak State, became a Catholic. He was sentenced to be hanged after a trial before the Slovak National Court on charges arising from his activities in Slovakia. The former envoy expressed his sorrow over his actions in Slovakia.

Concern over directives of the American Military Government in connection with proposed school reform in Bavaria was expressed by Cardinal Faulhaber, Archbishop of Munich and Freising. Speaking for the Bavarian episcopate, the cardinal contended that a reform could not be achieved through mere structural changes but only through an interior, moral and religious re-education of the rising generation, and that parental rights must receive practical recognition.

A Catholic Central Bureau in China, patterned after the NCWC in the United States, was established with headquarters at Shanghai, being the reorganization of a commission erected by the Synod of Shanghai in 1924. Departments of Welfare, Education, Legal Direction and News-service have been established. Two branches of the Bureau have also been erected in Nanking and Peiping, the latter charged with publishing of the Scriptures in Chinese and issuing a Chinese Catholic Encyclopedia.

Catholic missionaries lamented the inroads of Protestants among the Catholic population of southern Chile due to a new school system, the organization of many hospitals and the removal of all class distinctions. Catholic losses were blamed on the small number of priests, the largeness of the territory, and the lack of finances.

"Protestants and Other Americans United for the Separation of Church and State," a group allegedly seeking to maintain religious liberty, issued a manifesto of aims and policies at its inauguration in Washington, D. C. Among the signers were several persons long known for their opposition to Catholicism. Aimed at the attempts of Catholic schools to secure free transportation and other forms of school aid from the federal government, the document proposed a

concentrated effort to prevent church schools from receiving such aid. It also attacked the appointment of a presidential envoy to the Vatican. In a detailed and stirring reply, Archbishop McNicholas, of Cincinnati asked all fair-minded Americans to examine Catholic history in the United States and judge from firsthand evidence whether the Church is attempting to breach religious liberty as guaranteed by the US Constitution.

FEBRUARY 1-7

So-called liberals and small minority groups who have inspired recent attacks against Catholics were criticized severely by Archbishop Cushing of Boston, at the State dinner of the New Hampshire Knights of Columbus. The prelate called upon the Knights to "demonstrate, for all the world to see, that to be a good Catholic is to be a good American—and that to be a Catholic American is to be the best, the happiest, the most loyal person in this world or the next."

A group of twenty-one prominent persons, including Bishop Wright, Auxiliary of Boston, charged that the Army was endangering the nation by asking for compulsory military training when a volunteer program was providing it with more than enough strength. Others in the group included former Governor of Wisconsin Philip F. LaFollette and Rep. John H. Folger of North Carolina. It was pointed out that no nation can have such a large military establishment as the Army asks without endangering free institutions and the love of peace. Denouncing the proposal at the same time in Detroit, Archbishop Cushing of Boston called militarism and communism the greatest threats to American life.

Two unpublished plays by Clare Boothe Luce were among the 5,000 volumes in the drama collection given by the convert and former

member of Congress to the speech and drama department of the Catholic University of America. The collection was installed in a special room in the theatre building on the university campus where it is available to students.

Sister Mary Brigetta, a Servite Sister at St. John Berchmans Church, Detroit, was awarded the American Legion Medal for Outstanding Heroism for saving the life of a 12-year-old girl whose dress caught fire while she was lighting candles in the church. The nun was burned severely while smothering the flames with her robe.

Rev. James H. O'Neill, chaplain at First Army headquarters, Governors Island, N. Y., was appointed to the permanent grade of Brigadier General, according to an announcement from the Army Chief of Chaplains office in Washington, D. C. Chaplain O'Neill was the fifth man in the history of the Army's chaplain corps, and the third Catholic priest, to attain the rank of general.

One of the greatest bulwarks against the advances of secularism and atheistic communism is to be found in the Catholic newspaper, archbishops and bishops throughout the United States commented in statements calling attention to the observance of Catholic Press Month during February. Archbishop Floersh of Louisville called for all-out support of the Catholic

Press, and pointed out that the US bishops at their annual meeting in November cited secularism as a basic evil of the times.

The important role filled by the NCWC News Service in keeping the Catholic Press throughout the world strong and vigorous was described by Archbishop Duke of Vancouver, in an article, "The Voice of the Holy Father," in the February issue of the "Oratory," official organ of the Shrine of St. Joseph's Oratory, Montreal. "The objective of the NC," he said, "is to survey the field of religion and culture, to discover any infiltration of views contrary to the revealed religion of Jesus Christ, and to take note of anything against the accepted and traditional morality and customs of Catholic countries. Then it keeps the people informed through the Catholic Press."

Support for the Rogers Bill to increase student veterans' subsistence and a plea for assisting European displaced persons were embodied by the National Council of the National Federation of Catholic College Students in resolutions adopted during its annual meeting at Xavier University in Cincinnati. In approving a resolution calling upon the nation's leaders to mitigate the plight of harassed DP's, the council echoed a similar resolution adopted last fall by Pax Romana, international movement of Catholic students.

Errors and questionable material, some of which dealt with the life of Christ and the history of the Church, have been deleted from a Japanese-language textbook, "History of the West," prepared for use in upper secondary school levels. Gen. Douglas MacArthur stated in a letter received in Washington. The General's message stated that complete revision of the book now was made and that all materials touching on religion would be sub-

mitted in the future to an interdenominational board of Army chaplains.

In the presence of Archbishop Charbonneau of Montreal, 118 young couples took part in a canonical engagement ceremony at St. Joseph's Oratory on the feast of the Espousal of Mary and Joseph. A large congregation witnessed the traditional ceremony. Rev. Marcel Marie Desmarais, O.P., counseled the young people on the responsibilities of married life.

An international Catholic Bureau for aid to children was established in Paris by delegates from France, Italy, Belgium, Holland, Canada, Czechoslovakia, Portugal and Switzerland. The new organization was launched with the encouragement of Pope Pius XII and with the blessing of Cardinal Suhard, Archbishop of Paris. The need for such a bureau to look after the physical and spiritual needs of Europe's children was underlined by the charge of Chester Bowles, chairman of the International Advisory Committee of the UN Appeal for Children, that the United States and the Soviet Union were engaged in a contest of power politics, with the hungry children of Europe as pawns.

The existence of over 300 Catholic schools in the Philippines was threatened by a bill presented in the House of Representatives, Manila, by Congressman José Cabarroguis. The measure provided that all education be placed in the hands of the State and called for the abolition of all private educational institutions. The Philippine Catholic Educational Association staged an all-out offensive to insure the bill's disapproval. The Catholic University of the Philippines also took action by sending a strongly worded protest to the House Committee on Revision of Laws.

FEBRUARY 8-14

Archbishop Ritter of St. Louis was among 14 persons named on the 1947 honor roll of race relations

announced by Dr. Lawrence D. Reddick, curator of the Schomburg collection of the New York Pub-

lic Library. He was cited for making the facilities of the schools of the Archdiocese of St. Louis available to all, regardless of race. The selections were determined by a nationwide poll of editors, college presidents, labor and industrial leaders and other prominent citizens, as a feature of Negro History Week.

In the wake of the "Protestants and Other Americans United for Separation of Church and State" manifesto, the Inter-Faith Goodwill Committee of Rochester, N. Y., issued a statement signed by Protestant, Catholic, and Jewish leaders reaffirming its endeavors to promote good will and understanding between the various religious groups. Mutual understanding and calm exchange of views were cited as a much better way to ease difficulties than mutual recriminations.

High praise of the Benedictine communities of the Middle West for their efforts toward building up a "good, balanced life, somewhat like that inspired by the abbeys in medieval times" was expressed by J. L. Benvenisti, British Catholic economist and lecturer, as he reviewed some of his impressions of this country after four months of lecturing to American audiences and observing American life. Mr. Benvenisti referred particularly to the Benedictine installations of St. John's at Collegeville, Minn., St. Bede's at Peru, Ill., and St. Benedict's at Atchison, Kans. The lecturer also paid tribute to Americans generally for the courtesy and humility he said he found here.

Fifteen hundred members of the New York Province of the Newman Club Federation, at a convention devoted to "Vocal Catholicism," were told by Bishop Kearney of Rochester that "vocal Catholicism need not always be expressed in words because our silence, like the silence of Christ before Pilate, can be very vocal." The prelate ad-

ressed the young men and women from 32 colleges and universities in the New York area at their 29th annual Communion breakfast. As a most effective means of spreading the Faith, Bishop Kearney, Episcopal Moderator of the Federation, urged "manifestation of our doctrine in our daily lives."

Rev. Claude H. Heithaus, S. J., Marquette University archeology professor, was named the greatest individual contributor to the betterment of race relations in Milwaukee during 1947, by the Interracial Federation of Milwaukee Co., Wis., a group composed of 29 local organizations.

Preparations for setting up an apostolic process of inquiry into the cause of Matt Talbot, Dublin laborer whose victory over alcoholism has brought him world renown, were being made by the postulator of the cause in Rome. The inquiry is to be conducted in Dublin, and Very Rev. Thomas O'Donnell, vice-postulator, requested all persons who knew Matt Talbot or who have received favors through him to forward such information to the Archbishop's House, Dublin, Ireland.

For the first time since the breaking of Christian unity in France, Catholics and Protestants of the city of Metz in Lorraine met to pray together for the intention of reconciliation and union of Christians, at the conclusion of a Week of Prayer for Christian Unity. In the morning Catholics assisted at a solemn pontifical Mass offered by Bishop Heintz of Metz. In the afternoon, Catholics and Protestants assembled in the city auditorium. Addresses were made by a Franciscan priest, the President of the Protestant consistory, and the Vicar General of the diocese. The Protestant leader particularly observed that the desire of union had long been germinating in the hearts of his coreligionists and that the sufferings undergone by Catholics and Protestants together during the

recent war had vivified this desire for Christian unity.

Catholic parents of the Dagenham and Barking areas of Essex, outside London, received official clerical support for their refusal to send their children to school because they could not go to a Catholic school. The children had not attended class since last September. They were refused admission to St. Ethelburga's school, Barking, because the local education authorities considered it crowded. No other Catholic school was available.

Refugees from Yugoslavia brought news of continued bitter persecution of the Church in that country. The violent desecration of a Catholic Church in the village of Margecan and the imprisonment of two nuns who took part in a pilgrimage in honor of the Blessed Virgin were reported as the latest communist atrocities.

Profound gratitude for aid extended the Philippines by the US bishops and by War Relief Services, NCWC, was expressed in a resolution adopted at the annual conference of the bishops in Manila. A total of over 3,000,000 pounds of food, clothing and medicines was sent in the last year, an average shipment of two and a half tons a day. During this period, more than 500,000 children and 250,000 adults

have been assisted by the relief program.

The assassinated Indian leader Gandhi gave high praise to Catholic missionaries for their work in behalf of leprosy victims. Gandhi at times expressed impatience toward Christian efforts to bring the Gospel to India, but he spoke always for fair treatment of Indian Christians. "If aiding the lepers is so dear to the missionaries, particularly the Catholic missionaries, it is because there is no other service which requires greater spirit of sacrifice," Gandhi declared. "The world of politics and journalism can point to few heroes who compare with Father Damien of Molokai. The Catholic Church, on the other hand, counts by thousands those who, after the example of Father Damien, have vowed themselves to the service of lepers. It is worth inquiring into such heroism."

A stamp honoring the four chaplains who gave their lives when the SS *Dorchester* was sunk in the North Atlantic Feb. 1943, was one of eight memorial stamps issued by the Post Office Department during 1948. Among the heroic chaplains was Rev. John P. Washington, a priest of the Archdiocese of Newark, who was posthumously awarded the Distinguished Service Cross and the Purple Heart Medal.

FEBRUARY 15-21

At a Holy Name meeting in Boston, Archbishop Cushing urged Protestants, Catholics and Jews to cultivate mutual good will which, he said, may not bring agreement on the great dogmas of the Faith but can at least serve to unite believers against their common enemies, especially atheistic materialism. "Men with goodness in their hearts must unite, whatever the creeds in their heads. The great tragedy of our time is that the moral forces, the forces of goodwill, are disunited while the anti-moral forces, the forces of destruction and malice, are united in com-

mon attack against us," said the archbishop.

Reconstruction was begun on the Old Mission Santa Ines out of the \$500,000 fund donated for the restoration of the Missions of California by William Randolph Hearst, newspaper publisher. Santa Ines was founded in 1804 by a Franciscan friar and was built entirely by Indian converts.

Cardinal Canali has sent his personal congratulations to Very Rev. Raphael M. Huber, O.F.M. Conv., of St. Bonaventure Convent in Washington, D.C., and other local priests, for the Symposium on the

Life and Works of Plus X completed under the auspices of Bishop O'Hara of Kansas City, chairman of the Bishops' Committee on the Confraternity of Christian Doctrine, to commemorate the 40th anniversary of the encyclical on the teaching of Christian doctrine, "Acerbo Nimis."

A 3-month strike which kept 300 workers from their jobs was ended when a priest stepped into the mediation picture, in cooperation with the US Conciliation Service. As Rev. Vincent J. O'Connell, S. M., general chairman of the Catholic Committee of the South, presented the new contract to the local union for acceptance, he commented on the rank-and-file unity during the strike and asked that the same unity be shown in "learning union principles of cooperation for the advancement of your industry and in keeping your union free."

Special legislation to admit 400,000 DP's — 100,000 annually — within the next four years was asked by the National Catholic Resettlement Council at a meeting in Chicago of more than 40 delegates from all sections of the nation. The Council also made a survey of the housing, labor and religious problems that face the DP's in this country.

Blaming American "selfishness" rather than any economic objections for the delay in the admission of DP's into the United States, the leaders of the Catholic Daughters of America suggested a 4-point program as a means of "liquidating the tragic heritage of the displaced person." The plan, designed to implement the work of the National Catholic Resettlement Council, urged that state and diocesan rehabilitation councils be formed, that sponsorship for cost of transportation be encouraged, and that personal responsibility be felt for the safety of these people.

Britain's Catholic Doctors, backed by the clergy, the press and public, strongly opposed the government's plan to nationalize the health serv-

ices. The plan, approved by Parliament, aimed to buy out all individual practices and to assign doctors a basic state salary. Catholic doctors feared that under this law an individual doctor would no longer be free to refuse advice on immoral procedures or to protest publicly against government practices. The plan to nationalize medicine was also protested by the British Medical Association which urged its members not to accept service under the new Act.

The ninetieth anniversary of the first appearance of the Blessed Virgin to St. Bernadette of Soubirous drew dignitaries and pilgrims from all parts of France to the national celebrations in Lourdes. Presiding at the ceremonies was Cardinal Sallege. In the course of the jubilee it was stated that more than 100 million have visited the Shrine of Lourdes since the first apparition.

France added to its parliament a third chamber called the Assembly of the French Union, charged with affairs concerning colonies and protectorates. The interests of the missions were well represented by two Catholic missionaries appointed to the new Assembly. Fr. Gervain was elected by the people of the islands of St. Pierre and Miquelon, near Newfoundland, while Fr. Catrice was appointed by the Christian Democratic party.

"L'Osservatore Romano," Vatican City newspaper, carried a special article telling of the work of Msgr. James B. O'Reilly, pastor of St. Malachy's Church, known as "the actors' church," located in the heart of New York's theatrical district. The article describes Fr. O'Reilly's apostolate among the stars of stage and radio and confers on him the title of "Confessor of Broadway."

In protest against the unwarranted seizure of Church property by the communist government, the bishops of Czechoslovakia gathered in extraordinary session, issued a statement stressing the dangers of

indiscriminate land reform and the internal discord it was sure to engender. They also charged that the methods used to seize the Church's holdings, violated the spirit of the *modus vivendi* between the Czech State and the Holy See and constituted an "actual breach of a bilateral pact."

The Governor of Guam, Rear Admiral Charles A. Pownall, told more than 4,000 men at the Holy Name Society rally in Agaña, that they could be a potent force for the restoration of respect for authority, truth, and justice on the island. Other speakers at the rally touched upon the sacredness of the home and the need for a Catholic reply to the growing attacks upon the Faith.

Although the number of adult baptisms in Japan tripled in 1947, the Catholic population of that country is still very low, according to a report released by the Rehabilitation Committee of the Catholic Church in Japan. The report, however, indicated that the Church was making the utmost use of her opportunities and indicated that ten new mission societies were established since the end of the war. Damage to Church property was being rapidly repaired, but much remained to be done. The United States missionary contingent of 61

priests, Brothers, and Sisters stood fifth among the foreign Catholic missionary groups working there.

A communist plan to destroy religion in Indo-China was set forth in a document supposedly issued by the leader of the Indo-Chinese communist forces and made public in Paris. The document singles out the Catholic clergy and religious as the chief enemies of the communist drive for power.

The first all-China Catholic conference since before the Sino-Japanese war, and the first nationwide effort toward concerted action by Catholic educators, took place as the National Catholic Educational Conference met in Shanghai. Cardinal Tien, Archbishop of Peiping, and Archbishop Riberi, Apostolic Internuncio to China, who inspired the meeting, were in attendance with other bishops, priests and nuns. Dr. Chu, Minister of Education, sent a message saying the Catholic Church had introduced the best elements of Western civilization into China and had acquainted the Western world with Chinese culture. He pointed out that in the recent deterioration of discipline among Chinese students, those of the Catholic schools set an example of stability and showed a sense of responsibility.

FEBRUARY 22-28

The formal dedication of the first peacetime National Catholic Community Service Club was held in Fayetteville, N. C., with prominent Church, civic and military leaders attending. Appreciation was expressed by Brig. Gen. Cornelius Ryan, Chief of Staff of Fort Bragg, for the interest which the NCCS had shown in the welfare of troops there.

Rev. Francis W. Carney told the national convention of Marine and Shipbuilding Workers in Cleveland that the labor unions of America must act sanely and patiently under present political and economic pressures, and be alert to recognize

those who would use organized labor as a tool of revolution. Fr. Carney said that organized labor must respect religion, as Pope Pius XII pointed out in his address to the International Labor Organization Conference at Geneva in July, 1947.

Bishop Kearney of Rochester, addressing Catholic War Veterans, called on them to defend their patriotism against the slurs contained in the Protestant "Manifesto." "No one dares question the patriotism of Comm. Shea, who made the supreme sacrifice of going down with his ship," the bishop argued, "although he had been educated in Catholic schools." Rev. James J. Corbett, C. M., of Niagara

University, who also spoke, criticized the report of Pres. Truman's Commission on Education as aiming to set up a state system of education and seeking to eliminate the Catholic colleges of America.

Representatives of the Baltic groups who met in the nation's capitol to press for the admission of European DP's and refugees were of the opinion that Congress would pass legislation permitting admission if assured by voluntary charitable agencies that these persons would not become a public charge. Such assurance, said Rev. Joseph B. Koncius, chairman of the conference, would shortly be offered by the various religious groups of the nation.

Plans for a service organization for Catholic broadcasters were completed by an eight-member committee representing United States and Canada. William C. Smith, radio director of the National Council of Catholic Men, was elected acting chairman. The aim of the association is to act as a central point for dissemination of information and for exchange of ideas and services.

James J. Norris, director of European relief for War Relief Services, NCWC, told a local meeting of the Catholic Central Verein in Philadelphia that because of drought and crop failure, Central Europe was unable to feed itself, which made US government aid vital and help from private agencies more imperative. The meeting was one of a series to stimulate an increased flow of clothing and other relief necessities to the German people.

Pope Pius XII sent a letter to Dr. Jacques Zeiller, international president of the Society of St. Vincent de Paul, praising the devotion and generosity of the members throughout the world and congratulating the disciples of Ozanam especially for having extended their apostolate to the Indies and Japan.

The work of renovating the historic North American College in

Rome was undertaken with the intention of modernizing it in accordance with American standards of health, convenience and comfort. The alterations were to be made in such a manner that nothing of the original austere ecclesiastical style of the building would be lost. The finished building will house 127 students.

In Milan, Italy, Cardinal Schuster issued a pastoral instructing his clergy not to absolve "adherents of communism or other movements contrary to the Christian profession." Following the measures previously decreed by the Patriarch of Venice, the instructions stipulated that the refusal of absolution was to extend also to those who cooperate, by means of voting, with anti-Christian movements

According to reports published by the secular press in Rome, two Catholic bishops were executed in Albania and a third sentenced to twenty years' imprisonment. Such action was viewed as a continuation of the antireligious policy instituted by the Alban communist regime at its inception in 1946.

Great Britain, France and the United States condemned the communist seizure of Czechoslovakia, while Finland, Italy and Austria felt grave apprehension over their future fate. Archbishop Beran of Prague issued an urgent appeal exhorting the faithful to pray fervently for the preservation of peace and calmness in the nation. Secretary of State Marshall asked Congress for aid to Greece and Turkey to the extent of \$275,000,000 for military purposes, while ex-Pres. Hoover insisted that the 16 nations benefiting from the Marshall Plan should formally federate to aid the US in the event of future conflict.

The battle between Arabs and Jews in the Holy Land over partition was leaving its scars on the Christian communities of Palestine. Bombs exploded on the grounds of the Notre Dame Monastery of the Assumption Fathers and the Franciscan Monastery of St. Saviour.

The birthplace of the Empress of Japan was bought by the Religious of the Sacred Heart for a college for girls, it was announced

in Tokyo. Necessary alterations were to be made without, however, destroying what was of historic significance.

FEBRUARY 29-MARCH 6

A letter of Bishop O'Hara of Buffalo warned his clergy that an overwhelming demonstration of belief in the sanctity of motherhood is called for "to offset the twin evils of divorce and birth control." Stemming from a pagan concept of womanhood, said the bishop, was the statement of high-ranking military authorities that "in another war women will have to be drafted, just like the men."

Following an attack by communist-controlled police upon a protest meeting of 10,000 Prague students, some of whom were killed and wounded, the US National Students Association, in which Catholic college men and women are widely represented, broke off all relations with the Prague-centered International Union of Students. The latter organization, known to be heavily leftist, refused to register public objection to the outrage, and the US members of the secretariat thereupon resigned.

In the concluding section of his memoirs, Cordell Hull, wartime Secretary of State, declared that America has "a desperate need for more religion and morality as the background for government." Mr. Hull characterized the world of today as facing "the supreme crisis of all ages" in which the choice is cooperation among nations in the interests of peace or a constant race for armaments ending in a common ruin.

The Catholic Conference on Industrial Problems meeting in Boston heard Archbishop Cushing declare that peace and prosperity would be more advanced "if the voice of religion were more sincerely respected" by industrial leaders. He said the Church will never remain silent when fundamental moral principles are involved. Rev. George G. Higgins, as-

sistant director of the Social Action Department, NCWC, one of several other speakers, asserted that 30% of the families of the United States have an income of less than \$2,000, making proper support of a family impossible. He championed a family wage to correct the inequalities.

A subcommittee of the House Foreign Affairs Committee in a report on "the strategy and tactics of world communism," charged that communist leaders want world revolution, expect another and more catastrophic world war, oppose reconstruction in noncommunist lands, and believe in power politics and not in negotiations. As regards future US policy toward the Soviet Union, the report pointed out that America has made great concessions without achieving the desired effect. "There are no more concessions that could be made," the report stated, "without fatally weakening our own position."

Rapidly crystallizing in this country was the conviction that economic measures were insufficient to halt the advance of Soviet power. Secretary of State Marshall, Defense Secretary Forrestal and Gen. MacArthur warned Congress that military problems in Greece, Turkey and China had to be solved before economic aid could succeed. Discussion increased as to whether the US should also extend military guarantees to the 16 Western European nations included in the Marshall Plan. Meanwhile, the new Prague regime confiscated copies of the US Information Service bulletins containing the joint US-British-French statement which denounced the communist grab in Czechoslovakia.

Pope Plus XII refused the dispensation requested for the marriage of former King Michael of

Rumania, Orthodox, and Danish Princess Anne of Bourbon-Parma, Catholic, according to reliable sources in Rome. It was pointed out that the refusal would have been based upon the absence of the usual condition, namely, the promise that the Catholic partner would be allowed to practice the Faith and rear the children as Catholics.

Writing in the "Messenger of the Sacred Heart," of his impressions during a recent trip to England and France, Rev. Thurston N. Davis, S.J., states that the outlook for Catholicism in England is bright as contrasted with the European continent where the peril of a communist police state is imminent. Fr. Davis especially remarked on the recognition which the Church enjoys in the field of education in England and upon the continued stream of conversions from Anglicanism.

The new Irish government sent a pledge of its loyalty to Pope Pius XII and manifested its resolution to work for a social order in Ireland based on Christian principles. The message was presented to the Holy Father by Joseph P. Walshe, Irish Ambassador to the Holy See. In reply, the pontiff asked Mr. Walshe to convey his thanks to the Prime Minister of Ireland and imparted the apostolic blessing to the government and the people of Ireland.

The French government took pre-

liminary steps to restore to the Benedictine Order the ancient abbey of Bec-Hellouin, Normandy. Once honored by having as the head of its famous school the great St. Anselm, later Primate of England, the abbey was seized by the government during the French Revolution and has since served as a barracks and a cavalry depot.

The instruction issued by the Vatican to the effect that no Catholic could conscientiously vote pro-communist, or negligently refuse to use his suffrage rights, were to be understood as having special reference to Italy. The Vatican radio commented that while the underlying principles are obviously valid everywhere, it was wholly incorrect to interpret the instruction as intended by the Vatican to direct voters the world over on the exercise of their franchise.

Bitter attacks were launched by the secular press of Hungary against the bishops there over the views expressed in a pastoral letter issued in connection with the forthcoming centenary celebrations of Hungarian independence. Particularly attacked were the assertions that the Church and her loyal sons had generously shared in the Hungarian struggle for freedom and that freedom could be maintained only by continued faith in God and fidelity to God's Church.

MARCH 7-13

The 16th annual convention of the National Catholic Conference on Family Life, sponsored by the Family Life Bureau with the cooperation of the NCWC departments, met in Hartford, Conn. The theme was: "The Marriage Encyclical (Casti Conubii), Blueprint for a Restored Family Life." Bishop Bartholome, Episcopal Chairman, pointed out to the opening conference that the Catholic Church is the only organization ever to succeed in placing family life on a high and stable basis, having es-

tablished "the dignity of fatherhood, the sublime position of motherhood and the sacredness and genuine importance of the child."

In a strongly worded declaration addressed to all world religious and political bodies, leaders in Jerusalem of eleven Christian communities, including four Catholic prelates, expressed "deep regret and strong indignation at the lamentable situation in which the Holy Land, cradle of peace, has been placed as a direct result of the erroneous policy which has culminated in the partition plan." The

declaration was regarded as the answer to an editorial statement in the "Palestine Post," Zionist daily, "The only sound heard in Jerusalem these days is that of the gunmen. Strangely silent are the churches in all their sects and denominations."

The US Supreme Court ruled "that the Illinois (released-time) program is barred by the First and Fourteenth Amendments" because it aids "the dissemination of religious doctrine" and through the State's compulsory school machinery "affords sectarian groups an invaluable aid in that it helps to provide pupils for their religious classes." The case grew out of the charge by Mrs. Vashti McCollum, atheist, that a joint public school religious group instruction program held on public school premises, inaugurated in 1940 by a nonsectarian religious council, was unconstitutional. The Illinois courts refused to void the program, the State Supreme Court affirming the legality of religious education classes and maintaining that religion was the very basis of the Constitution itself. It was further pointed out that the extent of the state's aid was to allow the use of the public school and one half-hour of school time. The US Supreme Court, however, declared use of tax-supported property for religious instruction to be unconstitutional. The decision was received with general apprehension by the majority of religious leaders, who said that it made constitutionally necessary "the secularization of publicly supported institutions in the educational, charitable and hospital fields."

Approximately 12 percent of the pupils in Mississippi's white Catholic schools and 61 percent of those in Colored Catholic schools were non-Catholics. At the end of 1947 the total grade and high school enrollment had reached the all-high of 10,107. Of this number, nearly one third were not members of the Catholic Faith.

President Truman called upon the nation to mark Good Friday with fitting ceremonies in order to thank God for the prosperity of the nation and to stem the tide of evil forces.

The National Catholic Conference on Family Life conducted in Hartford, Conn., called upon the government to correct the housing disgrace in the United States. Quoting from the encyclical of Pope Pius XI on "Christian Marriage," the resolution declared that if private enterprise cannot supply adequate housing, it is the duty of the government to supply it. A betterment in those conditions which "forced mothers to work for a livelihood in mill, shop and factory" was also demanded. "Wages and prices must be so adjusted that fathers can support their families. Such an arrangement would make it possible for mothers to remain at home. It would restore to the worker's child the natural right to a mother's care."

"A Survey of Catholic Weakness," sponsored by Bishop Schlarman of Peoria, pointed out that the number of Catholics in rural sections is continually decreasing. Most of the Catholic population is centered in urban areas, where birth rates are usually below the level required for population replacement. Of 38 church groups with membership exceeding 100,000, the Catholic Church ranks 33rd in rural strength.

"Protestants and Other Americans United for the Separation of Church and State" reopened controversy with another charge that the Catholic hierarchy is seeking a Church-State union. The accusation was directed mainly against the employment of nuns as public school teachers in certain places. Msgr. Frederick G. Hochwalt charged that the accusation was inaccurate and that it cited exceptions rather than the rule. That a few public schools employ Catholic teaching Sisters was not to be laid to Catholic conniving but lack

of teachers in certain rural sections which has led local authorities to employ the nuns.

An impressive ceremony held in the Shrine of the Immaculate Conception on the campus of Catholic University, Washington, D. C., marked the ninth coronation jubilee of Pope Pius XII. The Mass was offered by Msgr. John J. Reilly, Director of the Shrine, and was attended by members of the diplomatic corps of more than twenty nations, and by prominent members of the hierarchy. Bishop Klonowski, Auxiliary of Scranton, pointed out in the sermon the close parallel between the reign of Pope Pius and that of Pope St. Gregory the Great, both of whom held the papacy in time of war and turmoil and grave social upheaval.

In answer to litigation started for the purpose of removing Catholic nuns and Brothers who have been teaching in New Mexico's public schools for nearly half a century, the bishops of the Province of Santa Fe reminded the public that these Catholics had been engaged by the State to fill the grave need for competent teachers. The bishops asked that in all discussions of the matter the Sisters and Brothers be in no way misrepresented and agreed readily to abide by whatever decision was rendered by the court.

A tribute to the great amount of good accomplished by the Bish-

ops' Fund for the Victims of the War was accorded by the Indianapolis "Star," secular daily, in an editorial urging support of the campaign. The editorial recalls that the paper's publisher, Eugene C. Pulliam, a non-Catholic, after a reportorial tour of Europe a year ago, wrote that the NCWC was the "greatest single agency for mercy and American good will in Europe."

The Cardinals and archbishops of France meeting in Paris called for the release of all German prisoners of war and a general amnesty for Frenchmen being held on the charge of collaboration. They also asked the government and all the people through their economic groupings and associations to sacrifice individual interest and to labor for the restoration of production and national prosperity.

More than 50 delegates from Catholic social organizations in 10 European countries gathered at St. Gall, Switzerland, for the first meeting of the International Christian Social Association. Represented were: Belgium, Holland, France, Germany, Austria, Italy, England, Switzerland, Poland and Hungary. The aim was to secure close collaboration on social, economic and political questions among Catholic units in various countries. The new organization, which has its headquarters in Brussels, would try to gain representation in the UN Educational Scientific and Cultural Organization and similar international groups.

MARCH 14-20

Following the ruling of the US Supreme Court that the released-time program for the teaching of religion in public schools was unconstitutional, the "Congressional Record" printed several statements deploring the decision. One such statement, included at the request of Rep. Dwight L. Rogers, Fla., declared: "While our nation is vigorously fighting communism, its twin sister, atheism, is recognized and given power to strike down the

teachings in our public schools of the greatest force, religion."

Three thousand attended the Pontifical Concelebration of the Eastern Catholic Liturgy held in St. Patrick's Cathedral, New York, concluding the annual Eastern Rites Conference. Cardinal Spellman, gratefully acknowledging the freedom of worship granted to the Church in America, recalled with sorrow the suppression of religion

in lands where the Eastern rites originated.

The persecution of Archbishop Stepinac, imprisoned Zagreb prelate, "showed the present regime of Yugoslavia in its true colors." Gov. Dewey of New York asserted in a message read at a rally held for the liberation of the archbishop in the Brooklyn Academy of Music. At the same time it was announced in Switzerland that the Greek Orthodox bishop of the diocese of Sarajevo and Bosnia, Yugoslavia, had also been sentenced to 11 years in prison for activities allegedly detrimental to the Yugoslav government.

Police Commissioner of New York, Arthur W. Wallander, in an address supporting the annual appeal of the New York Catholic Charities, said that the work of Charities with youth saves the public much money and many lives. "Delinquency is being contended with successfully in this city," he added, "with the highly intelligent assistance of organizations like Catholic Charities, which makes its facilities and services available to all city government branches dealing with juveniles. . . The benefits of their work will be felt for the whole of the next generation."

Rev. Patrick Peyton, C. S. C., founder and director of the Family Theater radio program, which advocates "the family that prays together stays together," received a personally signed letter from Pope Pius XII, lauding his work in the radio apostolate and pledging the pontiff's encouragement and prayer.

President Truman's civil rights program was characterized by Fr. Charles Keenan, S. J., managing editor of "America," at a meeting of the Catholic Interracial Council in New York, as a solemn attempt by the government to redress grievances and a chance for the US to strengthen its prestige abroad. A resolution was adopted asking that members request their congressmen to support recommendations of the program.

At the annual meeting of the Midwest secondary school department of the National Catholic Education Association, Chicago, Bishop Shiel told the 800 delegates that secularism was making itself felt even in Catholic high schools in the tendency to subordinate religion classes and in the failure to emphasize sufficiently what a Christian social order is. He urged that Catholic schools make clear to their pupils the real relation of religion to everyday life. Regarding state control over and interference with education, the NCEA issued a statement in Washington asking that the American people "should not forget that exclusive control of education made dictatorship in foreign lands acceptable to an unsuspecting population."

A flood of congratulatory messages were received by Brother Bonaventure Thomas, F. S. C., president of Manhattan College, New York, for the school's stand against color discrimination in athletics. Invited to participate in the annual National Association of Intercollegiate Basketball tournament, Manhattan, although it had no Negroes on its team, refused the invitation because of the Association's barring of Negro players. The National Association for the Advancement of Colored People declared: "This action was on the highest moral grounds and has won heartfelt admiration and plaudits of all the forces fighting for a truly democratic society."

Cardinal Spellman, Archbishop of New York, declared himself in favor of universal military training. "I hate war," said the cardinal, "and it is because I do that I must put my trust in the men who know better than I the dangers which beset America. If these men believe that preparedness will prevent another war, then I cast my vote as a private citizen for universal military training." Two days later, Cardinal Dougherty, Archbishop of Philadelphia, expressed opposition to peacetime military

training, outlining twelve reasons against it.

"La Prensa," secular daily of Mexico City, urged a new law on religion in Mexico to end the present strife between the state and the religious aspirations of the people. Deploring the arrest of Bishop Hurtado, Vicar Apostolic of Lower California, for blessing the crowds who came to greet him at the airport, an editorial in the newspaper "Excelsior" observed that the bishop "infringed the law of religion because instead of greeting with a closed fist his disciples who went to welcome him, he did so with the sign of the cross."

The Federation of Catholic Workers of Canada, which has a 75,000 membership in the Provinces of Quebec, Ontario, and New Brunswick, presented a memorandum to the Federal Cabinet in Ottawa urging a ban on the Communist party in Canada. The memorandum lauded Canada's expansion of foreign legations but regretted that the

government had not as yet established diplomatic relations with the Vatican.

Douglas Hyde, for the past five years news editor of the "Daily Worker," Britain's leading communist newspaper, announced his resignation from the Communist party and intention of joining the Catholic Church. He asserted that his growing disillusionment led him to seek some other answer to the problems of our day and a way out of world chaos, and that he believed that the Catholic Church and its social program answered the needs of the world.

The Portuguese Parliament passed a law making Dec. 8, feast of the Immaculate Conception, a public holiday. In debate over the issue it was pointed out that the great majority of the Portuguese are Catholics and consequently the day, which is a holyday of obligation, should be a holiday to enable people to fulfill their religious obligation.

MARCH 21-27

The Catholic War Veterans, in messages to Pres. Truman and other government officials, asked an immediate halt to shipments to the Soviet Union of what was termed "possible war potentials." This action followed the picketing of Russian-bound cargo ships at the New Jersey docks by CWV.

Rev. Roderick P. Wheeler, O.F.M., of Washington, D. C., Hispanic-American authority, was nominated to receive Our Lady of Guadalupe Medal, awarded annually by the Pan-American fraternity of St. John's University, Brooklyn, N. Y. Fr. Roderick is director of the Academy of American-Franciscan History and has been head of "The Americas," quarterly review of inter-American cultural history, since its founding.

The legislature of Quebec Province, Canada, passed a bill by unanimous vote authorizing payment of \$4,000,000 to Laval Uni-

versity, \$2,800,000 to the University of Montreal, and \$1,000,000 to Bishop's University, Lennoxville, Quebec. The first two of these institutions are under Catholic direction and the third is directed by the Church of England. All political parties joined in supporting the bill which is believed to have been unique in Canadian educational history.

Hope that the United States would take the lead, "as it has in all else," in the penance and devotion to the Blessed Virgin which she asked in the Lourdes and Fatima apparitions, was expressed by 20-year-old Francois Soubirous, grandnephew of St. Bernadette of Lourdes, on his first visit to this country. Mr. Soubirous mentioned that every blood relation of the saint deceased since her death, has died in February—the first month of the apparitions.

The greatest wave of church, school and institutional construc-

tion and remodeling in all history will take place in the United States during the next decade, according to Very Rev. Henry A. Lucks, C. Pp. S., president of the College of St. Joseph, Indiana. Returns on a survey conducted at the time showed that within three years projects were planned whose value exceeded \$100,000,000, not including decorations, furnishing or equipment. Previously the greatest wave of church construction occurred in the century between 1170 and 1270, Fr. Lucks said. At that time in France 80 cathedrals and approximately 500 cathedral-class churches were built at a cost equivalent to about \$3,000,000,000.

Cardinal Roques, Archbishop of Rennes, appeared in person before a local French court to defend one of his priests on trial for not paying a tax levied on a parish entertainment to help finance the parish school. Refusal to pay was a protest against the triple burden which Catholics carry in France in paying a tax to support state schools, financing their own schools, and paying a tax on parish entertainments.

James B. Carey, secretary-treasurer of the Congress of Industrial Organizations, emphasized the value of the consistent leadership of the US bishops in backing the Marshall Plan when he arrived in London for the international conference of free trade unions. Referring to Archbishop Cushing's statement to labor, he said: "No more bold stand on the necessity and opportunity of the Marshall Plan has yet been made. I think it can be said that the majority of intelligent American Catholics take the same view more or less."

In preparation for their return to the Catholic Church, Bishop Faron of the so-called Old Catholic National Church in Poland and two of his clergymen attended a closed retreat at the monastery of Czeszochova. The request of these schismatic churchmen to be readmitted to Catholic unity was forwarded by

Cardinal Hlond to the Holy Father.

"After having been reduced during the war to the status of underground publications, the Catholic Press has emerged in Europe stronger in spirit than ever, carrying on heroically despite the paper shortage, economic difficulties, and efforts of enemies of the Church to abridge its influence." This was the statement of Rev. Aurele Odil, A. A., editor of the French Catholic fortnightly "Documentation Catholique," upon his visit to NCWC headquarters, Washington, D. C. Fr. Odil was to lecture in the Province of Quebec on the Catholic Press in Europe.

A Franciscan Monastery at Crea, Italy, served as the meeting place for Prime Minister Alcide Gasperi of Italy and Georges Bidault, French Foreign Minister, who discussed how Italy and France could effect a greater economic and moral unity. Both statesmen prefaced their deliberations with prayers for divine guidance to a just and lasting peace.

A new warning against the "greatest menace to Christian civilization in the history of the Church" was given by Cardinal Tisserant in a circular letter to the faithful of his diocese, the suburbicarian see of Porto and San Rufina. Citing the dictum of Karl Marx that religion is the opium of the people, the cardinal declared: "Nothing is more logical than the repeated condemnation of communism by the Church. In consequence of such condemnation the same penalties are attached to communist membership as to membership in Masonry and other societies opposed to the authority of the Church."

The sixth centenary of the birth of St. Catherine of Siena, patron saint of Italy, was commemorated on a series of stamps issued by the Italian government.

The remarkable, spiritual apostolate of Fr. Riccardo Lombardi, S. J., outstanding Italian priest-orator, was aimed to recall the people of Italy to Catholic principles and to

the practice of Christian doctrine. Contrary to the accounts of Fr. Lombardi's activities which appeared in foreign press reports, his campaign was not political except in so far as the Jesuit priest never ceased to emphasize the incompatibility of the Catholic Faith with any form of atheism, and hence with communism and communist teaching.

Catholics throughout Hungary marked with great solemnity the centenary of the fight for Hungarian independence in 1848.

MARCH 28-APRIL 3

It was reported from the Holy Land that Christian interests have suffered in the war of hate being waged between Arabs and Jews. Church services had to be in part suspended; several monasteries and convents suffered shell damage; many Sisters were forced to leave Jerusalem for places of refuge. Nor were representatives of foreign powers immune from the reign of terror, as proved by the deaths of the Spanish Vice-Consul and the Consul General of Poland (both of them Catholics).

A solemn pontifical Mass opened the 45th annual convention of the National Catholic Educational Association in San Francisco. Rev. Gerald G. Walsh, S. J., of Fordham University, urged Catholic educators to train scholars, citizens and saints and to make their voices heard outside the schools, while Sen. James E. Murray of Montana called for Catholic educators to be as advanced and as radical as the papal encyclicals. Archbishop McNicholas, O. P., of Cincinnati, stated that the nation is doomed if secularism in education wins. A resolution was adopted to combat the prevalent secularism by greater emphasis on the religious elements and aspects of life.

War is not inevitable between the United States and Soviet Russia and is not even likely if this country takes a strong stand for

Masses were offered in all churches, at which hundreds of thousands of the faithful were present, including students of Catholic schools who attended in closed units. St. Stephen Academy, the scientific institution of Hungarian Catholics, held a special commemorative session at which speakers recalled the part taken by Catholics in the 1848 struggle. They cited the example of the great number of priests and laymen who, by sacrificing their lives, demonstrated that the good Catholic is the true patriot.

Christian democracy in Europe, Max Jordan, NBC and NCWC European correspondent, told the Detroit First Friday Club. More valuable than the arms of the United States in restoring the world, he declared, was its faith in democracy and in the rights and dignity of man. This faith America must give to Western Europe.

The US Supreme Court erected the "modern idol" of godless education "on the campus of tax-supported schools" by its decision in the McCollum case. Bishop Schlarman of Peoria told his flock. Champaign, Ill., center of the released-time controversy, lies within the Peoria diocese.

Despite the strong insistence that the Federal Aid to Education Bill be amended in such a way as to benefit nonpublic schools as well as public, the US Senate passed the bill in its original form. Aid to Catholic and other nonpublic schools was left to the whim of the individual state if its constitution allowed it to grant such aid. The Senate rejected an amendment which would have forbidden any State to use its federal education funds in aid of parochial or private schools.

Addressing the annual meeting of the Catholic Association for International Peace in Washington, D. C., Archbishop O'Boyle called for greater sacrifice in the interests of international charity, and empha-

sized that by keeping bread from the hungry peoples of the world, the United States may "forfeit the chance of ever making a stable peace."

Asked to give the invocation, at the opening session of the House of Representatives, Msgr. Sheen rejected the traditional formal prayer and called upon the Congressmen to pledge themselves to 30 minutes a day of prayer. If this were done, said the monsignor, our country would grow "in peace, victory and happiness."

A 64-year-old New York law forbidding the sale of publications devoted to stories of bloodshed, crime and lust, was declared unconstitutional by a 6-to-3 decision of the US Supreme Court Justice Frankfurter, speaking for the dissenters, said that the majority decision "gives valueless and dangerous publications constitutional protection while denying the states power to prevent the great evils to which such publications give rise."

General MacArthur declared that the struggle for Christianity must not be limited to resisting atheism in Europe, but must be extended to defend the still young and weak Christian tradition in the Far East, which is particularly exposed to the atheistic offensive. He expressed awareness of the difficulties besetting Christian missionaries and said he would continue to facilitate the work of the missions as much as possible.

A deep spiritual note marked the opening of the ninth International Conference of American States in Bogota. Pope Pius XII sent a message expressing his wish for its success in strengthening the spiritual union of the American peoples as a basis for peace. All the delegations, including that from the US headed by Secretary of State Marshall, attended a Mass of the Holy Ghost and heard a sermon tracing the present crisis to neglect of the laws of God. The opening address by Colombia's president, Dr.

Mariano Perez, pointed out the importance of Christian principles as the solid basis for international relations.

Britain's sixty Catholic hospitals were not included in the sweeping nationalization of England's hospitals and health facilities. The exemption followed on negotiations between the Health Department and Cardinal Griffin, Archbishop of Westminster, who pointed out that grave injustice would be done if the state took over hospitals constructed by Catholic charity, committed to the care of religious orders as their trust and property, and founded for a specifically denominational purpose. The hospitals have agreed to cooperate in the national health plan by placing a large number of their beds at the disposal of the regional boards to accommodate Catholic patients whose fees will be paid out of the state health plan.

Delegations from sixty nations met in Spa, Belgium, to attend the annual convention of the International Movement of Catholic Students and to present solidarity in the face of materialistic aggression. Discussions dealt with relations between Catholic Student Federations and the reputedly communist-dominated International Union of Students, with headquarters at Prague, Czechoslovakia.

The first president of the Philippine Republic asserted that encouragement of vocations to the priesthood and establishment of more seminaries will be a great asset to the Catholic traditions and Faith of the Filipino people. In a news conference with NCWC officials, President Roxas declared that Catholic education and a closer contact between priests and people were two potentially great aids in bringing his country back to prosperity and maturity.

Over two thousand German priests appealed to the Allied authorities to allow about eleven million Germans and people of Ger-

man descent to return to their homelands in Eastern Germany, from which they had been expelled in the partition of Germany. The

crowding into the Western sectors, they said, rendered it impossible for the people to eke out an existence.

APRIL 4-10

At a dinner held in Chicago by the Friends of American Relief for Poland, Cardinal Stritch, Archbishop of Chicago, and Mrs. Clare Boothe Luce, convert and former Congresswoman, received awards for services toward relief of Polish war victims. The cardinal lauded Poland's "heroic fight for Western Christian civilization," while Mrs. Luce declared that "bread alone is not sufficient for the Polish people — they want freedom."

At hearings in the State House, Boston, medical, legal and other experts joined three Catholic prelates in opposing a bill which would allow Massachusetts physicians to give contraceptive advice to married women under certain circumstances. The proposal was branded as a violation of "basic moral principles with grave social consequences," by Archbishop Cushing of Boston, Bishop O'Leary of Springfield, and Bishop Cassidy of Fall River. Ex-Mayor Frederick W. Mansfield of Boston, a leading opponent of the bill, who read the prelates' statement, declared that Catholics were not alone in urging its defeat.

Private schools conducted according to religious principles are threatened by "competitive State-sponsored forces," but are still the "greatest single force today for the preservation of a sound America," the president of Notre Dame University, Rev. John J. Cavanaugh, C. S. C., declared in a radio address commemorating Universal Notre Dame night. Fr. Cavanaugh spoke to more than 20,000 alumni and thousands of their friends meeting in nearly 100 cities.

Serious study of President Truman's message on civil rights was recommended by the New Orleans Archdiocesan Committee of the

Catholic Committee of the South. The committeemen asserted that as Catholics and citizens they "subscribe to the basic principles of human dignity and of the responsibilities of individuals in a free democratic society," and "believe that these concepts are part of the natural law and are recognized in our constitutional scheme." They added that the president's message "includes a statement of principles as particularly applicable to the problems of minority groups who have not always shared in the practical benefits of our democracy."

Any attempt to abolish chaplains' services in the United States armed forces as a result of the US Supreme Court decision in the Campaign (Ill.) released-time case would be contested by the Chaplains Association of the Army and Navy of the United States. Making this statement, Very Rev. Robert J. White, president and dean of the Catholic University of America law school, added: "The Chaplains Association... will combat any attempts by atheists or communist fellow travelers who seek to exile God and deprive the fighting men of America of the strength and consolation of divine religion."

Organized Catholic men's groups were urged to greater efforts in these critical times by Archbishop Lucey of San Antonio at the annual meeting of the National Council of Catholic Men in the nation's capital. Rep. McCormack of Massachusetts, House Minority Leader, and guest of honor at the annual dinner, emphasized the need for outstanding Catholic lay leadership. The Council pledged cooperation in aiding DP's and in supporting the Catholic Press.

Throughout the country, interest in the pending Italian elections was

shown by campaigns of prayers and letter-writing. The "Providence Visitor," and the Boston "Pilot," diocesan weeklies, urged readers to write to relatives and friends in Italy encouraging them to vote against the communists. The Conference of Clerics and Religious at the Catholic University of America promoted novenas of prayer in some 40 religious houses of men surrounding the campus. The observance was initiated by Immaculate Conception Seminary, Darlington, N. J.

Obligatory religious instruction for children over 15 years of age was to be abolished and all schools were to be operated by the State, according to a law approved by the new Prague government. At the same time, two Catholic journals in Slovakia had to cease publication because of "newsprint shortage," while a large Catholic weekly in Moravia reappeared under a lay editor who replaced the former editor, a Jesuit priest. Finally, the feasts of Corpus Christi and the Assumption lost the status of legal holidays, being supplanted by two new secular holidays, Easter Monday and Whit Monday.

Rev. John A. Ryan, C. M., Army Chaplain and native of Albany, N. Y., who served as chaplain at Sugamo prison near Tokyo, where Japanese war criminals were being held, was stabbed fatally by unknown assailants. When the brother of Tojo, Japanese wartime premier, entered the Catholic Church

last fall, he was christened "John" after Father Ryan, who visited the hospital in Osaka where he was taking instructions.

More than 100,000 from Umbria, Lazio and Tuscany took part in a Low Sunday pilgrimage to the Basilica of Our Lady of Angels at Assisi, birthplace of St. Francis, to celebrate what is called the "Easter of the workingman." About 40,000 of them received Holy Communion. Later the pilgrims, forming in procession and carrying Italian flags and Christian Democrat banners as well as posters proclaiming devotion to the Blessed Virgin, St. Francis, the Holy Father and the Church, marched to the grand piazza where they were addressed by the Bishop of Assisi and leaders of the Italian Catholic Workers' Association and the Italian Women's Center.

F. A. Fink, editor of "Our Sunday Visitor," in a pamphlet entitled "Whose Friends Are They—America's or Russia's?", answered the attacks made on the Church by the bigoted group known as "Protestants and other Americans United for the Separation of Church and State." Said Mr. Fink, "The Catholic Church can point to an enviable and consistent record both for loyalty to the country and for hostility to all foreign 'isms' calculated to weaken the props on which the American way of life has traditionally rested." Mr. Fink pointed out that antireligious and anti-Catholic groups are also anti-American.

APRIL 11-17

Cooperation between industrial and professional groups of all kinds to form economic councils is necessary for national economic security, it was agreed at the Catholic Conference on Industrial Problems held in New Orleans. Sociologists, economists, labor leaders, industrial and social action experts, management representatives brought to the city by the conference and the archdiocesan organization of the Catholic

Committee of the South, declared the future of the South, as of the nation, depends on the decisions being made for social cooperation and away from competition.

Aims and principles embodied in the Taft-Ellender-Wagner Housing Bill, which was before Congress, accorded with resolutions adopted by affiliated organizations of the National Council of Catholic Women, Miss Ruth Craven, executive

secretary, wrote to Sen. Wagner of New York. In 1946, groups representing some 5,000,000 Catholic women endorsed "a long-range housing program which would encourage the building of rental housing and of homes at prices the average American can afford to pay, provide government assistance to housing projects for low-income families, and encourage slum clearance and urban redevelopment so that family life might have an opportunity to survive."

The former Vice Premier of Poland, Stanislaus Mikolajczyk, declared at a lecture in New Orleans sponsored by the Forum of Loyola University of the South that the danger of world domination by communism was becoming more imminent. He was convinced of Russia's belief that she can overcome America without war by means of economic and class conflict.

"Education without moral background is not true education," declared Dr Earl H. Young of the Youngstown, Ohio, school board in expressing regret that the board had to abolish the religious education classes in public schools to conform with the recent US Supreme Court ruling. The classes which have been in operation since 1940 were to be discontinued in June.

The Milwaukee "Journal" recommended editorially that the House of Representatives kill the Taft Federal Aid to Education Bill, passed by the Senate. The measure was called "dishonest and unfair, equivocal and evasive," in sidestepping the issue of aid to parochial and private schools, and refusing to recognize that under federal laws nonpublic schools should enjoy exactly the same benefits as public.

The Catholic Cadet Choir of the US Military Academy, West Point, sang at a solemn Mass in St. Patrick's Cathedral. The 110 cadets sang Refice's Missa Choralis antiphonally from the choir loft and chancel.

Sudden and destructive riots which shook Bogota, capital of Colombia, were characterized by US Secretary of State Marshall and California Rep. Jackson, as communist-inspired. Both were attending the ninth Inter-American Conference in Bogota at the time. Immediate cause of the disorders was the criminal assassination of George Gaitan, Liberal-Leftist labor leader. Much damage was done to private and governmental property and even more to Church buildings. Those destroyed included the cathedral, the archiepiscopal residence, the nunciature and the Church of San Francisco, all in the capital. Unconfirmed reports indicated that the charred bodies of priests were found among the dead. One aim of the riots was the breaking up of the Inter-American conference, which, however, was merely interrupted.

In face of the challenge offered by world-wide communism, the Bishops of England and Wales drew up a six-point program to meet the danger. In emphasizing that no Catholic can be a communist, the bishops declared that the world's problems could never be solved without true faith in God and respect for the God-given rights of men. All Catholics were urged to study the social teachings of the popes and try earnestly to infuse a Christian spirit into whatever they did in the economic and industrial field.

The Pope Pius XII School of Electrical and Radio Engineering, the only institution of its kind in Rome under Catholic auspices, was officially opened by Most Rev. John H. Boccella, T O R, Superior General of the Third Order Regulars of St. Francis, who operate the school. Established through the gift of the Monteverde Family of Pittsburgh, Pa., it already has an enrollment of 140 students. In the dedicatory address, Fr. Boccella emphasized that science and faith go hand in hand.

In a message of encouragement to his people, Cardinal Hlond, Pri-

mate of Poland, declared that a Christian can never admit that "everything is lost." Recalling that the resurrection of Christ commemorates His victory over sin and death, the cardinal added: "The idea of a Christian renovation of the world will not die. Evil is neither infinite nor almighty." An indication of the vitality of the Faith in Poland despite rampant atheistic persecution was the fact that 1,441 young men were filling the country's seminaries to capacity.

A Polish translation of Father Stedman's Missal gained such popularity in Poland that the antireligious government of that country singled it out for special attack. The Leftist organ, "Voice of the Free," declared that the book was

"undermining the basis of the state and waging enemy propaganda. Such missals should be taken out of the hands of the youth," the paper concluded.

A nationwide architectural contest was being carried on in Japan for plans for the memorial church to be built in Hiroshima in memory of the atomic bomb victims. The project originated late in 1945 when Very Rev. Hugo Lasalle, superior of the Jesuits in Japan, advocated a national monument to those victims who, by their tragic death, had hastened the end of the war. The winning plan had to be modern, Japanese, religious and commemorative in design and will be built with donations received in Japan and the United States.

APRIL 18-24

Catholic papers in Hungary objected to the government plan to censor three American films—"The Keys of the Kingdom," "Going My Way," and "The Song of Bernadette"—which attracted huge crowds whenever they were shown in Hungary. The Catholic weekly, "New Man," wrote: "Catholics and non-Catholics have come in great numbers to see these films thus expressing, as in a plebiscite, the true feelings of public opinion regarding them."

Decision of churches of all faiths to observe National Family Week May 2-9 was applauded by Pres Truman in a letter to Rev. Edgar Schmiedeler, O. S. B., director of the Family Life Bureau, NCWC. "It is my reasoned conviction," said the president, "that, in view of present disturbed conditions, there is greater need today than ever in our history for emphasis on the place of God and the things of God in our family life."

The situation in Italy changed for the better because "the world sees today that the pope has the truth and his campaign against communism has made the world

come to his side," Bishop McDonnell declared at the annual Communion breakfast of the Catholic Institute of the Press in New York. The bishop, who is director of the National Society for the Propagation of the Faith, predicted that the peoples of the world "will turn back to the Church because they are finding all else has failed."

Cardinal Spellman addressed an audience that filled the Metropolitan Opera House at a civic reception marking the centenary of the arrival of the Brothers of the Christian Schools in the United States. The centenary celebration continued with the offering of a solemn pontifical Mass in St. Patrick's Cathedral at which the cardinal officiated. Brother Athanase Emile, F. S. C., Superior General of the Brothers, was scheduled to arrive from Rome for a month's tour of the country, to take part in commemorative ceremonies. He was the second General in the 268-year history of the Brothers to visit the United States. An honorary degree of Doctor of Laws was to be conferred on him at an academic convocation in Manhattan College.

Positive programs for strengthening family unity, particularly in the fields of child training, religious devotion and recreation were urged upon American Catholic women's groups by the Board of Directors of the National Council of Catholic Women. The Board's statement declared: "We regard the Christian standard of family life as essential to the preservation of a stable and healthy society. Since even in Catholic family life the subtle encroachments of secularism are becoming alarmingly evident, we entreat all Catholic women's groups to intensify and extend devotion to the one who is our model and protectress, Mary Immaculate, the Mother of God."

Freda Utley, ex-communist, former Russian citizen, and convert to the Catholic Faith, wrote in her volume "Lost Illusion" that the compelling force which led her to embrace communism was the instinctive need for a religion. The motive which led to her conversion to Catholicism was the growing awareness of the suffering, poverty and death which are the daily lot of those who live under the Soviet tyranny. Miss Utley emphasized the truth of the communist persecution of religion within the Soviet Union

The Inter-American Conference which met in Bogota, Colombia, passed a resolution unanimously agreed to by 21 nations, declaring that the world situation demanded urgent measures to keep "agents in the service of international communism, or of any other totalitarianism, from tampering with the true will of the peoples of the Western hemisphere."

Immediate formation by the UN Security Council of a defense force, "composed of earnest Christians of any denomination from all nations willing to cooperate" and solely charged with the protection of the holy places in Jerusalem and Bethlehem, was proposed by Cardinal Griffin, Archbishop of Westminster, in a letter to Ernest Bevin, British

Foreign Secretary. The cardinal warned of the "calamitous effect on Christianity" if any of the holy places should be destroyed during the fighting in the Holy Land.

More than two million volumes and innumerable manuscripts and works of art in French libraries and museums, some of them representing cultural treasures of other nationalities, have been destroyed as a result of the war, according to a report in "Osservatore Romano." The Russian library in Paris, containing 100,000 volumes, and the Polish library were looted by the nazis. Bombardments in the Moselle valley destroyed an ancient Catholic college and an abbey containing 25,000 rare volumes and priceless incunabula. Numerous volumes and works of art were destroyed at Metz. Some 200,000 volumes were destroyed when the library at Tours burned. At Caen 300,000 volumes were lost, and at Strasbourg 500,000

Without any prior consultations with the Hungarian bishops as representing the Catholic 70 percent of the total population, the Hungarian government abolished three Marian holydays: the feasts of the Purification, the Annunciation and the Immaculate Conception. Emphasizing that the Church would continue to observe the holydays, a Catholic spokesman declared that the measure has caused "great consternation, particularly among the workers."

Four leaders of Protestant communities sent a joint letter to Archbishop Beovich of Adelaide in southern Australia, in which they deplored sectarian attacks on the Catholic Church and expressed their conviction that all Christian people share the desire "to continue and increase" the hitherto happy relations between Christian bodies in South Australia."

The late President Manuel A. Roxas of the Philippine Republic was buried from the Catholic Church by Archbishop Reyes of

Cebu while Masses for the repose of his soul were offered in all the churches of the country. The president received the last rites from an American Army chaplain, Rev. Aloysius M. Ramstein, S. M. A. The archdiocesan curia of Manila issued a statement to "tranquilize consciences" that the president had disavowed his connections with Masonry years before and at the time of his death was a sincere Catholic. Roxas' successor Elpidio Quirino is generally conceded to be a man of sincere Catholic belief, which he has consistently expressed in public.

Catholic student leaders who convened at Philadelphia for the Fifth National Congress of Catholic Col-

lege Students rejected universal military training by a 2 to 1 majority, but then supported selective service legislation by an even larger majority. In a second resolution, the Congress went on record as favoring a nondiscrimination policy in admissions to Catholic schools, declaring: "We who profess to be Catholics and Americans believe that among the rights belonging to all, regardless of race or color, is that of equal opportunity in education." In an opening address, Rev. John C. Murray, S. J., former editor of "America," called for the entrance of Catholics into the "arena of civil and political life" in order to stem the tide of secularism.

APRIL 25-MAY 1

Duties of Catholic intellectuals in the world was the subject of a conference at the Catholic Institute in Paris, France, which drew a brilliant gathering of Catholic leaders from France and foreign countries. Among those present were the Archbishop of Paris and several bishops, the Papal Nuncio to France, French Academicians, the Canadian Ambassador, the President of Pax Romana, Prime Minister Schuman, Foreign Minister Bidault; the Duke of Broglie, leading specialist in atomic research; Prof. Romano Guardini of the theology faculty of the Universities of Tuebingen and Munich; and Robert Speaight, British playwright and actor. Application of Christian principles in law, medicine, statesmanship, and in various fields of specialized study were discussed. The conference closed with a religious ceremony at the Cathedral of Notre Dame presided over by Cardinal Suhard, Archbishop of Paris.

Religion and the labor movement were ranked as the two greatest bulwarks against a "totalitarian America" by Rev. R. A. McGowan, director of the Social Action Department, NCWC, in an address

before the convention of the CIO Textile Workers Union of America which met at Atlantic City. In contrast to the labor movements of Europe, continued Fr. McGowan, American labor, "does not look forward to being superseded by an all-owning, all-employing, all-trading, all-governing government. American labor has thought of its own personal dignity and personal responsibilities."

The House Un-American Affairs Committee approved legislation to outlaw organizations directed or supervised by foreign agencies which aim at establishing totalitarian dictatorship here. Such groups would have to file membership lists. American communists announced that if the law were passed they would go underground and "defend democracy by refusing to register and expose themselves to persecution." The House also passed a measure to withhold pay from Federal employees belonging to unions whose officers have not signed non-communist oaths.

Archbishop O'Boyle of Washington took sharp issue with the DAR who, in their 57th Continental Congress held in Washington, D. C., went on record as opposing the

admittance of displaced persons to the United States. Noting that the Daughters of the American Revolution is "an organization that has served this country with distinction and honor," the archbishop expressed regret as a citizen "that this grand group of estimable women should adopt a resolution so at variance with the sacred traditions of our country."

Racial segregation is an aid to the "communistic conflagration that is sweeping the earth" and the South's position in the matter is an "ostrich-like attitude," Msgr. T. James McNamara, rector of the Cathedral of St. John the Baptist, Savannah, declared in an address before members of the Kiwanis Club. The monsignor spoke in favor of President Truman's civil rights program. He asserted that

his purpose was to face facts and "my hope is that in facing them we may be inspired to give greater substance to the American dream of equality before the law."

May Day, traditional rallying day for communists and other radical forces, was made holy by prayer rallies, Holy Hours and religious processions by the Catholics in the United States, who joined with millions of other Catholics throughout the world in begging the intercession of the Mother of God for the conversion of Russia. The spirit of these May Day rallies was summed up by Archbishop McIntyre, who presided at a Holy Hour in the famous Hollywood Bowl. "When the world is in the grip of fear and confusion, when men need light and strength and hope as never before — this is Mary's Hour."

MAY 2-8

Rev. Charles T. Carow, a priest of the Brooklyn diocese, took the lead in a losing battle to raise the ban on Negroes at the annual meeting of the American Bowling Congress in Detroit. Fr. Carow's recommendation that the delegates eliminate from the organization's constitution the stipulation barring Negroes was defeated after the A. B. C. executive board recommended its rejection to the delegates. For his endeavors Fr. Carow received a testimonial from the Brooklyn Catholic Interracial Council at its fourth annual meeting at which Cottrell E. Cooper, a Negro, presided.

New Mexico's Attorney General, C. C. McCulloh, asked the dismissal of the lawsuit that sought the removal of Catholic priests, Sisters and Brothers from teaching positions in New Mexico public schools. The attorney filed his suit on behalf of various citizens of seven New Mexico counties and of several high state officials. The governor, state school superintendent, state school budget auditor and state comptroller were all named as defendants in the case.

The so-called Planned Parenthood Bill, which would permit physicians to give contraceptive advice to married persons, was defeated by a vote of 22 to 15 in the Massachusetts State Senate. The vote came after only three speakers had debated the bill. Earlier the Massachusetts House had voted 130 to 84 against the measure. Sponsors of the measure would have to obtain 5,000 additional signatures on a petition to get it on the ballot at the State elections in November. If voted on then, the result will decide whether the measure becomes law or is rejected finally.

The Commission on Christian Higher Education of the Association of American Colleges, reporting on the Taft-Federal-Aid-to Education Bill, foresaw the gradual weakening and final extinction of privately controlled institutions of higher learning in the United States if federal aid is refused them. Such refusal would result in the "complete secularization and federal control of American higher education." The commission declared its complete agreement with the "Statement of Dissent" handed to the Federal Commission by

Msgr. Frederick G. Hochwalt, director of the Department of Education, NCWC, which contended that federal aid should be extended to schools on the basis of "service to the public."

Dr. Richard Pattee, director of the Inter-American Bureau of the NCWC, declared on his return from Europe that Communism was definitely on the decline throughout the continent. He branded as "sheer nonsense" the contention that Spain had a regime comparable to Germany under Hitler and Italy under Mussolini, and said it was a misnomer to call that government totalitarian.

The spirit and principles of the papal encyclicals on social welfare, stressing the dignity of the individual and calling for complete health coverage, were more in evidence in the discussions at the National Health Assembly held in Washington, D. C., than at any other general health meeting in US history, according to Rev. Donald A. McGowan, director of the Bureau of Health and Hospitals, NCWC. The assembly had been called at the request of Pres. Truman to map "areas of agreement" between the various medical and lay groups on a feasible ten-year health program for the nation. Other Catholic agencies taking part were the Catholic Hospital Assn. and the Social Action Department, NCWC. There was general agreement that all Americans are entitled to adequate health care, that government funds must be used to finance some of this care, and that this care must be provided for by some system of insurance. However, there was sharp disagreement as to whether the insurance is to be voluntary or compulsory.

An interdenominational rally in Albert Hall, London, attended by 7,000, heard leading political figures of Western Europe call for a revival of Christianity to insure European peace and unity. Lord Halifax, Foreign Minister of England in 1939 when war was declared on Germany, presided, and spoke of

Christianity as a "great foundation of strength," declaring that "we are deeply convinced that the present disorder of the world is due to an attempt to live by new standards which are totally different from those of Christianity." Cardinal Griffin, Archbishop of Westminster, the Protestant Archbishop of Canterbury, leader of the Church of England, and the Moderator of the Free Churches were on the platform.

Italian Catholic Action, far from being overelated by its victory over communism in the April elections, viewed it merely as the first crucial skirmish with the communist forces in Italy. The leader of Catholic Action, Prof. Paolo Veronese, saw its final and complete victory in winning back to Catholicism and democracy the 8,000,000 Italians who voted for the Communist party. An extensive inquiry was undertaken to discover just why so many voted for communism, and on the strength of that report Catholic Action hoped to work out a social, political, and economic program which would enable Christian Democracy to effect the social and economic reforms promised in its electoral challenge. Such a program gave hope that the Italy of tomorrow would be both Christian and democratic.

A message from Pope Pius XII, lauding the well-nigh miraculous growth of the Church in the Melbourne Archdiocese, highlighted the pontifical Mass in St. Patrick's Cathedral which opened the 8-day celebrations marking the centennial of that see. A liturgical reception was held for Cardinal Spellman, Archbishop of New York, who spoke at the ceremonies. The Mass was offered by Archbishop Mannix of Melbourne. Others in attendance included Archbishop Bergan of Omaha; Archbishop Walsh of Tuam, Ireland; Bishop Walsh, former Superior General of the Maryknollers, Msgr. Sheen of the Catholic University of America; and former Premier de Valera of Ireland.

The National Conference of Family Life, held in Washington, proposed a program to lower the divorce rate in this country. The legal section, headed by the American Bar Association and represented by Judge Paul W. Alexander of the Toledo Domestic Relations and Juvenile Courts, made three recommendations: that a presidential commission re-examine laws and legal procedures relating to marriage and divorce; that family and juvenile courts be established presided over by judges who are specialists on the subjects; that legal aid officers and low cost legal services be immediately increased.

The UN Declaration of Human Rights should acknowledge that man's rights come to him from his Creator, the International Union of Catholic Women's Leagues urged in a statement submitted at Lake Success, New York, to Trygve Lie, UN Secretary General. The UN Economic and Social Council and Human Rights Commission were currently working on this document. Characterization of freedom of thought and conscience as an absolute and sacred right is too sweeping, the CWL commented, "since conceivably a person may hold it a matter of conscience to murder his neighbor." The union also declared that the education of children is primarily the right and duty of parents, not of the State.

The Catholic school system has saved the taxpayers of the United States about \$375,000,000 annually in recent years, a Catholic educational official declared during a convention of the American Council on Education in Chicago. Msgr. Frederick G. Hochwalt, director of the Education Department, NCWC, said that "if the funds available under federal aid provisions are denied to private schools for all purposes and if, nevertheless, standards of modern education continue to rise, then a corresponding burden is placed on private education with

no consideration for the contribution made to society and the State by private education."

In the struggle between labor and management the public "must have a prior claim," Archbishop Cushing of Boston told Philip Murray, CIO president, and 3,000 delegates at the fourth constitutional convention of the United Steelworkers of America, one of the two biggest unions in the CIO. The archbishop delivered the invocation at the opening session, and then addressed the delegates. "To assume that the only rights involved in an industrial dispute are those of capital and labor is a serious mistake" he further asserted. "And as between labor and management, that party will gain most in the long run which shows the greatest regard for the rights and interests of the people."

Boys Town was stunned when a cablegram arrived reporting the death of its beloved leader and benefactor, Rt. Rev. Edward J. Flanagan, from a heart attack at a US military hospital in Berlin. Msgr. Flanagan had just completed a mission in connection with the youth program being developed under direction of US Army officials in Austria, and was about to undertake a similar mission in Germany. Throughout the US more than 5,000 men and youths, former citizens of Boys Town, deeply grieved the loss of "Father Flanagan." His program, based on the philosophy that "there is no such thing as a bad boy," has been to give them a good academic and vocational education, and to keep them busy in their leisure time with sports, hobbies, crafts, recreation and cultural activities.

A deep and sharp cleavage between communists and socialists on the one hand and the Christian Democrats on the other over the question of education in France was cause for debate in the National Assembly. Catholic parents and civic leaders objected to the govern-

ment attempt to nationalize Catholic schools or dismiss their religious teachers. A demonstration protesting the withdrawal of subsidies from the Catholic schools of the Aisne-et-Loire Department was held by 1,800 mayors and municipal councillors, who sent a memorandum to Premier Schuman which concluded: "As Frenchmen we cannot imagine a school in which no history should be taught, as Christians we cannot imagine a school without religious instruction." A similar crisis in the Belgian cabinet evoked by the anticlerical and anti-Catholic school policies of the socialist Minister of Education, Camille Huysmans, led to the resignation of Premier Paul-Henri Spaak and his coalition cabinet.

Preparation for a campaign of "immorality trials" of priests and religious of Yugoslavia, similar to those introduced by Hitler and Goebbels in Germany in 1934-35, was indicated by the renewal of slanderous charges against the Catholic clergy of that country. Failure of the Yugoslav communist regime to discredit priests as "collaborators" with the nazis and fascists during World War II, was seen as the reason.

The communistic government of the "People's Republic of Slovenia" forced all the nursing Sisters to

leave their hospital posts, turning them out into the street after a notice of only a few hours and without provision for their future. Some of the 200 Sisters had served for more than 40 years in the 12 hospitals affected by the measure. In many instances, the Sisters were told by the commissars that they could continue their work "if they would take off that archaic habit" and cease to obey their religious superiors.

Within a few hours after a declaration issued at Tel Aviv had proclaimed "the establishment of the Jewish State in Palestine, to be called Israel," an announcement by President Truman made the United States the first country to recognize the provisional government of Israel. The American step caused rejoicing among the Jews, dismay among the Arabs and surprise among statesmen of other nations. The new State of Israel proclaimed "precepts of liberty, justice and peace taught by the Hebrew Prophets" as its basis. The declaration also promised "full social and political equality of all its citizens without distinction of race, creed or sex; full freedom of conscience, worship, education and culture; safeguard of the sanctity and inviolability of shrines and holy places of all religions."

MAY 16-22

Delegates to the biennial convention of the Amalgamated Clothing Workers of America (CIO) were addressed in Atlantic City by Bishop Sheil, Auxiliary of Chicago, who urged the adoption of the Industry Council Plan first proposed by Pope Leo XIII in his encyclical "Rerum Novarum" as the solution of "the perennial conflict between labor and management." The bishop also urged the delegates to a keener realization that they are in truth "their brothers' keeper, bound, therefore, by fraternal obligations." The prelate hit hard at the idea that democracy is synonymous with capitalism, terming the latter "an

economic system which measures life solely in terms of material values."

High praise was given to the Catholic Church as a champion of the equality of men and races in a column in the Wilmington (North Carolina) "Journal," a Negro weekly. It said in part: "All of us who witnessed the celebration of the Mass on Sunday morning by Father Bowman, the Negro priest, at St. Thomas' with two white priests assisting him, and again saw Father Bowman participate in the Mass at St. Mary's Catholic Church, white, must doff our hats to the

great Catholic Church for putting the Master's words into practice."

The Catholic Press Association convened in Cleveland for its 38th annual meeting. Eight members of the hierarchy took part in the 2-day program whose theme was "The Scourge of Secularism." In the keynote speech, Bishop Ready of Columbus thus described the Catholic Press: "It carries to all the world the voice of the Supreme Pontiff. It supports and extends the admonitions of bishops and pastors. It is a powerful bond of unity among the faithful. It is an instrument required, necessary and indispensable."

Rev. Francis B. Thornton, associate editor of the "Catholic Digest," published a new anthology of Catholic writing entitled "Return to Tradition," which covers the period of time from 1830 up to the present day and attempts to sample the main writers of the Catholic Revival. Included were forty-two American writers, of whom 27 are still living; 50 English; 18 French 11 Irish. The work took ten years to compile.

Members of a joint Canadian Senate and House of Commons Parliamentary Committee on human rights wanted to know why all mention of God has been omitted from the UN Draft Declaration of Human Rights. In the United States, the Catholic Association for International Peace protested the deletion of a clause which would guarantee to parents the right to determine what religious instruction should be given to their children. The Canadians declared in favor of inserting the word "Creator" in article one which now reads: "All men are born free and equal in dignity and rights. They are endowed by nature with reason and conscience, and should act toward one another like brothers."

At the eighth annual Pan-American banquet given South and Central American diplomats by the Washington Assembly of the Fourth

Degree Knights of Columbus, Rev. Ignatius Smith, O. P., of the Catholic University of America, lauded the determination taken at the Bogota Conference by the American republics to halt the encroachments of foreign-inspired atheistic materialism. He warned, however, that seven deadly sins could destroy democracy from within: collapse of the American home, economic injustice, bigotry, indifference to the processes of democracy, lawlessness, indifference to God, and abuse of freedom.

Commemorating the anniversaries of the labor encyclicals of Popes Leo XIII and Pius XI, students of the University of Scranton took part in a special program broadcast over Station WSCR under the direction of Dr Victor Yanitelli, S. J., of the university faculty. "Rerum Novarum" by Pope Leo was issued on May 15, 1891, and "Quadragesimo Anno," by Pope Pius on May 15, 1931.

A survey by the Veterans Administration has shown that a total of 12,965 World War II veterans enrolled in colleges, universities and seminaries are studying theology under the GI Bill.

Recalling the Holy Father's interest in the Boy Scout movement, Msgr. Montini, Vatican Substitute Secretary of State, stated in a letter to Archbishop Martinez of Mexico City that the pontiff believes a feature of the movement needing particular stress today is that the scout should openly and conscientiously practice his individual faith. The letter was sent on the occasion of the Second Inter-American Scout Conference in Mexico City.

"The Church cannot keep aloof from the things that are now happening in Palestine," Rome's Catholic daily, "Il Quotidiano," declared in a front-page editorial. "She cannot remain indifferent in face of the blood being spilt and before the ruin threatening the holy places which the Christian spirit has regarded with yearning through the ages." In an outline of the recent

history of the Palestine problem, the paper laid the blame for the dangerous state of affairs on the vacillating policy, prompted by purely political considerations, of the UN and of individual States.

The hollowness of pretensions to "freedom of religion" in Yugoslavia was again illustrated by news from that country showing that the warfare of its communist regime has for its objective the wiping out of the Christian religion. Reports stated that another Catholic bishop, Most Rev. Peter Cule of Mostar, has been thrown into jail for no stated reason, that an American-born bishop of the schismatic Orthodox Church was sentenced by a People's Court to 11 years at hard labor; that many Protestant ministers are still kept in concentration camps while Protestant churches are being systematically dismantled to furnish building material for "Tito houses"

Nearly half a million persons took part in the ceremonies at Our Lady's shrine at Fatima commemorating the 31st anniversary of the first apparition of the Blessed Virgin to three Portuguese children. About 60,000 received Holy Communion in the great sanctuary. During the ceremonies various statues of Our Lady of Fatima were blessed for different parts of the world.

On the sixth centenary of that special intervention of the Blessed Lady which saved Rome from the "Black Death" in the fourteenth century, the Eternal City commemorated the Virgin's help in warding off the "Red Scourge" in modern times. The commemoration ceremonies ended with the consecration of Rome to the Mother of God, while throughout Italy each parish and church had special devotions and individual consecrations

MAY 23-29

Rev. John LaFarge, S. J., editor of "America," speaking at the annual dinner of the Bishop Sheil School of Social Studies, pointed out how much remained to be done in the field of racial relations. He cited the contribution which the Catholic Church could offer on the racial question and emphasized that true fairness toward our fellow men must not be the result of civil legislation but of spontaneous public reaction.

In a ceremony held in the Arlington National Cemetery, Va. to commemorate the dead of the nation's wars, Archbishop O'Boyle of Washington offered solemn pontifical Mass, while a sermon was given by Msgr. John K. Cartwright, rector of St. Matthew's Cathedral, in which he said that the glory of the soldier lay in his sacrifice.

Need of "the help of the clergyman at every turn" in dealing with mental defectives was emphasized by Dr. George E. Gardner, executive director of the Judge Baker Guidance Center, in an address at

the 72nd annual sessions of the American Association on Mental Deficiency here. He rejected sterilization as a solution to the problem of mental defectives. Answering a committee member who remarked that "apparently some psychiatrists hate religion," Dr. Gardner replied "On the contrary, I embrace religion"

The secularistic policy which seeks "the estrangement of education from religion" was deplored by Archbishop O'Boyle in an address at a dinner in Washington which continued the commemoration of the centenary of the Christian Brothers in the United States. "The aim of the Church," the archbishop asserted, "is the total culture of a man in terms of the right definition of a man. In the development of his capacities, which is the flowering of personality, there must be preserved the hierarchy of values with first things really first—God above all, and not as some pious and transient afterthought

when only the husk of human life is left."

America's housing shortage was the problem most vitally affecting the nation's well-being and the future of family morality, Archbishop Cushing of Boston told 800 members of the Massachusetts Catholic Order of Foresters at their convention dinner. "I call upon all to find out from their representatives what can be done to accelerate a sane solution of the problem," declared the archbishop.

Democratic processes in employment and housing would have to be maintained in this country if the United States expected to overcome the false ideologies abroad, Robert F. Wagner, Jr., son of the US Senator from New York, declared to the Catholic Interracial Council in New York. "We're learning that you can't fight twisted ideologies abroad unless you first make democracy work in America." He added. "The Catholic social principles as defined in the great papal encyclicals pointed...the way for social reform in this country. It's up to us to carry them out."

Seventeen fresh cream-colored roses placed as a crown on the statue of Our Lady in St Mary's Church at Stockport, England during a ceremony on May 1, reportedly show no sign of wilting, and parishioners were already convinced of a second "miracle of the roses." Beneath them rests the previous year's crown of 22 tea roses on a fern background, which also retain the crisp contours and the colors

they had when they were cut 13 months earlier.

While government authorities were repairing the material destruction caused by the short-lived Colombian revolt in April, the Catholic hierarchy appealed to all Christians to cooperate in building up a "Christian social order in which justice and charity rather than violence and hate may reign." The joint pastoral denied accusations that priests fired on the people from church towers during the revolt. Evidence showed that many communists dressed themselves as priests in the cassocks they stole from convents and sacristies; they were still dressed thus when their dead bodies were taken from the belfries and off the streets. Analyzing the issues underlying the bloody revolt, the bishops repeated the causes bared earlier by Archbishop Perdomo of Bogota: lack of moral education among the people and the social injustices suffered by the workers.

Two thousand people attended a ceremony in the Tokyo cathedral at which Japan was publicly dedicated to the Immaculate Heart of Mary. Archbishop Doi of Tokyo officiated, while among those present were Archbishop Marrella, Apostolic Delegate to Japan, all of Japan's 12 ordinaries, and more than 100 priests and Sisters. In his sermon Bishop Taguchi of Osaka recalled that Japan's first Ordinary, Bishop Forcade, dedicated the country to the Immaculate Heart from Okinawa in 1844, because it was then impossible to enter Japan.

MAY 30-JUNE 5

Both the state and the city of New York appeared in opposition as Joseph Lewis, president of the Freethinkers of America, sought a court order directing the state commissioner of education to suspend the released-time program for religious instruction of public school children in New York State. The Freethinkers' leader contended that the McCollum case decision makes

the New York program unconstitutional.

Gloucester, Mass., was the scene of a colorful 3-day festival when the Gil Eanes sailed into the harbor through nearly 100 decorated fishing vessels of the home fleet. The Gil Eanes, hospital ship for the Portuguese Grand Banks fishing craft, bore a gift from Lisbon to the Portuguese American fisher-

men on these shores' a life-sized cedarwood statue of Our Lady of Good Voyage, patroness of fishermen. The image was brought by Bishop Salgueiro, Auxiliary of Lisbon, in person. Bishop Wright, Auxiliary of Boston, met the Portuguese dignitary at State Pier. Thousands of devotees banked the shores, then formed a procession which wound through the main streets of Gloucester, bearing the statue. The festival ended May 30, when Archbishop Cushing of Boston blessed the entire fleet.

A warm tribute to the work of the National Catholic Resettlement Council was paid by Governor Luther W. Youngdahl of Minnesota in an address to a group of 50 priests and laymen from dioceses of virtually all states of the nation. The meeting was held in St. Paul for a discussion of the displaced persons problem, with Msgr. Edward E. Swannstrom, executive director of War Relief Services, NCWC, as chairman.

Archbishop Byrne of Santa Fe joined Rev. Henry H. Hayden, Protestant chaplain at the University of New Mexico, and Rev. Robert Wilken, O. F. M., of Catholic Teachers College, Albuquerque, in opposition to a proposed amendment to the state Constitution which would ban the closed shop or union shop in New Mexico. The archbishop's statement, "I cannot approve this proposed amendment, which if it does not outlaw unionism, deals it a deathblow," was carried with those of the other state clergymen in the magazine, "North American Labor."

Maj. Audrey E. Eban, Israeli representative to the US, has declined on behalf of the new State of Israel to accept a special citation from "The Churchman," independent Protestant Episcopal magazine which has been accused of a pro-Soviet bias. The citation was refused by Israel to avoid involving "the State of Israel in domestic controversial matters." Recently Secretary of State George C. Marshall refused

"The Churchman's" annual award because, he said, the magazine was not an official publication and it engaged in world political discussions. Dr. Guy Emery Shipley, editor of the magazine, was a member of the Protestant group which visited Yugoslavia and reported finding "full freedom of religion" under the Tito regime. The report has been attacked as presenting an incomplete and untrue picture of religious conditions in that "Iron Curtain" country.

A letter by Vatican authorities figured prominently in the defense of Baron Ernst von Weizsaecker, former German Ambassador to the Holy See, on trial at Nuremberg on war crimes charges. The letter was accompanied by a number of affidavits from priests and religious which were said to support the contention of the defense that von Weizsaecker assisted the pope in saving Rome from destruction and that he helped to save many persecuted persons from death.

The unalterable opposition of the Church in Hungary to the proposed nationalization of Catholic schools was again pronounced by Cardinal Mindszenty, Primate, in a pastoral in which he declared: "The Church, in defending her schools, defends general human rights, including the rights of freedom and teaching and learning and of freedom of conscience. Parents have an inalienable right to an education for their children in the religious spirit."

Representatives of various Christian communities in the Holy City, composing the Christian Union, issued a manifesto charging that Jewish forces, which "began the attack," used ten Christian institutions in Jerusalem as military bases. Among the buildings listed is that of the Apostolic Delegation, which flew the flag of the Holy See. The document absolves the Arabs from responsibility, saying that "up to the present time" they have made good their promise to respect the holy places, churches, convents and Red Cross structures.

Pres. Truman honored Boys Town with a one-hour visit. He was given a rousing welcome upon his arrival, and after an inspection tour praised the town's excellent facilities. It was the first time a President of the United States had ever visited Boys Town, although Mr. Truman had come here on several occasions

prior to becoming President, and the late President Franklin D. Roosevelt had visited the town prior to his election. The Chief Executive placed a wreath on the sarcophagus of Father Flanagan in the Dowd Memorial Chapel, after hearing a special sacred concert by the Boys Town Concert Choir.

JUNE 6-12

Rededication ceremonies were held at the newly restored Old Mission San Luis Obispo, Calif., fifth church in the historic California Franciscan mission chain. Bishop Willinger, C. Ss. R., Coadjutor of Monterey-Fresno, presided at the event, which included a solemn pontifical Mass and pageant. The mission, founded in 1772 by Father Junipero Serra, who named it for St. Louis, Bishop of Toulouse, prospered until the secularization of the missions in 1835. It was sold by the Mexican government ten years later, and restored to the Church in 1859. Work of restoration was begun in the 1930's under the direction of Harry Downie of Carmel, authority on mission architecture.

The Detroit Historical Society, the Detroit archdiocese and other local groups paid tribute to the memory of Rev. Gabriel Richard, pioneer leader of the city and the only Catholic priest ever to sit in the US Congress, at a dinner noting the 150th anniversary of the priest's arrival in Detroit. Fr. Richard was born in France in 1767 and came to the United States as a result of the French Revolution. In 1801 he was appointed pastor in Detroit. Fr. Richard organized schools and became one of the founders of the University of Michigan. In 1808 he brought the first printing press to Detroit and printed the city's first newspaper. The parish library was the first in the city. In 1823 he was elected to Congress as a delegate from the Territory of Michigan, and it is said that much of the progress which Michigan made from territorial status to statehood was due to his efforts.

While caring for victims of a cholera epidemic, the priest contracted the disease and died in 1832.

In the keynote address delivered at the opening session of the 33rd annual convention of the Catholic Hospital Association in Cleveland, Bishop Hoban said: "Our hospitals must be pre-eminently Catholic hospitals, existing by mandate of the Catholic Church. Precisely because they are Catholic, they are open to all men. The final and ultimate aim of every Catholic hospital worthy of that name, is necessarily the aim of the Church itself — the welfare of souls — their sanctification and salvation."

Noting that in various places mixed meetings of Catholics and non-Catholics have taken place in which matters of faith have been discussed, the Holy Office issued an admonition, published in "Osservatore Romano," stating: "According to the norm of canon 1325, both the laity and the clergy are forbidden to be present at such meetings without prior permission. Bishops should urge that these prescriptions be exactly observed by all."

Lucia de Gasperi, daughter of Italy's Premier Alcide de Gasperi, received the habit of the Sisters of the Assumption at a ceremony held in Rome. The congregation of religious in which Miss de Gasperi received the name of Sister Lucia has convents in Philadelphia and Miami.

The determination of the bishops of Czechoslovakia to bar priests under their jurisdiction from holding political office was expressed in letters by Archbishop Beran of

Prague to the Minister of Justice and to a priest who held a cabinet post as Minister of Health. These letters stated that the bishops of Czechoslovakia might uphold their attitude "under all circumstances" and that a priest violating the injunction would thereby automatically incur suspension from his divine function.

Asserting that their protests to the Truce Committee of United Nations and to the International Red Cross had been fruitless, the leaders of Catholic religious communities in the Holy Land addressed the Papal Secretariate of State at Vatican City regarding damage done to Christian shrines in the

Holy Land. The report read in part: "The Church of the Holy Sepulchre, as well as other convents and churches, have been hit. Many priests, nuns, women and children — all noncombatants — sheltered in the convents have either been killed or wounded in the city of Jerusalem, which the whole civilized world respects and venerates"

The Holy See neither authorized nor encouraged the formation of a volunteer organization for the defense of the holy places in Palestine, according to the Vatican Radio. The broadcast also denied reports to the effect that the Vatican would give financial support to such a project.

JUNE 13-19

Bishop Walsh of Charleston criticized parts of the oath prescribed by the South Carolina Democratic Committee as a prerequisite for voting in the party primary. Originally the oath included a promise to support the "social, religious and educational separation of the races." Opposition from Catholics and Protestants alike caused the dropping of the word "religious," but the rest of the oath was allowed to stand, including a requirement of opposition to "any FEPC law and other Federal law relating to employment within the state." Bishop Walsh's public statement said in part: "The oath... cannot be regarded as anything but an unwise and unjust invasion of a citizen's right to his convictions on matters of grave importance.... It is alien to our American traditions to attempt to enforce thought control under penalty of disenfranchisement at the polls.... The Committee owes it to itself, the Democratic party and the citizens of our state to repeal this rule, now so clearly unwise, unjust and unAmerican."

Articles upholding the right to marry, the right to freedom of religion, and the family as the fundamental unit of society, were adopted by the Human Rights Commission of the UN, with representatives of Soviet Russia and satellite

nations either opposing or abstaining from voting.

An assurance that practically every one of the original objectives of the Catholic Library Association has been reached was given at the group's 22nd annual meeting here by Brother Aurelian Thomas, F.S.C., of New York, president of the association. He listed these objectives as the National Catholic Book Week, the Catholic Book List, the Supplement to the High School Catalogue, the Supplement to the Shaw List, and "in particular and with emphasis," the Catholic Periodical Index.

Twin ideals of faith and service were stressed at the 12th annual Laymen's Retreat Conference held in St. Louis. Present were two archbishops, four bishops, and delegates of the 150,000 members of the twelve retreat leagues in the United States and Canada.

Nearly one member of every five of the world-wide missionary Society of the Divine Word — 652 persons in all — was killed in World War II, according to an official summary of wartime losses received at the society's American headquarters from the Rome generalate.

A distinguished gathering of diplomats and members of the legislative, executive and judiciary branches of the government at-

tended a reception in Washington honoring Archbishop O'Boyle. The fete, given by the Institute of Chinese Culture, a nonsectarian organization, was in recognition of the contribution the archbishop made in the field of China war relief as head of War Relief Services, NCWC.

In Chicago, the Catholic War Veterans launched a 3-point program of education and prayer at their 13th national convention. The plans, adopted by more than 4,000 delegates from all sections of the nation, are: the opening of an Americanism school in Washington, D C; the distribution of 100,000 rosaries in a rosary campaign; the production and distribution of sound moving pictures exposing the techniques of the communist conspiracy.

The attacks against religion and the tactics aimed at misleading Catholics were the principal causes of the communist defeat in the Italian national elections, Prime Minister Alcide de Gasperi declared in a vigorous speech before the Chamber of Deputies, which voted its confidence in the government, 346 to 167. The Prime Minister, often interrupted by enraged communists and left-wing socialists, declared that the Christian Democrats had won because they fought the election "on a program of international cooperation, of national reconstruction and of religious tolerance"

The archbishops and bishops of Spain issued their first joint pastoral since 1936. It was devoted particularly to Article 6 of the Spanish Charter guaranteeing the

right of freedom of conscience in Spain and the right of Protestants to worship. The introduction reminded that the duty of bishops is to be vigilant for the preservation and purity of the Faith. Questions of religious freedom and toleration are not merely political and social, the pastoral points out, but also dogmatic, involving the right of the Church to protect the integrity of the Faith. On the other hand the bishops stated that "faith must never be forced on people through violence. Charity paves the way and always requires the efficacy of divine grace."

In the presence of representatives of the embassies of the United States, Great Britain and Canada, and of French government officials, the new Franco-Anglo-American College of Pontigny in Burgundy, directed by the monks of St. Edmund of Canterbury, was solemnly inaugurated by Archbishop Lamy of Sens. The archbishop spoke of the importance of this international college and said that students of two hemispheres would study together in the shadow of the church which shelters the tomb of St. Edmund, Archbishop of Canterbury, who was exiled from England and took refuge at Pontigny, where he died in 1240. The new college has been established in buildings erected by the monks shortly before the French Revolution. Father Couture, superior, is a French-American, and Father Nicolle, who supervised re-establishment of the college, is an American citizen. Sports, especially American games, are to be a recognized part of life at the college.

JUNE 20-26

Father Patrick Peyton, C. S. C., firmly established in the radio field with his weekly Family Theater program, was getting ready to invade the movies. The founder and director of the Family Rosary Crusade made this disclosure in an address which featured the 17th biennial convention of the National Federation of Alumni of the Sisters of Charity of the Blessed Virgin

Mary. Fr. Peyton said the theme of his projected movie would be how the world is and how God meant it to be. He is also planning recordings of 15 radio programs, one for each decade of the rosary, to be sent all over the world for re-broadcasting.

"The winning of the 100,000,000 non-churchgoing people in America for Christ will demand the mobiliza-

tion of every Catholic man, woman and child in a mighty crusade for the carrying of the Faith into every nook and corner of our land," wrote Rev. John A. O'Brien, summing up a symposium, "Winning Converts," by 18 leading figures in the field of convert-making. Among facts brought out were that inquiry classes increase the number of converts; that all lay people in the parish can help in organizing classes; and that the aid of educated laymen and women in the work of instruction secures results. Significantly, Negro parishes were among those regularly receiving the largest number of converts each year.

Was not the "free exercise" of religion denied by what the US Supreme Court did in the McCollum case rather than by what the Illinois State law prescribed with regard to religious education in the public schools? This question was asked by the "Journal of the American Bar Association," in an analysis of the McCollum decision, which it termed "a pronouncement by our Supreme Court on a fundamental principle, not only of national policy but of our civilization and way of life. The McCollum case may be one of those fateful decisions which are ignored at the time and regretted in the future. It deserves thorough consideration now," the "Journal" stated, and added, in throwing open its columns to discussion of the case, that "the people should have the assistance of lawyers in coming to an understanding of its effect and implications." In New York, the Supreme Court's conception of the separation of Church and State as expressed in the McCollum case was criticized by 25 leading Protestant churchmen, including 5 bishops, as "unwarranted by the language of the First Amendment" and as likely to "accelerate the trend toward the secularization of our culture."

The 80th Congress approved a bill providing for the admittance of 205,000 displaced persons into the

United States within the next two years and giving 15,000 refugees already in this country a chance for permanent US residence. Leaders of the National Councils of Catholic Men and Catholic Women appealed for approval of this legislation to President Truman, who later signed the bill.

In his invocation at the first session of the Republican National Convention, Cardinal Dougherty, Archbishop of Philadelphia, prayed that God would guide the delegates so that, in patriotism and charity, they might promote peace and the common welfare and prosperity of all the people.

Violating traditional and juridical rights of the Church in Hungary, disregarding clearly expressed wishes of the great majority of Hungary's Catholics, the communist-dominated parliament passed a law nationalizing 4,813 of Hungary's Catholic schools — about one-half of all the schools in the country. Many Catholic parents declared their determination not to send their children to the state-controlled schools when they reopen next fall.

Tosel News, official Japanese Catholic news agency, was inaugurated in Tokyo at a dinner attended by Prime Minister Ashida, Dr. Kotaro Tanaka, only Catholic member of the House of Councillors, and representatives of all the large Japanese and English-language dailies in Tokyo. Tosel will be modeled on the NCWC News Service in the United States. The releases, now designed to appear twice a month will subsequently change to weekly issues. Writing to the director, Rev. W. A. Kaschmitter, M. M., Tokyo correspondent for NCWC News Service, Gen. MacArthur said that the agency "is a most worthy service and I wish you every success in the endeavor."

A national and official Catholic organization of employers and trade unionists was launched in London to fight the challenge of communism in British industry by Christian so-

cial teaching. Cardinal Griffin, Archbishop of Westminster, was present at the meeting, which consisted of 18 diocesan associations of managers and employers. The association has three objects: (1) to encourage Catholic employers to join their appropriate employers' associations or confederations and take an active interest in their work; (2) to safeguard Catholic

interests in such groups and to help organize Catholic employers in diocesan associations; (3) to propagate among employers the social principles of the Church and help put them into practice. Cardinal Griffin pointed out that both Leo XIII and Pius XI had insisted on employers' as well as workers' organizations.

JUNE 27-JULY 3

Replying to criticism regarding the ban of "The Nation" from the New York public school list of periodicals, Dr. William Jansen, New York Superintendent of Schools, declared: "Our only consideration is whether this material should be used in the classroom." "The Nation" was banned by a decision of the Board of Superintendents because of a series of articles written by Paul Blanshard, former Commissioner of Accounts, which Dr. Jansen (a Lutheran) declared "anti-Catholic." The Board's decision was later confirmed by the Board of Education. The author of the articles charged that "the censorship system of the Catholic hierarchy" caused the ban; Dr. Jansen rejected this statement as "sheer nonsense."

The members of the South Bend Pharmacy Club decided to remove all comic books from their magazine racks so as to put teeth into the club's resolution demanding a moratorium on comic book sales until standards of decency could be guaranteed by the publishers. The South Bend Club sent copies of its resolution to the Indiana Pharmaceutical Association for action at its convention, and to 21 State clubs.

Deploing the growth of secularism in American life, the Central Conference of American Rabbis concluded their 59th annual convention in Kansas City by adopting a resolution urging cooperation of all religious forces, including Catholic and Protestant, to plan for religi-

ous instruction for public school children.

Addressing the Catholic Evidence Guild at their 15th national convention, held in Indianapolis, Bishop Griffin of Springfield, Ill., said: "You must always remember that the ballyhoo employed by the purveyor of soap flakes or breakfast food must never become the vocabulary of the lay apostle." The prelate warned his listeners to be cautious of the tone of their presentations of truth and to avoid assiduously the jargon of billboards.

Beneficial effects from the spread of Christianity in curbing African tribal customs and the devotion of missionary teachers in that continent were cited before the UN Trusteeship Council by Belgian and British administrators of African areas. Missionaries have given "a volume of devotion and constancy which we should not have obtained from lay teachers in government service," Governor Simon of the Belgian-administered trust territory told the council. The British report praised the educational methods of the Catholic missionaries.

Duly ordained and regular ministers of religion and students aspiring to ordination were exempted from military training and service, though not from registration, under the terms of the Selective Service Act of 1948. Congress also authorized the President to defer from training and service those "whose activity in study, research, or medical, scientific, or other endeavors is found to be necessary to the

maintenance of the national health, safety or interest."

The decision of the US Supreme Court forbidding religious education classes on public school property, and the fact that Catholic educational facilities in the diocese have greatly increased, prompted Bishop Toolen of Mobile to issue a pastoral letter voicing the slogan, "Every Catholic child in a Catholic school," and stating that the diocese will do its best "to see that it is carried out."

Passage of the North Dakota anti-garb legislation, by which 75 nuns teaching in 19 rural public schools would be dismissed, created "insoluble problems" for many districts in a state that was "suffering from a dearth of teachers," Bishop Ryan of Bismarck asserted. Calling the outcome of the vote, though a disappointment, "a moral victory for the Catholic group," the bishop declared the measure was sponsored by a group known as the Committee for Separation of Church and State, which was composed of 29 ministers, the State secretary of the Masonic lodge and a school superintendent.

Further arrests of Hungarian priests and Catholic teachers on charges of "inciting" the people against "democracy," cancellation

of religious meetings, and governmental attempts to muzzle Cardinal Mindszenty, Primate, followed the nationalization of all Church-operated schools. Reports indicated that the Church and the great majority of Hungarians were determined to resist all communist efforts to destroy the Christian traditions of the nation.

Premier Hitoshi Ashida was instrumental in keeping the so-called Eugenic Protection Bill, aimed at legalizing birth control, abortion and sterilization, from passage in Japan's Lower House. The Premier told its proponents that the bill would not help Japan in its present crisis and would serve no useful purpose. A message of congratulations on his courageous stand was immediately sent to the Premier by the Catholic Press Association of Tokyo.

Counsel on how to build churches and schools according to the latest scientific methods, was given to pastors and heads of Catholic institutions at the National Catholic Building Convention and Exposition in session at Chicago. The meeting was opened by Cardinal Stritch, Archbishop of Chicago, and honorary chairman of the convention.

JULY 4-10

A detachment of the Cuban Navy and 1,800 United Spanish War Veterans wearing the khaki and blue uniforms of '98 began a 4-day convention by marching to St. Patrick's Cathedral, New York, to attend a service commemorating the 50th anniversary of the Spanish-American War. The spectacle recalled the defeat by the United States fleet of the Spanish squadron at the Battle of Santiago de Cuba, and the 3-day Battle of San Juan Hill which ended in US victory. Some 3,000 persons attended the rites in the cathedral and heard Msgr. Flannelly, Cathedral administrator, welcome the veterans on behalf of Cardinal Spellman.

Rev. Harold C. Gardiner, S. J., literary editor of "America," told 200 clergy and laity at the charter convention of the Association of Catholic Broadcasters at St. John's Seminary that Catholics must be awakened to the fact that the social program of the Church is a liberal and dynamic thing. Rev. Richard Tormey, associate editor of "The Catholic Courier Journal" of Rochester, N. Y., declared: "It is the job of radio programs to put forward the Catholic point of view in such a fashion that Catholic and non-Catholic alike may know the truth." Purposes of the association, as stated in the constitution, were: to promote truth

through radio and television to facilitate cooperation among Catholic broadcasters, and to promote and increase Catholic broadcasts. A fourth purpose was added from the floor: "to accord full cooperation where possible to other Catholic communication media."

A committee of eleven teaching Sisters from eight different religious communities, representing the Catholic school systems in Alabama, Georgia and Florida, was at work in St Augustine, Fla., in an effort to adopt a common course of study in all subjects for the first to the fourth grades, integrated with Catholic social ideals. In 1949, another committee of Sisters will undertake a similar work for the fifth to the eighth grades, thus providing an integrated course of studies for Catholic elementary schools of the three dioceses in the South. Bishops Hurley of St Augustine, Toolen of Mobile, and O'Hara of Savannah-Atlanta, were coordinators in the tri-state plan to achieve the highest ideals of Catholic education through social teaching.

Mrs. Josefina Guerrero, a loyal Catholic and former member of the Filipino underground which did so much to aid America during World War II, was admitted into this country by a special ruling of Attorney General Tom Clarke. Mrs. Guerrero is a leper, which would have prevented her from entering the US, but she was admitted to the Carville, La., Leprosarium in recognition of her outstanding war activities during which she contracted the disease. The hospital is operated under US Marine auspices and staffed by the Daughters of Charity of St. Vincent de Paul.

James D. Shouse, president of the Crosley Broadcasting Corporation and one of the nation's top radio executives, commenting on the appeal by an atheist for free radio time on Station WHAM, Rochester, N. Y. said he "would find it difficult, if not impossible, to believe that the subject of the

existence of God is susceptible of controversy." The atheist, Arthur Cromwell, head of the Rochester Society of Freethinkers, was refused free time to reply to an address made over the Rochester station by Very Rev. Ignatius Smith, O. P., of the Catholic University. Mr. Cromwell is the father of Mrs. Vashti McCollum, who instituted the Champaign, Ill., released-time case resulting in the Supreme Court decision that religious instruction may not be given on public school property.

An address by Cardinal Stritch, Archbishop of Chicago, featured the third annual convention of the Catholic Theological Society of America, held in Chicago and attended by 100 theologians from the United States and Canada. The cardinal challenged his audience to produce work worthy of the Church in America. Commenting editorially on an address to the Theological Society by Rev. John Courtney Murray, S. J., "America" declared that there should be a clarification of the "unchanging core of Catholic teaching on the 'indirect' power of the Church over human governments."

Publishers of some 15,000,000 of the 50,000,000 comic books printed in this country each month voluntarily adopted a 6-point code of minimum editorial standards for comics, to meet the growing criticism from educator and parent groups. Included in the 6-point code were bans on methods of crime, scenes of torture, sexy comics, vulgar and obscene language, divorce, and ridicule of religious and racial groups.

Cardinal Griffin, Archbishop of Westminster, speaking at a service for Catholic doctors who attended the convention of the British Medical Association, warned against the current tendencies of medical theories, in particular voluntary euthanasia, abortion and voluntary sterilization. "Do not be misled by sentimentalism," the cardinal said, "which would recommend the ab-

olition of the death penalty for murder, but at the same time would recommend the death penalty for an innocent, helpless human being. A doctor's duty is to save life and not to destroy it."

Regardless of the clash between the Tito regime and Moscow, there

were no indications of any letup in the communist warfare on the Church in Yugoslavia. On the contrary, news from that country revealed further mass arrests of priests and religious, particularly in the province of Hercegovina.

JULY 11-17

Cardinal Dougherty, Archbishop of Philadelphia, opened the Democratic National Convention in Philadelphia with a prayer that its purposes might "spring from no earthly source," but from the quest for God's glory and "our beloved country's welfare." The cardinal asked God to inspire the gathering "with a high resolve to preserve the peace of our land, to promote national happiness and to perpetuate the blessings of equal liberty, based on justice and right."

Statements in the press that Catholics have denounced as discriminatory Congressional legislation permitting the entrance of 205,000 European DP's into this country were declared untrue by Msgr. Edward E. Swanstrom, of New York, chairman of the National Catholic Resettlement Council, who said: "The displaced persons legislation is not discriminatory as far as Catholics are concerned." He added that "no leading Catholic authority or any official representative of the NCRC ever has spoken of the measure as being anti-Catholic, despite reports in the public press."

Pope Pius XII addresses all men of good will and his words must not be quoted for propaganda purposes by any political party, the Canadian Apostolic Delegation informed the Liberal party of Quebec Province. The protest followed the appearance of an advertisement in Quebec newspapers in which a picture of Pope Pius XII and a quotation from his condemnation of communism were used along with pictures of Canadian Liberal party leaders, Russian leaders and others. The Liberal organization at Montreal

expressed due apologies to the Apostolic Delegation, adding: "We believed we could without irreverence recall these words to our population and underline again the invitation of His Holiness to all men of good will to unite in facing the dangers which menace humanity"

Authorized to wear secular dress by Bishop Ryan of Bismark and Auxiliary Bishop Dworschak of Fargo, about 75 Catholic teaching nuns, it was expected, would keep their positions in North Dakota rural public schools despite passage of the state "anti-garb" law

Archbishop Byrne of Santa Fe offered solemn pontifical Mass in the Guadalajara cathedral during the celebration of the 400th anniversary of the founding of Guadalajara Archdiocese. Archbishop Altamirano of Morelia, one of the country's foremost orators, preached the sermon. It was July 13, 1548, when Pope Paul III signed the Bull erecting the Diocese of Compostela in that territory and naming Pedro Gomez Maraver as its first bishop. Twelve years later the see city became Guadalajara. For many years its bishops had jurisdiction over what is now the state of New Mexico

Fourteen small groups of priests and laymen marched through the cities and villages, streets and highways of Britain, converging from every part of the country on Our Lady's national shrine at Walsingham. As they went, they sang hymns, recited the Rosary aloud, distributed Catholic pamphlets and gave brief talks to passers-by. Ahead of each group was carried a 100-pound wooden cross. The 14

crosses were to be erected as outdoor Stations at the shrine. This pilgrimage was the biggest of its kind since pre-Reformation days. During its progress it encountered general respect, and hundreds of volunteers fell in behind the pilgrims.

More than 2,000 Londoners worshipped in the rain inside the roofless shell of St. George's Cathedral, Southwark, while 84-year-old Archbishop Amigo of Southwark celebrated High Mass to mark the centenary of the cathedral's opening. The great Gothic structure built by Pugin, was burnt out by Nazi incendiary bombs in 1941. One of London's most beautiful churches, it was opened 55 years before the capital's other great Catholic shrine, Westminster Cathedral. Bishop Wiseman, later to be the great cardinal, presided at the opening.

The future of the Church in Czechoslovakia remained uncertain.

Reports from Prague indicated that the religious press had virtually disappeared and confiscation of church property had seriously disorganized teaching and charitable activities. The question of continued existence of Catholic schools in Bohemia and Moravia had not been solved.

The International Federation of Christian Trade Unions had reached a membership of nearly 2,500,000 workers in eight countries, according to figures published in the Dutch Catholic weekly, "Katholiek Archief." The total would have been much larger, it was indicated, except that in Germany and Austria the Christian trade unions had not yet been re-erected, and the free Christian syndicates in Poland, Czechoslovakia, Hungary, Yugoslavia, Lithuania and Spain have been abolished.

JULY 18-24

Total immigration to the United States should be increased, the quotas for Eastern Europeans liberalized, and continued emphasis placed on immigration of families with agricultural background, Rev. William J. Gibbons, S. J., told the Senate Subcommittee on Immigration and Naturalization in Washington, D. C. "The immigration law should make more explicit provision for systematic directing of immigrants to areas where additional population is needed and can be absorbed," said Fr. Gibbons, who was spokesman for the National Catholic Rural Life Conference. He proposed establishment of a resettlement office which would work with individual states to this end. There is already, he said, "an evident decrease in population in certain of our states," and if the country "is to be properly fed, and its resources adequately exploited, we cannot permit present out-migration from those regions to continue unchecked."

A new attitude toward "65, the so-called social security age and often the compulsory retirement age for still useful men and women in the economic field," was to be encouraged in a program adopted by the 22nd national biennial convention of the Catholic Daughters of America. The group also voted an expansion of their Junior program, to be made available to all pastors of the country. This youth program, has already built up units in 77 dioceses and 34 states.

An editorial in The Messenger edition of "Our Sunday Visitor," newspaper of the Covington, Ky., diocese, took the rebellious Dixie Democrats to task for "a sickening exhibition of the power of passionate hate and prejudice to blind men to justice and charity and to the sacred principles of equality upon which this great nation is established." It was pointed out that the revolt against the Civil Rights plank adopted at the Philadelphia Democratic convention came at a

time when "the democratic system of government and the American way of life is being challenged by godless totalitarianism. . . . The position of the Christian is simply this: there are neither Negro rights nor white rights, but there are human rights, and these are essential to all men regardless of race, creed or color."

Federal aid for all students, whether in public or non-public schools, was unanimously recommended by delegates representing 60,000 teachers at the annual convention of the American Federation of Teachers held in Glenwood Springs, Colo. The convention asked government help: 1) to raise the salaries of public teachers, 2) for services for all children, 3) for scholarships to enable needy high school and college youth to remain in school; 4) to eradicate illiteracy.

Of 9,500,000 American youths who were to register in the postwar draft, about 175,000 were students of US Catholic colleges, universities and normal schools and 9,000 were in seminaries. The Department of Education, NCWC, declared that the draft would not alter enrollment figures to any great extent during 1948.

Rev. Austin Chachere, Negro Catholic priest, told a Catholic Interracial Council forum meeting in New York that a new trend toward interracial justice in the South was evident. Negro youth are being admitted to Catholic seminaries; new attitudes in many Catholic parishes are noticable; interracial organizations among youth are growing, Fr. Chachere declared. The priest also highly praised Bishop Walsh of Charleston, for pronouncing the Democratic voting action in South

Carolina "unwise, unjust and un-American."

A savage 20-hour battle preceded the third truce proposed by the UN to settle the problem of Jerusalem and Palestine. The most vicious fighting yet witnessed in the Holy Land rocked Jerusalem; some 300 shells fell in the Christian quarter.

Msgr. Sigismond Mihalovics, central director of Hungarian Catholic Action, was sentenced to ten years' imprisonment, ten years' loss of civil rights, ten years' banishment from Budapest and the loss of all his property, after a summary trial in absentia by the People's Court of Budapest. A similar sentence was pronounced against Odon Lenard, Piarist educator and Catholic Action's cultural secretary, while lesser sentences were given three parish priests involved in the trial. The defendants were accused of "anti-democratic attitudes," in publishing and distributing circulars and pamphlets against the nationalization of Church schools.

The Apostolic Delegation in London denied newspaper reports that the Catholic Church had recently entered into negotiations with the Church of England concerning possible reunion. Two letters from the late Archbishop Temple of Canterbury, sent to Pope Pius XII four years ago, on which the rumors were probably based, were described as "no more than a warm expression of commiseration at a time when the scales were weighed heavily against Christendom." The reports arose during the meeting at Lambeth of 330 Protestant archbishops and bishops from 321 dioceses throughout the world under the leadership of the Archbishop of Canterbury.

JULY 25-31

The Federal Communications Commission was asked to clarify its stand on atheist broadcasts, in a letter sent on behalf of the Religious Radio Association, which has

Catholic, Protestant and Jewish membership, by Edward J. Heffron, its president. The FCC had ruled in 1946 that broadcasters were justified in allowing any "holders of

a belief" brought into public controversy, the right to answer attacks, for the same reason that time is made available for broadcasts of "church services, prayers, Bible readings, and other kinds of religious programs."

A birth control group was legally barred, at least temporarily, from using a public building in St. Louis. A permit giving the Planned Parenthood Association of St. Louis County rent-free quarters in the new Health Center building in suburban Clayton was rescinded by the St. Louis County Court after objections were raised by Msgr. Peter J. Dooley, a member of the health department committee. The Monsignor pointed out that neither the County Court nor the advisory committee had been consulted prior to the allocation of the quarters. Several Protestant ministers then protested the court's action and a public hearing of the advisory committee was scheduled.

The Supreme Court's decision in the McCollum case has led the New Orleans Council of Churches (Protestant) to abandon its week-day religious education program in the public school system. The classes had been held since 1943 on released time in church buildings near the schools. Under the Champaign, Ill., plan, which was specifically outlawed, classes were held on public school property. The council said it felt a continuation of the released-time program would violate "not only the spirit but also the letter" of the McCollum decision, and would be contrary to "the firm established principle that under the Constitution of the United States there must be a clear separation of Church and State."

"Fullest cooperation" in eliminating comic books exploiting crime and sex was promised the Rochester Police Department by the city's two principal comic book distributors. "Is This Tomorrow?" a Catholic publisher's comic-style presentation of the communist threat to America, has been removed from

a banned list of 50 "objectionables" presented to dealers and publishers.

To provide special facilities and training for all of the estimated three million hard-of-hearing school children in the United States is the aim of Rev. Francis T. Williams, C. S. V., who headed a newly formed summer institute at the Catholic University of America preparing teachers for this work. Dr. Roy J. Deferrari, head of the Catholic University summer school sessions, is cofounder of the institute. They hope to expand the program and hold a symposium next summer that will attract many authorities on the subject.

The new Progressive party's first national convention, concluded at Philadelphia, left observers with these impressions: that communists and fellow-travelers had established themselves in a position to control the new political venture; and that, while Henry Wallace, was the titular head of the party, there was ample reason to doubt that he would be its master mind. The influence of reds and their sympathizers showed in many ways. Political reporters noticed early that the convention was a rallying point for numerous individuals known to be communists and others who, while not party members, adhered closely to the Communist party line. Unlike the Republican and Democratic parties, the Progressive party did not have a Catholic clergyman open a session with prayer. However, a motion to recall Myron C. Taylor as the President's personal representative to the Pope was not carried.

Secretary of Defense James Forrestal announced his approval of a recommendation that the United Service Organizations, Inc., be reorganized and reactivated to meet a need created by the expansion of the armed forces. The USO furnished club facilities and other recreation and entertainment to members of the armed forces during World War II. The member organizations of USO included the

National Catholic Community Service, Jewish Welfare Board, Young Men's Christian Association, Young Women's Christian Association, Salvation Army and Travelers Aid Society.

A violent attack on the papacy as the "center of international fascism" and a blatant attempt to drive a wedge between the Catholic hierarchy and the "masses of the faithful" characterized a resolution unanimously adopted at the closing session of the Russian Orthodox Church synod held in Moscow. Presided over by Patriarch Alexei, pro-Soviet head of the Orthodox Church, the synod was convoked to mark the 500th anniversary of the establishment of the Russian Orthodox Church. In the course of the deliberations Alexei heaped praise upon Stalin and the Soviet regime

Pilgrims, including three cardinals, from 26 nations, took part in the Pax Christi international pilgrimage to Lourdes. In the huge crowd were 1,600 Germans, 1,000 British, 400 Spaniards, and 300 Ukrainians. Other nations represented included the United States, Canada, Mexico

and India. Six thousand had registered for the pilgrimage in Germany and 4,000 in Spain, but the numbers had to be limited because of lack of transportation. Welcoming the pilgrims, Bishop Theas of Tarbes and Lourdes reminded them that at the feet of the Blessed Virgin all Christians are at home and distinctions of race and nationality disappear. A Missa recitata opened the ceremonies, and the vast throng from many different countries made the responses in Latin. During the night watches at the shrine, German, Slovene, Ukrainian and French choirs sang.

The strained relations between the Church and the communist-dominated regime of Czechoslovakia were aggravated by a bitter attack on Archbishop Beran of Prague, coupled with a demand that he rescind the disciplinary measures taken against Rev Josef Plojhar, Minister of Health in the Prague government. The priest was under suspension from his divine functions because, in open disregard of ecclesiastical orders, he ran for political office in the rigged elections last May 30.

AUGUST 1-7

Delegates to the ninth annual National Liturgical Week in Boston, Mass. (priests, nuns, laymen and laywomen), were counseled by Archbishop Cushing against supposing that "the inner beauties of the liturgical life" are reserved to the "initiate," or that "liturgists" are a class apart from the ordinary run of men. The topic of the week was "The New Man in Christ." Msgr Martin B. Hellriegel of St. Louis demonstrated and explained ceremonies and prayers of the Mass. Art exhibitions included religious art works, prints, liturgical manuscripts dating from 1300 to 1600.

A short training course to prepare priests, Brothers, and nuns in methods of discovering and fostering religious vocations was recommended at the second annual meet-

ing of the Sisters' Vocation Institute, held at the University of Notre Dame. The proposed course would include methods of deepening the spiritual life of students; counseling on careers, especially those in religious life; effective means of publicizing vocations; and deepening family life by prayer and other means. The keynote address was given by Bishop McDonnell of the Society for the Propagation of the Faith, who spoke of the increased interest in vocations, and repeated the advice given by the Pope and members of the US hierarchy that vocations should be fostered through positive means.

An outline for Catholic diocesan participation in the Christian Rural Overseas Program (CROP) was sent to bishops in the 34 states

where the program was active, according to an announcement made in Chicago by Rev. H. J. Miller and Leo Koll, who represented the National Catholic Rural Life Conference and War Relief Services, NCWC in the interdenominational venture. The outline proposed that a priest director be appointed in each diocese, aided by a lay assistant director, and that diocesan committees of representatives, clerical and lay, from each deanery be formed. At the local level, deanery committees consisting of the chairmen of parish committees were asked, with parish committees also to be set up with sufficient manpower to aid the civic solicitation.

"In fair collective bargaining rests America's greatest hope for future peaceful labor relations," Cardinal Spellman declared at the opening of the New York State Federation of Labor's convention. However, he warned that in collective bargaining processes "men must guard against selfish, domineering minority groups opposed to our democratic form of government." In no business nor profession nor craft nor institution in America is there room for any man with a divided allegiance," he continued. The credentials committee had barred 29 delegates, pending investigation, on the ground that they were communists.

Pointing out that the Marshall Plan for European recovery got into relief channels only indirectly Msgr. Andrew P. Landi, delegate of War Relief Services, NCWC, declared that American voluntary agencies had to continue their direct relief operations for the needy of Europe until the full effects of ERP were felt. Making it clear at a press conference, that he intended no criticism of the Plan, Msgr. Landi pointed out that in Italy the Plan does not provide funds for direct relief, as UNRRA and the US Interim Aid did, although certain areas and groups urgent need still depended on these two types of aid.

Archbishop Cushing of Boston paid high tribute to the anti-communist stand of the American Federation of Labor in an address before the Massachusetts State Federation of Labor's annual convention, held at Hull, Mass. The AF of L "has kept clean its leadership and its record from every taint of disloyal, anti-religious communism," the archbishop told the delegates, at the same time making a vigorous plea to the 600 delegates "to get out and vote" in the November election. He warned that labor's potential strength of almost 1,000,000 at the polls in Massachusetts was cut in half by failure to vote or even register.

Spain was rededicated to its patron, St. James the Greater, on the Apostle's feast day at his national shrine at Santiago de Compostela by the Spanish chief of state, Generalissimo Franco. Before the dedication Cardinal Pla y Deniel, Archbishop of Toledo and Primate, celebrated a pontifical Mass in the cathedral. The attendance of the hierarchy, government officials, military authorities, and a large number of faithful from all the other ranks of society made the occasion a national act of faith.

In a move that had been expected ever since the country denounced its Concordat with the Vatican, Rumania's communist-dominated government took over all the Catholic schools. A sweeping decree ordered all foreign schools closed, and appropriated all confessional schools. Any resistance to government acquisition of the schools was considered sabotage.

Dr. Syngman Rhee, Korea's new president, during an interview with Rev. George Carroll, M. M., said that he would never forget the encouragement and help given by the Catholic Church to Korea during the darkest days of her struggle for independence. The Church, he pointed out, was the first to recognize the separation of Korea from Japanese administration, when it assigned Msgr. Patrick Byrne,

M.M., as Apostolic Visitator to Korea. To Koreans, this gesture was a recognition of their independence.

A number of Catholic Labor party members of Parliament supported a move initiated by Eire's Prime Minister, John Costello, for working out a solution of the Irish partition problem. Rumors tied the Va-

cation of Prime Minister Attlee in Eire with the project. Mr. Costello raised the matter in the Dail when he said: "I have got to speak with due reserve, but I feel that for the first time since 1922 (the year the Irish Free State was established), there appears some hope of securing a united Ireland because of advances being made."

AUGUST 8-14

The Ancient Order of Hibernians held their 64th biennial convention in Montreal, at which delegates from all parts of Canada and the United States pledged themselves to the task of promoting the welfare of the Church and of protecting it against "the foreign enemy of atheistic communism and the domestic enemies of bigotry and intolerance." They endorsed the Mundt-Nixon bill and "efforts of the US House of Representatives to ferret out all communistic traitors in the country, in order that they may be indicted under the federal laws, and stopped from undermining the welfare and security of the American government and the American way of life."

Louis Stephen St. Laurent, Canada's Secretary of State for External Affairs, was elected national leader of the Liberal Party of Canada. He is the second Catholic to head the Liberal Party since the confederation of Canada, and succeeds Prime Minister William Lyon Mackenzie King, who had held the post since 1919.

Catholicism has always recognized three great spheres in which women can work for their own and the world's salvation: as consecrated nuns, as founders of homes, or as persons seeking a career in the world. Bishop Wright, Auxiliary of Boston, declared at the national convention of the Daughters of Isabella, held in Boston.

Delegates at the 66th annual meeting of the Supreme Council, Knights of Columbus, heard Supreme Knight John E. Swift assert

that "the denial of the spiritual life" was the greatest menace challenging the nation. Bishop Byrne of Galveston told the delegates. "We need Christian democracy... With God given His rights by men, our rights are secure." Messages were read from Pope Pius XII, President Truman and Archbishop Cicognani, Apostolic Delegate to the United States. Reports revealed that the program of Catholic advertising in secular magazines had brought responses from 102,103 readers; 122,275 booklets on Catholic doctrine had been distributed, 7,267 had enrolled for free courses of religious instruction by mail; and 1,617 would continue instructions under the personal direction of a priest.

The Holy See granted a petition of the American bishops that the feast of St. Frances Xavier Cabrini, first American citizen saint, might be observed with the liturgical rank of a double of the second class. Archbishop McNicholas of Cincinnati informed the US hierarchy in a circular letter. The archbishop was authorized to present the petition to the Holy See as Chairman of the Administrative Board, NCWC after the general meeting of the bishops in Nov., 1947. The rescript granting the petition came from the Sacred Congregation of Rites.

A curriculum which will adapt principles of Christian social living to the study of geography, history and citizenship, will be introduced in the 1948-49 school year in a selected number of upper New York Catholic schools, it was announced following a six-week curriculum

workshop sponsored by the New York State Council of Catholic School Superintendents. The project was undertaken at the request of the bishops of the five northern New York dioceses — Albany, Buffalo, Ogdensburg, Rochester and Syracuse. The goal of the program is a uniform course of studies for Catholic elementary schools.

"In these dark and difficult days it is a great experience for us to see before our eyes such a stirring reminder of the universality of the Church," Cardinal Griffin, Archbishop of Westminster, told nearly 1,000 athletes and officials of the Olympic Games from about 50 nations, at a Benediction service in Westminster Cathedral. The service followed a reception given for the Catholic athletes by the cardinal in Westminster Cathedral Hall.

A law was pending which would abrogate the restrictions still prevailing against Catholics in Sweden, said Bishop Mueller, Vicar Apostolic of Sweden, in an interview during a visit to his native Steinkirchen, a Bavarian village near Munich, Germany. Swedish citizens, the bishop explained, were not permitted to become Catholics until 1860. Since then the situation had changed but certain restrictions yet existed, particularly as regards religious orders. The new law would rescind these prohibitions, and the outlook was hopeful for its adoption by the Swedish parliament.

Hungarian Catholics gave a striking answer to the ever-increasing campaign of vilification, inspired by communists and directed against

spiritual shepherds. At a summons from their bishops, they crowded every church throughout the country for three evenings, thus testifying that "under our heavy cross, we stand firmly at the side of Christ, our Church and our religion, and are united in the careful watch over our youth." They prayed the Rosary and the Litany of Loretto for the freedom of the Church and her greater glory, for their Hungarian fatherland, for the prisoners of war, for all suffering countrymen and Hungary's youth. The occasion for the countrywide services of prayer was the conclusion of the "Year of Our Blessed Lady," proclaimed in 1947 by Cardinal Mindszenty, Primate, in the name of the country's episcopate.

Along with some two million other Berliners, nearly 400,000 Catholics in the former capital of Germany were living bravely, if not always too confidently, through a siege imposed upon them by the ruthless occupying power of the Soviet regime. Standing loyally behind Cardinal von Preysing, Berlin's Catholics were determined to hold the fort at this Eastern outpost of Christian and Western influence in Europe. "Berlin has become the very bastion, the very symbol of the struggle between the West and the East," was the statement of a Catholic leader whose voice is heard all over the beleaguered city in sermons and public addresses. He concluded with these emphatic words: "This bastion must not fall and it will not fall — if we are not deserted."

AUGUST 15-21

The saga of Babe Ruth came to an end in New York, where the great baseball idol died at the age of 53. He received the last rites of the Church before his death, and was buried with a solemn high Mass from St. Patrick's Cathedral. Cardinal Spellman declared his intention of erecting a stadium for Catholic high schools in New York

City, in honor of Ruth, who was one of America's greatest sportsmen. An interesting note in the life of the fabulous slugger was that Brother Paul, head of St. Mary's Industrial School, in Baltimore, where Ruth was brought up, signed the Babe's first baseball contract as his guardian, since Ruth

was a minor when he left the school in 1914.

A court order issued in Champaign, Ill., put at least a temporary halt to the efforts of Mrs. Vashti McCollum to gain a broad interpretation of the US Supreme Court's ban against religious education in public schools. Mrs. McCollum's objective was to halt religion classes of all types, on or off public school property, throughout the nation.

Speakers at the first Catholic Film and Radio Forum held in Brooklyn contended that the Catholic laity was failing to take full advantage of films and radio for advancing Christian teachings. Rev. Harold C. Gardiner, S.J., literary editor of "America," pointed out that 17 cities had Catholic news broadcasts, Catholic radio stations which would welcome such broadcasts did not have them. Speaking from the viewpoint of an educator with 35 years' experience. Dr. Edward I. Fenlon, of Brooklyn College and Loyola College, Baltimore, stressed the necessity for a study of new means of communication, including television, by Catholic educators to keep abreast of the times.

An inquiry by the United Nations into reported maltreatment of Catholics by Jews in the Holy Land, and desecration of Catholic shrines and holy places, was requested here by Msgr. Thomas J. McMahon, national secretary of the Catholic Near East Welfare Association. The association, of which Cardinal Spellman is president, was founded in 1924 to support missionaries working in the Near East. It has members in all US dioceses and in some foreign countries. In a letter to Trygve Lie, Secretary General of the UN, Msgr. McMahon pointed to "documented accusations" of maltreatment of Catholics and violations of Catholic institutions, hospices and churches, by Jewish soldiers and others.

At the conclusion of a 4-day Marian Congress, convened at the

request of Pope Pius XII to study the question of the Assumption of the Blessed Virgin Mary, a formal petition to His Holiness to proclaim the Assumption as an article of faith was read in a ceremony at historic Notre Dame Church in Montreal, Canada. The congress also addressed a petition to Maurice Duplessis, Premier of Quebec, asking that the name of Anticosti Island, in the St. Laurence River, be changed back to Assumption Island, the name given it by Jacques Cartier, the French explorer, in 1535.

Plans were announced in London for building a national shrine-church of the English Martyrs in the heart of London, beside Hyde Park and 100 yards from Marble Arch, site of infamous Tyburn, where many men and women of Reformation times were hanged, drawn and quartered for their Faith. The church will contain numerous relics of these martyrs. Cardinal Griffin, Archbishop of Westminster, approved the plan, and a national campaign for funds was launched.

The problem of the atom bomb was debated by Catholic scholars from many countries attending the Catholic Social Guild summer school in Oxford. Rev. John Murray, S.J., of New York urged the assembly "to influence our leaders now to make sure that they approach the problem from a moral standpoint," and asserted that "the very atomic scientists who developed the bomb in the United States are the leaders of a campaign against it." Fr. Gutwenger, S.J., of Innsbruck, Austria, stated: "The atom bomb may be used only in a just cause and only after a careful weighing of all the possible effects, because it cannot be admitted that its use is generally lawful. The good to be achieved must definitely outweigh all the evil that may follow. If we are sure our leaders are going to make a wrong use of the atom bomb, we are bound to oppose it."

"We know that our Catholic Faith is the power which will save Europe," said Cardinal Griffin, Archbishop of Westminster, at the opening of a week's ceremonies commemorating the 700th anniversary of the dedication of Cologne's internationally famous cathedral. The celebration was the most stirring manifestation of Catholic Faith in Europe since the end of the war. Witnessed by hundreds of thousands who had come from the ruins of this ancient and great metropolis on the Rhine, and attended by prelates representing 18 nations, the events were—in the words of Bishop Gannon of Erie—"a symbol for the salvation of Europe." Cardinal Micara, papal legate, sang the pontifical Mass in the partly restored cathedral, and solemnly imparted the blessing of the Holy Father to some 100,000 faithful gathered in the Cathedral Square.

Archbishop Rozman of Yugoslavia, visiting the United States, said that he did not think there was

anything of serious moment to the Tito-Stalin "break." If there were, Stalin would have cracked down on the puppet who aspired to pull the strings in a Balkan federation. The archbishop estimated that, at most, less than a third of the Yugoslav people were sympathetic to communism, and that labor was already disgusted with it. "In a truly free election such as you have in America, the reds would suffer overwhelming defeat," he said.

Because of previous difficulty involving certain Japanese school texts expressing anti-Christian sentiments, General MacArthur named a committee of three to scan all future publications. Late in 1947 the Ministry of Education had issued a history of Europe which contained many references derogatory to Christianity and particularly to the Catholic Church. One of the committee's first actions was to take under advisement publication of a new history of the Western world.

AUGUST 22-28

Over 3,000,000 Catholic students were pledged to help safeguard the American way of life by more vigorous application of Christian principles to education, government and other fields, in resolutions adopted at the close of the 13th national conference of the Catholic Students' Mission Crusade. Held at the University of Notre Dame, the 4-day conference was attended by 3,600 student delegates representing CSMC units in thousands of American communities—the largest missionary meeting ever held in the United States. The group undertook to "follow a program of study designed to reveal the fundamental errors underlying present social and political disorders, which are errors of thought," and to "encourage the public declaration of right principles and Christian philosophy in opposition to errors now current in the fields of higher education, political action and socio-

logy, in particular." The program will be known as the philosophers' apostolate.

Word was received at the Franciscan Monastery, Washington, D C., of the death in Dublin of Most Rev. Paschal Robinson, O. F. M., Titular Archbishop of Tyana and Papal Nuncio to Ireland. Eminent in diplomatic and ecclesiastical circles, he was also a distinguished writer, particularly on the medieval period. His books included "The Real St. Francis," "The Writings of St. Francis of Assisi," and "The Life of St. Clare." The archbishop was a member of the Holy Name Province of Friars Minor, New York.

Ted Harris, 25, a pre-law student at La Salle College in Philadelphia, was elected president of the National Student Association at the second annual meeting of the all-inclusive college group in Madison, Wis. Mr. Harris is a veteran of World

War II and a Negro. He helped direct the recent Philadelphia convention of the National Federation of Catholic College Students.

A new translation of the Book of Genesis was the fruit of a project begun in 1938 by the Catholic Biblical Association of America under the sponsorship of the Confraternity of Christian Doctrine. However, unlike the Confraternity Revision of the New Testament, which appeared in 1941, this version of Genesis went to the original Scriptural language rather than to the Latin Vulgate. This followed from the recommendations made by Pope Pius XII in September, 1943, in his encyclical, "Divino Afflante Spiritu."

"States' rights" and "Southern traditions" were not to be invoked against basic God-given human rights and dignity, the New Orleans unit of the Catholic Committee of the South declared in an official protest against "increasing incitement to factional strife and group hatred." The local Catholic group said that these "rights" and "traditions" were honorable only when used properly, not when employed to justify "a continued state of unjust discrimination against the Negro laborer" and to deprive him "of the opportunity for higher education and professional training."

An appeal to Catholics to defeat "the worldism of our times" by living exemplary Christian lives was made by Cardinal Stritch, Archbishop of Chicago, in an address at the national convention held in Chicago of the Catholic Central Verein and the National Catholic Women's Union. Some 500 delegates from 22 states were on hand for the 5-day sessions. The Women's Union, of which the cardinal is episcopal protector, adopted a resolution pledging support to the ideals of Catholic education. The Union declared it would continue its campaign to collect 1,000,000 articles of children's clothing for the needy of Europe and pointed out that the half-way mark of the goal already has been reached. Other resolu-

tions pledged support to missions throughout the world and assistance to displaced persons coming to this country.

A tribute was rendered especially to the Catholics of the United States by Cardinal Frings, Archbishop of Cologne, at the closing ceremony of the annual conference of the German hierarchy held in Fulda. "In the name of the German bishops and the Catholics of Germany, I wish to express heartfelt thanks to our benefactors all over the world. After our collapse no end of gifts reached Rome from everywhere, but foremost and unparalleled from the United States, and the Holy Father distributed them wherever the need was greatest," he said.

With a Mass of invocation to the Holy Ghost, celebrated at the historic Church of Our Lady of the Glory, the third Inter-American Catholic Social Action Conference started its work. Delegates came from 21 nations, offering, in the words of Cardinal de Barros Camara, Archbishop of Rio, "a splendid opportunity to find a Christian and practical solution to the pressing problems which are aggravating the world situation of our times."

Msgr. John Devlin, Hollywood pastor and advisor to the Legion of Decency, lectured on the Legion's aims and methods at the first annual summer conference of Britain's Catholic Film Society held in London. The Legion's purpose, the monsignor said, was single, and was strictly defined by the bishops of the United States as the evaluation of feature-length motion pictures according to the standards of Christian morality. Correlated problems, such as the stars' private lives, and the books on which films might be based, though important, were outside the scope of the work of the Legion, whose strength lay in the support it received from the Catholic public.

Pope Pius XII transferred to the American bishops ownership of the

Orsini Palace, which since its start in 1859 had housed the North American College for training American students for the priesthood. The building was being modernized at a cost of more than half a million dollars. Bishop O'Connor, rector, said that the transfer "gives great

impetus to the work of expanding the program of the College, which is the US national seminary in the Eternal City.... Now, after-eight years of absence, we shall welcome students to their own home to begin a second foundation of the North American College in 1948"

AUGUST 29-SEPTEMBER 4

A House of Representatives committee began a study of the Federal Communications Commission's policy concerning grants of radio time to atheists. Earl Godwin, news commentator, told the committee it was dealing with "a fundamental question which goes beyond the issue of freedom of speech" because religion "supplies the strength of our people and is a matter of life or death for us" He believes it is against public policy to allow radio time to atheists. Rev. Edmund A. Walsh, S J, vice-president of Georgetown University, told the committee that the existence of a Supreme Being is the cornerstone of law and public policy in the United States.

Mrs. Harry S. Truman became honorary godmother, by dispensation, of her niece, Charlotte Margaret Wallace, who was baptized by Rev. John P. Moran in St. John the Evangelist Catholic Church, Denver, Colo. The father is David F. Wallace, Mrs. Truman's brother and a convert.

Archbishop Cushing of Boston has disclosed in Rome that St. John's Seminary at Brighton, Mass., was granted the status of a pontifical seminary, and can issue decrees in theology on a par with those given by the Catholic University of America in Washington, D. C., and the pontifical universities in Rome.

Msgr. Nicholas H. Wegner, chancellor of the Omaha archdiocese, succeeds Msgr. Edward J. Flanagan as director of Boys Town. Announcing the appointment, Archbishop Bergan of Omaha, president of the board of trustees of the home founded by Father Flanagan, paid a warm tribute to the work of

Rev. Edmond C. Walsh, acting director of Boys Town since the death of Msgr. Flanagan.

The golden jubilee of Queen Wilhelmina, which marked her 68th birthday and her abdication in favor of Princess Juliana, was observed in a joint pastoral of the Dutch Catholic hierarchy. "God has given us a queen," the pastoral read in part, "who by her wise prudence and high conception of her task has won the love of the entire people of Holland." The faithful were admonished to pray for the new queen, that she might always have just vision and strength to make decisions contributing to the welfare of the Low Countries

The hierarchy of Colombia has instituted a far-flung crusade against communism, the evils of the press and immoral films and other deterrents to social restoration. Pastors and Catholic colleges were urged to start Catholic Action programs immediately, or to stimulate them if they already exist. The bishops held that "no work is more urgent and necessary, after that of priestly vocations." An increase in catechetical work to "infuse into students the social ideals of the Church" was also strongly recommended. A "national campaign from the pulpit, the confessional, the press and radio against films that exalt vice and sin or ridicule the moral doctrine of the Church" was outlined. At the same time a Legion of Decency was established throughout all parishes

The bishops of Czechoslovakia in a pastoral letter deplored the hostile attitude of the government toward Catholics and in a memorandum to the government re-

quested respect for the rights of the Church and an amicable settlement of the question of Catholic schools and charitable institutions.

In Hungary seventy priests were arrested on the false charge of "activity on behalf of rich peasants." The Hungarian Minister of the Interior declared that a "supreme effort" must be made to "cleanse the Catholic Church of saboteur elements." The open hostility of communist party leaders to the Church was said to have provoked a reaction among the population, which in turn served as a pretext to hold the clergy responsible.

SEPTEMBER 5-11

Labor Day was marked by Masses and sermons on the rights of workers. In Chicago, Rev. George G. Higgins, assistant director, Social Action Department, NCWC, told the congregation that the Church "looks upon the organization of the working people . . . as an absolutely necessary prerequisite to the establishment of social justice." In Columbus, Ohio, Bishop Haas of Grand Rapids pointed out that three-fourths of the 61 million workers in the United States are not organized and that this is the big stumbling-block to the acceptance of the papal "Industry Council" plan for economic life. He placed the blame on the "many powerful industrialists" who "are still looking forward to the day when, as they say, they need not be bothered with unions. One need only point to the Taft-Hartley Act passed by the last Congress," Bishop Haas continued, "and to numerous state laws conceived in the same philosophy of making unions weak and ineffective." Rev. John E. Byrne declared in St. Patrick's Cathedral, N. Y., that the Taft-Hartley Act is "seriously restricting the legitimate activities of unions," and urged the formation of an Association of Catholic Employers to work

In Poland, the Catholic press was being hampered by governmental policies of censorship and of withholding the necessary newsprint. Persecution of the Church and the hierarchy has aroused popular feeling against the government and caused increased religious devotion among the people.

The Japanese bishops issued a pastoral on social justice stressing the authority of God and the dignity and rights of man in contrast to the material and atheistic concept. They defended private property, emphasized the right of laborers to a family wage and laid down the conditions which make a strike lawful.

for the realization of Catholic Social Teaching.

Dr. Clarence E. Manion, Dean of Notre Dame's College of Law, speaking before the American Jurisprudence Society of the national Bar Association, urged that God and the moral law be reinstated as the basis of American law. Pointing out the close connection between law and morals in the United States, he said, "Our jurisprudence is deeply rooted in religion. Its current miscarriages both in principle and in practice are traceable to a perverted modern determination to regard our legal system as a strictly secular instrument for the achievement of purely secular ends."

Archbishop Lucey of San Antonio, Episcopal Chairman of Lay Organizations, NCWC, urged over 800 leaders of the National Council of Catholic Women meeting in New Orleans to take a greater interest in public affairs. He reminded them that true Christianity is concerned not only with the salvation of the soul but also with the welfare of the body and of society. Dr. Elizabeth Morrissey, of the College of Notre Dame, Baltimore, suggested changing the age-old slogan, "A woman's place is in the home," to the more correct "A woman's in-

terest is in the home." Other speakers urged that women take an interest in furthering just legislation, thereby helping the family to overcome economic ills.

Commenting on an article on "mercy killing" in a national magazine Rev. Edgar Schmiedeler, Director of the Family Life Bureau, NCWC, declared that euthanasia is murder and that its immorality is beyond debate. It is not a matter to be submitted to "popular decision," as the article implied, but a question of the violation of God's law.

The obligation of voting is a serious one for Catholics, Archbishop McNicholas, O. P., of Cincinnati, declared in a pastoral. He deplored the indifference of too many to their civic duties and urged a greater interest in politics, the men running for office, and the issues at stake. "Out of love of country," the archbishop continued, Catholics should vote in all elections, whether the election seems important or not.

The Third Inter-American Conference on Catholic Social Action, assembled in Rio de Janeiro, took the unprecedented action of petitioning the Holy Father for an encyclical on rural life, to be used as a norma of Christian conduct in country life. The conference, representing 19 American countries, adopted resolutions urging the establishment of family-size farms and the strengthening of Catholic rural communities, based on the parish as the center of spiritual, cultural and economic life. Other suggestions included: admission to this country of displaced persons in groups that would include priests and doctors who speak their language; the advocating of cooperative movements; the training of more priests in the sociological fields; protection of women working in industry against economic exploitation; and recognition of the

right to non-violent and non-political strikes.

Bishop Peter Cule of Mostar was condemned by the people's court of Yugoslavia to eleven and a half years in prison for "being a collaborator with Hitler and Mussolini." Authoritative sources report the trial as a grievous miscarriage of justice. The bishop was condemned before his entrance into the court, he was allowed no defense witnesses; his attorney could scarcely speak the language of the court; before his final defense statement was made, the court was cleared. Bishop Cule frankly admitted that he had preached against atheism and charged the communists with persecuting the Church. He declared that his contacts with the commander of the Italian occupation forces in Mostar during World War II were in accordance with the terms of the Hague Convention and were made to save Serbs, Croats and Moslems from death.

The Catholic hierarchy of New Zealand issued a pamphlet clarifying the term "socialization" and defining the limits to which the nationalization of enterprises can be reconciled with Christian teaching. It was stated that just as the Church's teaching cannot be reconciled with communism, so it cannot be reconciled with strict socialism, the taking over and operation by the State of the entire machinery of production, distribution and exchange. Such socialism is nothing but a form of Marxism. However, the ownership and operation of industries which are too vital to be left in the hands of individuals may be taken over by the State provided such action is not a prelude to total socialism. The taking over of small industries in which numerous, small firms operate, or which are capable of being run by small units, was also declared to be illegitimate.

SEPTEMBER 12-18

With the observance of "homecoming day" for all former mem-

bers of the parish, the eight-day celebration marking the 100th anni-

versary of the Diocese of Cleveland and the consecration of the recently completed, rebuilt 100-year-old Cathedral of St. John, came to an end. Bishop Hoban of Cleveland offered a solemn pontifical Mass in the edifice as the final ceremony of the celebration, and Msgr. Richard P. Walsh, cathedral rector, delivered the sermon. Forty-two members of the US hierarchy and representatives of the nearly half-million Catholics in the century-old diocese took part in the celebrations. The seating capacity of the cathedral was enlarged from 900 to 1,500, but more than 2,000 persons jammed into the church for the various services during the celebration, while hundreds of others were turned away. Cardinal Mooney of Detroit, who was a priest of the Cleveland diocese, and Archbishop Cicognani, Apostolic Delegate to the United States, headed the prelates in attendance.

President Truman announced that he would form a civilian advisory commission "to safeguard the religious, moral, educational and recreational welfare" of the thousands of young men who were to be taken into the nation's armed forces under the new Selective Service Act. The President's action was taken after he had received a report from the President's Advisory Commission on Universal Training, headed by Dr. Karl T. Compton. The President quoted the commission as emphasizing that the social responsibility for servicemen does not rest "solely on the Army, the Navy and the Air Force." He then invited local communities to resume social welfare and religious activities during off-duty hours for those in the armed forces.

The US Supreme Court's decision in the McCollum case and the "widespread circulation of the so-called Kinsey Report" were cited in resolutions as pernicious influences in current American life, at the closing of the National Council of Catholic Women's 24th biennial convention. The convention hoped "that the ever-increasing widespread public condemnation of the

McCollum decision will cause the Supreme Court to recognize the tragic implications of its decision and to reconsider its position in the light of the historic foundation and tradition of our country as a religious nation." The popularizing of the Kinsey study was called a "dreadful disservice to the nation," which can only add to the "unspeakably immoral condition that already exists."

Archbishop Beran of Prague as well as two other Czech bishops and a number of priests took part in the state funeral accorded to Edward Benes, former President of Czechoslovakia. It has also become known that Archbishop Beran gave Extreme Unction to the former president shortly before his death.

The disorders of our day have their deepest root in the disturbed and partially destroyed order of the relationship between man and God, the hierarchy of Germany declared in a joint pastoral adopted at their annual meeting at Fulda and later read from pulpits at Sunday Masses. "Millions of people," said the pastoral, "no longer figure with God in their lives. They don't fight God, but just pay no attention to Him. They sense no obligation and no responsibility toward God. However, without the right order in our relations to God, no real order can be established and the quiet cannot come about which arises from order—that is, peace." The pastoral referred to two problems now in the forefront of public interest in Germany: the currency reform and the dismantling of industrial plants under the war reparations program.

That the Church in Czechoslovakia was faced with a dismal future was all the more evident when documents were made public in London revealing the intentions of the present communist regime. These confidential documents proposed the destruction of the Catholic Church and the erection of a Czechoslovakian national Church working in cooperation with the Orthodox. Plans were revealed to

discredit the papacy, to separate the bishops from the priests and the priests from the people. One of the most despicable features of the plan was the indication that "morality trials" were to be launched against the priests in an attempt to arouse an anticlerical and anti-Catholic spirit among the population of Czechoslovakia, which is 70 percent Catholic. In the meantime, new arrests of priests have been reported on the tenuous charge of "anti-State activity."

Approximately 12,000 Children of Mary, from France, England, Scotland, Ireland, Spain, Belgium, Switzerland, Syria, Lebanon and Central Africa celebrated in Paris the centennial of their association, a few months after the canonization of St. Catherine Laboure. Creation of the Children of Mary was asked of this saint by the virgin, who appeared in what is now called the Chapel of the Miraculous Medal, Rue du Bac, Paris. The rescript authorizing formation of the society was signed by Pope Pius IX a century ago. During their stay in Paris, the girls participated in religious ceremonies at several churches, pilgrimages, processions, doctrinal conferences and study sessions.

SEPTEMBER 19-25

There was a time when all Catholics were displaced persons, Archbishop Vehr of Denver stated in an address at a meeting of the National Catholic Resettlement Council, held in his see city. The prelate called upon his co-religionists the country over to exercise a spirit of abundant charity in helping the DP's scheduled to arrive in this country. The delegates to the meeting of the Resettlement Council, composed of leaders of all large Catholic organizations interested in the resettlement of displaced persons, also heard addresses by Bishop Newall, Coadjutor of Cheyenne; Msgr. Edward E. Swanstrom, director of the Resettlement Council; Edward R. O'Connor, executive as-

Among unexpected results of the present conflict in the Holy Land was the fact that through the fortunes of war a high Mass was celebrated in the Cenacle, place of the Last Supper. After the Jewish capture of the Mount Sion area of Jerusalem — where are located the Franciscan Chapel of the Cenacle (since Christians cannot pray in the real, adjacent Cenacle) and the actual room of the Last Supper — the captors offered to allow the three Benedictines and one Franciscan still interned in the Dormition Shrine, to hold services in the Moslem "Tomb of David," as non-Christians call the place which witnessed the institution of the Blessed Sacrament. The Benedictine priest celebrated Mass, while the Franciscan and the two Benedictine Brothers sang the sacred chant. Mass has been furtively said in the Cenacle on rare occasions in the past century by visiting prelates and others, in whose behalf costly "arrangements" were made with the custodians of that venerable shrine, which is the very center of the Catholic Faith. However, this was undoubtedly the first high Mass to be sung there in centuries — perhaps the first since the Franciscans were expelled in 1552.

sistant of WRS, NCWC, who was appointed by Pres. Truman to the three-man Displaced Persons Commission. Msgr. Swanstrom anticipated that guarantees for homes and jobs for DP's would exceed the 30,000 mark. The NCRC already had on file some 5,000 guarantees from wage-earners for homes and jobs, which would take care of 15,000 DP's, with 5,000 applications from wage-earners being processed, which would care for 15,000 more. Under recent legislation 205,000 DP's were permitted to enter this country within two years. It was estimated that more than 50 percent of the refugees in the DP camps in Europe were Catholics.

The American public school system is being deliberately exploited at the expense of private religious schools as a "natural corollary of the campaign to exclude God and religion from American life," the president of the University of Notre Dame, Very Rev. John J. Cavanaugh, C. S. C., charged at the fall opening ceremonies. Fr. Cavanaugh emphasized that he was not attacking the public school system itself, but only "those who would pervert its nature and use support of the public schools as an argument against the support of private schools. All of this propaganda might be tolerable," he declared, "if it were not intended to discredit private, religious education; to make its patriotism suspect and open to question the value of the contribution that private, religious education makes to the society of which it is a part." Catholics, he said, spend about \$400,000,000 annually to maintain their own schools and at the same time pay many millions of dollars in taxes to support public schools.

The South may defend its right to solve its civil rights problem in its own way, but it "cannot insist on doing it in its own good time," because "not only the rest of the nation, but also the rest of the world" today is impatient with the undemocratic practices found in many Southern localities. This was the declaration of the executive committee of the Southern Regional Council after a meeting in Atlanta, Ga. Paul Williams, Richmond publisher and a founder of the Catholic Committee of the South, is president of the council. Another member and signer of the statement was Msgr. T. James McNamara, rector of the Cathedral of St. John the Baptist, Savannah. Others are leaders, both white and Negro, in business, legal, educational, newspaper and civic spheres. Pointing out that poverty and discrimination go hand in hand, the statement called for "a conscious and costly national effort" to "raise

the whole South, white and Negro, up to the level of the rest of the country."

A ruling of the Federal Communications Commission relating to the rights of atheists to secure radio time was attacked by a House committee as "a dangerous and unwarranted policy of 'thought policing' that has no basis in law." The view was expressed by a special committee headed by Rep. Forest A. Harness of Indiana, at which Catholic, Protestant and Jewish clergymen, atheist leaders, representatives of the broadcasting industry, and FCC officials appeared. Center of contention was the so-called Scott decision of the FCC, issued in 1946 after a California atheist had demanded radio time in answer to religious broadcasts.

Director J. Edgar Hoover of the Federal Bureau of Investigation sent a congratulatory message to the Washington, D. C., General Assembly, Fourth Degree, Knights of Columbus, on a series of "town hall" monthly meetings which the organization agreed to sponsor in the Nation's capital to fight the spread of communism. "I certainly am heartily in accord with your aims," the FBI chief stated, "and I do feel, with you, that there is definite need for an arousal of all our citizens to those forces which menace the future security of America."

The American Association for the Advancement of Science, meeting in Washington, D. C., for its 100th anniversary, drew much attention in the press because of the pessimism with which some of its speakers viewed the future of the world. More than one declared that what the world needs is an improvement in the morality of man. Yet at the same time, the speakers skillfully avoided any mention of religion as the agency which might bring about this improvement. As a matter of fact, frequent derogatory remarks were aimed at dogma and old-fashioned morality and at organized religion. Especially antagonistic were the remarks of Dr.

G. Brook Chisholm, head of the World Health Organization of the United Nations.

Despite the fact that peace remains unrealized, trust in Divine Providence does not permit Catholics to yield to discouragement and abandon efforts for genuine peace, the Holy See stated in a letter to the Social Week of Canadian Catholics held at Trois Rivieres, Quebec. The theme of the week's discussions was "The Problem of Peace." "We should not be discouraged," the letter stated "The darker the sky is and the heavier the clouds, the more we must work to let the rainbow of peace shine over this poor world."

The communist-controlled school administration of Berlin threatened to close down forcibly one Catholic and six Protestant private schools on the ground that they were opened "illegally." Both Protestant and Catholic authorities made representations to the Allied Kommandatura to restrain the city from adopting measures which run coun-

ter to the letter and spirit of the law recently adopted, and were obviously aimed at destroying all private schools, thus forcing parents to send their children to public schools which are under the influence of elements hostile to religious education.

Obligatory civil marriages outlawing all ceremonies performed by priests, and an easing of the divorce laws were announced by Dr. Alexej Cepicka, Czechoslovakian Minister of Justice, to a press conference in Prague. "The commissions for the revisions of penal, civil, family and marriage rights have completed their work," the minister said. "Hereafter civil marriage will be obligatory, and marriages performed by priests will not be recognized as valid. As to divorce, state's lawyers have concluded that it is unnecessary to preserve marriages where both partners have lost internal unity. Finally, the status of children is changed. The father's power is no longer recognized, but will be replaced by the parents' power."

SEPTEMBER 26-OCTOBER 2

It is easier to abolish war than to restrict its horrors under present conditions, Bishop Eustace of Camden declared at the traditional "Red Mass" of the Guild of Catholic Lawyers in New York: a votive Mass of the Holy Ghost which each fall invokes Divine guidance on jurists for the coming court year. Bishop Eustace asserted that while in the past the jurist's foremost preoccupation was with the principles of justice, "the contemporary jurist will do well to apply his science to the problems connected with the present international situation." Pointing out that efforts of the League of Nations received papal encouragement and that Pope Pius XII has shown "the keenest interest" in the United Nations Organization, the bishop declared: "We felt it right to maintain that the jurist who wishes to work for the future peace of the world is

obliged to do so within the framework of an international organization."

The rebuke of Cardinal Stritch to the movie industry for failing to "meet its social and moral obligations" drew praise from the men most affected by the criticism—members of the Theater Owners of America. In an address to a TOA meeting, the cardinal sharply criticized the movies for catering to "low and debased appetites in man" and for general offenses against sound morality. Replying, Ted R. Gamble, chairman of the TOA board of directors, asserted: "The exhibitors are encouraged because the cardinal's remarks dovetailed with our program to be of greater public service and to encourage the production and the presentation of motion pictures which will realize more completely the American ideal and the American way of life."

In a labor-management conference at Monroe, La., Rev. Vincent J. O'Connell, appearing for the Catholic Committee of the South, declared that labor peace could not be achieved in the Southern states until all discrimination in employment came to an end and equal pay for equal work, together with the equal opportunity to work, was extended to all. Citing the statement of Pope Pius XI that economic life should have as its aim "to supply each and all with all the goods that the resources of nature can furnish," the priest urged labor and management to substitute "organized cooperation for competition as the mainspring for our economy."

The Canadian Confederation of Catholic Workers, meeting for its 27th annual convention in Hull, Quebec, adopted 116 resolutions on a wide variety of subjects, among which was one urging the Dominion government to name a Canadian ambassador to the Vatican since Canada's population is 42 percent Catholic. It also urged that Quebec make religious feast days obligatory holidays in the province, and repeated its demand for the banning of the Communist party in Canada.

Maurice J. Tobin, Secretary of Labor, said in an interview in New York that his policy on social issues, including civil rights, was based in large part on the writings of recent popes. "You may certainly say," he told a reporter for the "Labor Leader," "that the social encyclicals have guided me in my public life. This is particularly true of the stand I have taken on civil rights, and of social legislation passed while I was governor of Massachusetts."

Men of the Holy Eucharist, a society organized by a father of 13 children to protect American homes from communism by pledging its members to receive Holy Communion at least five times a month for three months, received ecclesiastical approval in Cincinnati from Archbishop McNicholas,

who granted an imprimatur to the organization's official announcement, "A Call to Catholic Men!" This circular gave a sketch of the rise of communism in recent years and asked, "How do these things happen? It does not occur overnight. It seems to have been brought about by a gradual weakening of the moral fibre of the people, especially the men." The pledge to receive Communion was offered as the remedy.

Two of the three priests arrested by Argentine authorities for alleged connections with the reported plot to assassinate President Juan Peron and his wife were cleared of charges by the decree of a federal judge. A third priest, a Navy chaplain, was detained pending further investigations. When arrest of the priests was first announced, the Argentine hierarchy issued a statement denouncing the plot and barring the priests from exercise of their ministry pending clarification of their alleged complicity. The bishops said: "While strongly condemning the conspiracy, since such an action contradicts Catholic teaching, which demands respect not only for legitimately constituted authority but also for the human person, we desire, at the same time, to await legal judgment in order to determine the degree of responsibility to be attached to these priests."

With a considerable number of UN delegates in attendance, a solemn Mass was offered in the Cathedral of Notre Dame, Paris, to implore God's blessings on the work of the UN General Assembly, which was meeting in that city. Two Soviet delegates attended the Mass. Rev. L. J. C. Beaufort, O. F. M., Netherlands senator, head of the Dutch Upper House's foreign affairs Commission and member of his country's delegation to the General Assembly, was celebrant. Preacher was Cardinal Suhard, who chose for his subject the theme of the address which the pope made to members of the US Confrater-

nity of Christian Doctrine pilgrimage to Rome, the role of the United Nations in attaining peace. The prelate referred to the tragic events in Palestine, paying homage to the memory of Count Bernadotte, assassinated while laboring as UN mediator. He asserted that 700 million Christians throughout the world will never allow the sacredness of the holy places to be forgotten, and demanded that these places be put above nationalist aspirations.

Rev. John Burke, secretary of the British Catholic Film Society, appealed to Catholic businessmen in larger towns and cities to get together and go into the film business, building up a cinema "chain" to show Catholic and other good films, especially from the Continent. "There is a growing repertoire of Catholic films of quality which are unable to find a market for lack of picture houses willing to show them," Father Burke said. He also said that the great French film "Monsieur Vincent," dealing with the life of St. Vincent de Paul, would not be seen generally in Britain unless Catholic groups exerted considerable pressure on local managers.

That a return to Christian convictions was the only basis on which European unity could be restored, and that neither economists nor politicians could succeed in banishing the "demonic forces" of destruction that barred the way to a true new world order, was the keynote of the deliberations at the third congress of the "Nouvelles Equipes

Internationales." This organization of persons and groups from various European countries finds its inspiration in Christian-Democratic principles and studies national and international problems in the light of these principles. A resolution carried unanimously indorsed the plans for a European consultative assembly without legislative or executive power, before which assembly representatives of all the oppressed people of Europe should be given an opportunity to express their grievances. It was asserted that this would assure European cooperation and unity.

Wide interest was shown throughout Australia in the statement defining the Catholic stand on socialization issued under the auspices of the Catholic hierarchy of Australia and New Zealand. The statement, entitled "Socialization," declared that a program of strict socialism was Marxist and could not be reconciled with Christian teaching, although specific key industries "too vital to the common good to be left safely in private hands," might be nationalized. Lengthy extracts under bold-faced headings were published in most of Australia's leading papers. The influential Melbourne "Argus" published a special review of the statement by Professor Chisholm of Melbourne University, who declared it to be "extraordinarily interesting to non-Catholics, because it sets out in very clear and definite terms the attitude of the Church toward socialism as distinguished from communism."

OCTOBER 3-9

American democracy is imperiled by changing ideals of American courts of law, Very Rev. Robert I. Gannon, S. J., president of Fordham University, declared at the eighth annual Red Mass in Immaculate Conception Church, Boston. Fr. Gannon said that actually by law, population, education, philosophy and ideals, America was not a Christian nation, but that "the boasts of our country in which we

take the deepest pride are Christian still: its origins and its democracy. "In its origins," he continued, "it is immutably Christian, but its democracy is seriously threatened with change because of the changing ideals of our Bench and Bar." Fr. Gannon declared that the "new theory of law ignores the existence of God as the source of all authority, minimizes principles and prece-

dents, making the judicial process a thing of mere utility."

The expressed fear of a Baptist group in Washington, D. C., that a program of the Catholic War Veterans to fight communism might lead to a "Catholic army" drew from Anthony Forbes, national CWV commander, the comment that such fear was "absurd," and that "apparently they failed to read our program." The Baptist unit also held that the banning of the weekly, "The Nation," in New York schools, was accomplished by Catholic pressure and was "another example of the difficulties which a free press and academic freedom encounter at the hands of the Catholic hierarchy." This had already been categorically denied by Dr. William Jansen, New York superintendent of schools and a Lutheran

Celebrating the tenth anniversary of the Catholic Youth Organization of the Archdiocese of Boston and welcoming home Archbishop Cushing from Rome, 80,000 Catholic youth "carried God in their hearts through the streets" in a mammoth parade. Groups from the entire archdiocese attended Mass and received Holy Communion, then, accompanied by 75 bands and 77 large floats, marched in procession through the streets of Boston.

Two California laws were voided by the State Supreme Court as a result of the request for a marriage license by Andrea D. Perez, a white woman, and Sylvester S. Davis, Jr., a Negro. The laws had banned the marriage of whites with Negroes, Mongolians, Malaysians, or mulattoes. In answer to a petition the couple submitted, the court ruled that the laws were contrary to the First Amendment of the US Constitution. The petitioners declared that the Catholic Church, of which they are both members, did not forbid their marriage, and that the laws infringed upon the free exercise of their religion. The court, in its majority opinion, brought out among the reasons for voiding the statutes that any legislation restrict-

ing a fundamental institution like marriage "must be based upon more than prejudice and must be free from oppressive discrimination."

Commenting on Pope Pius XII's encyclical "Mediator Dei," Paul Hume, music critic of the "Washington Post," quoted the Holy Father's recommendation that Gregorian chant be restored to popular use in the parts of the Mass that may be sung by the congregation. He then observed that the music at present heard in most Catholic churches was "far from the explicit and implicit spirit" of the Pope's message. "And this," he added, "in a church with the greatest musical heritage in Christendom." Mr. Hume is not a Catholic.

The communists, "though noisy as ever," were losing ground in western Europe, Bishop Gannon of Erie stated upon return to the United States from a two-month trip through Germany, Italy, France, Belgium, Holland and England. The bishop went to Europe to take part in the celebrations marking the 700th anniversary of the laying of the cornerstone of Cologne Cathedral in Germany, and to make an "ad limina" visit to the Holy See. The Cologne celebrations, he said, gave the Germans new confidence and fervor and renewed pride in their Catholicism, adding: "The Catholic Church is the one organization and light that brightens their future."

From a welter of unverified reports emerged the rather generally accepted fact that important moves concerning the position of Spain were impending in the conflict between the East and West. Senator Chan Gurney of South Dakota, chairman of the Senate Armed Services Committee, after an interview with Generalissimo Franco, returned to Washington and submitted plans for a military alliance of the US with most of the anti-communist world, including Spain, which he considered vitally essential in the defense of western Europe against possible Soviet military aggression. Official

Washington circles were said to be opposed to any move to bring Spain into the United Nations, but might support modification of the existing UN resolutions on Spain.

As tension mounted at the United Nations meeting in Paris and depression over the Berlin crisis spread, the "Daily Graphic," leading British tabloid, came out with the unexpected appeal for faith in God and for more prayer. If the world is in a state of confusion, said the "Graphic," "do not blame God.... The cause is clear. It is atheism; the general disbelief in good, the disregard of prayer." The paper went on to state that Christians should not be ashamed of their faith but should profess it openly and effectively in the interests of a better world.

Mr. Hugh Delargy, a Member of Parliament, urged his fellow-Catholics of Britain to take a greater interest in politics and to make their teachings known and their numbers felt. He asserted that the Church faces a crisis "a hundred times more deadly than the Refor-

mation," which will result either in the all but total eclipse of her influence or the "biggest revival of Catholicism since the breakdown of Christendom. The fight is on," he added, "and we Catholics, who are proud of being the true inheritors of Christendom, ought to be right in the thick of it."

Archbishop Godfrey, Apostolic Delegate to Great Britain, commenting on recent Protestant discussions of religious unity, said that Christians swimming about in the flood of heresy and schism must not expect the members of the Church to jump out of the Ark of Truth and join them. The archbishop, addressing a meeting of young Catholic men at New Brighton, Lancashire coast resort, said: "It cannot be sufficiently stressed that when Catholics approach this question of the unity of the Church they are concerned not with striving for a unity that must be achieved, but rather with the endeavor to bring others to the enjoyment and appreciation of a unity already existing."

OCTOBER 10-16

Fifty students of St. John's University, Brooklyn, picketed the Yugoslav Consulate in New York on the second anniversary of the imprisonment of Archbishop Aloysius Stepinac of Zagreb, Yugoslavia. The picketing, under the auspices of the Committee for the Liberation of Archbishop Stepinac, was conducted in protest of the confinement of the Catholic prelate by the Tito government. The archbishop is under a 16-year sentence. Included among the pickets were young women of Croatian ancestry, who appeared in native Croat costumes. The Committee for Liberation numbers 37 Catholic lay organizations in the metropolitan area.

At the Polo Grounds in New York, during the seventh annual outdoor religious service of Holy Name Societies, fifty thousand men, women and children united their prayers for world unity and the

conversion of Russia. The rosary was recited in unison while Cardinal Spellman and six bishops walked around the field in solemn procession. Archdiocesan school students appeared in tableaux representing the five joyful mysteries, which were arranged by Leon Leonidoff, senior producer of Radio City Music Hall. Before Benediction the cardinal delivered an appeal for penance and daily prayers for peace. He also warned that the nations were girding themselves for "a war of annihilation." A brief memorial service was held for the dead of World War II, and members of the Holy Name Society renewed their pledge.

That "the Catholic Church is the greatest organized force fighting racial discrimination throughout the United States today," was the opinion expressed in the "Criterion," Negro weekly published in Buffalo. Stating that other churches "hit one blow against discrimina-

tion and call it a day," the editorial declared that "the Catholic Church hits hard, repeatedly, incessantly, and uncompromisingly wherever race discrimination rears its ugly head — whether it be in the church society, political assemblies or just ordinary community activities. Race and color-biased men and women just do not fit into the Catholic scheme of the equality of all men," was the conclusion, "and this great Catholic world-movement is molding a new era in American human relations."

Catholic Church authorities in Bavaria, Germany, have shown the utmost sympathy with and understanding of the problems of the United States military government, and have proved very cooperative, Murray D. Van Wagoner, US military governor of Bavaria, stated in Washington. Mr. Van Wagoner, a non-Catholic, related that the Church is taking the lead in combating one of the "poisonous legacies" left by Hitler anti-semitism, which postwar conditions have tended unfortunately to heighten. Touching on education in Bavaria, he denied that the military government aims at replacing the system of confessional schools there by a public school system such as exists in the United States.

An underground Church of approximately 1,000,000 Catholics was growing in Soviet concentration camps and slave labor colonies of Siberia, comprising a "Siberian Catholic Church," which stretches from the Urals across Siberia to the Pacific. This revelation was made by Dr. Peter Dauzvardis, Lithuanian consul in Chicago. He said the startling reports came from reliable sources, including a Catholic priest who escaped recently from Siberia to Germany. There is no outward appearance of the Church in the wastes of Siberia, but it exists where the faithful can meet—in the forests, mine pits and other secret places. Most of the faithful of the "Siberian Catholic Church" are deportees from countries occupied by Soviet Rus-

sia, prisoners arrested by the NKVD, convicted without trial and brought to the camps in cattle cars. More than 20,000,000 are at present in the slave camps of Russia, the speaker estimated.

The Canadian hierarchy has formally set up an organization similar to the NCWC in the United States, called the Canadian Catholic Conference. Official announcement of its establishment was made at a meeting of the archbishops and bishops of Canada under the leadership of Cardinal McGuigan, Archbishop of Toronto. The conference is declared to be "an organization set up to deal with problems common to many dioceses and requiring more continued attention than is possible at the general meetings of bishops."

While a good deal of skepticism had arisen about the value and accomplishments of the United Nations Organization, it is not fair to forget that the UN in its first three years has made "real and substantial achievements," especially in the economic and social sphere. This was the view expressed by the Education Committee of the Catholic Association for International Peace, which went on to say that the UN, despite its failures in the "Political field," still remains the one organization which might possibly bring about agreement between the East and the West.

"Osservatore Romano" commented on reports that the writings of Premier Joseph Stalin had been placed on the Index of Forbidden Books. The Vatican newspaper declared that, while the works had not been listed in the Index by name, they were nevertheless forbidden reading for Catholics since they propound and defend atheistic materialism, and are manifestly contrary to Christian teaching. Apart from any new and formal decree of the Church, it was explained, Canon Law condemns Stalin's books as well as all other books which have as their aim the

overthrow of religion, of sound morals and of Catholic teaching.

The seizure by the French government of Catholic schools in the area around Nantes caused serious incidents. On the eve of the date fixed for the seizure, 1,500 parents locked themselves in the school buildings and had to be ejected by force. The outraged parents then formed a parade and marched through the streets proclaiming: "We want God in our schools." The pretext for the seizure was a law, passed by a small majority, according to which all the schools attached to the nationalized mines were to come under the jurisdiction of the Minister of Education and to be changed into State (non-religious) schools. They had been Catholic schools for a century.

Workers in Slovakia, including those in nationalized factories, determined to demonstrate openly their traditionally staunch Catholicism by a movement to place crucifixes in workshops and factories. The laborers, men and wo-

men, raised the necessary funds to buy the crucifixes, which were then installed with the assistance of the local pastors, who blessed the crosses and called upon the workers to turn their thoughts toward God in the midst of their tasks.

In the beautiful gardens surrounding Villa Schifanoia in Florence—deeded in 1941 by Mr. and Mrs. Myron C. Taylor to Pope Pius XII—the Pius XII Institute was formally opened with ceremonies in the presence of Cardinal Dalla Costa, Archbishop of Florence, and representatives of the Church in Italy and the United States. The Institute is to be conducted as a graduate school in the fine arts under the direction of the Dominican Sisters of Sinsinawa, Wisc. The cardinal read a telegram from the Holy Father to Mr. Taylor, President Truman's personal representative to His Holiness, which renewed his expression of gratitude for the gift that made possible such a valuable work of Christian education.

OCTOBER 17-23

At the regional conference in Boston, of the International Federation of Catholic Alumnae, Archbishop Cushing scored the Western nations for a "tragic combination of appeasement and apostasy" in yielding to Soviet demands that the name of God be excluded from the first article of the UN Declaration on Human Rights. Those of the West, declared the archbishop, even though they still speak of themselves as Christian peoples, have come to feel a greater fear of "the red politicians than of the judgment of Christ Himself." The prelate also pointed out that the religious problem in the United States is no longer one of difference in faith but of the acceptance or rejection of the very basis of all faith—the existence of God.

Speaking at the annual Convention of the National Catholic Rural Life Conference, Archbishop Cicognani, Apostolic Delegate, pointed out the weakness of Cath-

olicism in the rural areas and suggested efforts to remedy the situation. He urged organization along three lines, religious, educational and social, and stressed in particular the establishment of the Fraternity of Christian Doctrine in rural parishes. Among the resolutions adopted by the convention was one insisting that the farmer's standard of living and of income "should not be appreciably below the level of other sectors of economy."

A further attack upon the United Nations' failure to recognize God as the source of all human rights was made by Charles Malik, representative of Lebanon at the United Nations. Speaking at a meeting of the General Assembly in Paris, Mr. Malik advised the members to arrive at the true notion of the nature of man before they attempted to solve man's difficulties. "The most important issue today," Mr. Malik continued, "is what consti-

tutes the proper worth and dignity of man. This will be the central theme in the debate of the Declaration of Human Rights. Unless this issue is rightly settled, there is no meaning to any other settlement."

Officially voicing concern for the third time in 1948 over strife in the scenes hallowed by Christ's earthly life, Pope Pius XII, called on the nations of the world to guarantee free access to the Holy Places and freedom of religion in the Holy Land. The encyclical, entitled from its initial words, "In Multiplicibus," also called for internationalization of Jerusalem and its vicinity "where so many and so precious reminders of the life and death of our Saviour are to be found," and recalled the plight of "thousands of refugees, straying and driven from their homes." (See pp. 714-715)

More and more national anger was being aroused over the indecency and the incentives to crime and immorality which fill the nation's comic books and similar publications. Bishops, parents and various national organizations continued to brand these publications as "most objectionable and most harmful" and as serious factors in present-day juvenile delinquency. It was pointed out that fifty cities have laws curbing the sale of comic books but that these laws are on somewhat "shaky grounds since the United States Supreme Court recently held unconstitutional a New York law aimed at magazines devoted to crime, bloodshed and lust." The publishers of Australia meanwhile protested the influx into that country of objectionable and immoral books and magazines printed in America.

Joan Leslie, promising young Catholic star of Hollywood, was denied her petition to the Supreme Court of the United States in which she sought to repudiate a contract made for her by her parents with the Warner Brothers Studios when she was still a minor. Miss Leslie had based her plea on the low moral and artistic quality of some

of the pictures she was assigned to make.

Douglas Hyde, former news editor of Britain's communist "Daily Worker" and a convert, told a Catholic audience he was convinced that "a thorough knowledge of the Church's social teaching would enable Catholics to take the reins right out of communist hands." Communism had spread so quickly since its foundation 30 years ago because men are hungry for a faith, "and we have failed to make them see the alternative when it was our duty to do so," he added.

After fighting for many weeks with local civic authorities over the laicizing of the local schools which had been previously staffed by religious, the Catholic parents of Fuveau, France, took the whole matter to the French Court of Appeals, which finally decided that the schools should retain their Christian character. The socialist mayor of the town, aided by a group called "Friends of the Laic School," had attempted to take the institutions over under cloak of a law which placed the schools of the nationalized mines in the hands of the State.

Dr. Leopold Schoenbauer, Viennese surgeon of European renown, took a pronounced stand against the supporters of euthanasia, who were seeking to justify the killing of incurables. Declaring that such a procedure was against morality and conscience, Dr. Schoenbauer also branded the practice as contrary to the vocation of the physician. "It is the doctor's task to heal," he said; "he is the friend, counselor and protector of the family. That is his profession; never may he be party to killing a human being."

Wilfred Meynell, a convert to the Church at 18 and a leading British Catholic literary figure for over 50 years, died at his home at Sussex, in England, at the age of 95. His outstanding service to world literature was his discovery of Francis Thompson. Mr. Meynell,

editor, story-teller, poet, essayist and publisher, was happily married for 45 years to the great woman-of-letters Alice Meynell, who died in 1922. They were the parents of eight children, the youngest of whom, Sir Francis Meynell, himself is a poet and publisher.

Several religious events marked the celebration of the Portola festival in San Francisco, honoring the memory of Don Gaspar de Portola, Spanish explorer of California and discoverer of San Francisco Bay. Archbishop Mitty of San Francisco celebrated a solemn pontifical Mass in the Civic Auditorium, and members of the Catholic Theatre Guild presented a pageant of the northward march of the conquistadores and the evolution of San Francisco to the time of the discovery of gold.

The relics of Blessed John Duns Scotus, famous Franciscan theologian of the 13th century, escaped

unharmd from the bombing which destroyed the church of the Minorites in Cologne, and were translated to a new resting place in Cologne cathedral. Found beneath almost 15 feet of rubble, the relics were examined and identified by medical experts at the direction of Cardinal Frings, Archbishop of Cologne. A document from a previous investigation, listing the different bones and bearing the seal of the cathedral chapter, was found resting on the skull. Though this document crumbled when touched, its text could still be deciphered. Blessed John Duns Scotus, also known as the "Subtle Doctor" because of his keen intellect, and "Doctor of Mary" for his devotion to the Blessed Virgin, was in the front rank of the great scholastics. His was the first complete theological exposition of the Immaculate Conception.

OCTOBER 24-30

Bishop Carroll of Wichita, in a sermon at St. Mary's Cathedral, declared that "as a Catholic priest and an American citizen" he was opposed to the retention of prohibition laws in the state of Kansas. The statement was made a little more than a week before Kansas was to hold a referendum to decide whether its prohibition of the sale of intoxicating beverages would be retained. "Temperence is too often confused with prohibition," Bishop Carroll stressed. "Temperence means moderation. It is an act of man's will freely espoused Prohibition is the legal attempt of the state to make people virtuous. It is an unwarrantable infringement on the reasonable liberty of the mass of the people. Prohibition does not prohibit and its failure of efficiency is manifest."

The President's Committee on Religious and Moral Welfare and Character Guidance in the Armed Forces was established with the announcement of its membership. President Truman charged it with considering "means of effectuating"

the declared "policy of the government to encourage and promote the religious, moral and recreational welfare and character guidance of persons in the armed forces, and thereby to enhance the military preparedness and security of the nation."

A memorial service in honor of the 24 Navy chaplains who died during World War II was held at the naval base in Norfolk, Va. A requiem Mass offered by Cmdr Arthur F. McQuaid, USN, led the celebration, and a eulogy of the deceased chaplains was preached by Capt. Maurice S. Sheehy, USNR. The services were held aboard the USS Schmitt, a destroyer transport named to honor Lt. Aloysius H. Schmitt, Catholic priest and first Navy Chaplain to be killed. Father Schmitt lost his life aboard the USS Oklahoma, which capsized following the attack on Pearl Harbor. He was awarded the Navy and Marine Medal for giving his life "out of sublime devotion to his fellow men."

A Federal court ruling upholding

the legality of segregation of Negroes in dining cars was criticized by the "Record," Louisville diocesan weekly, as "unrealistic," because it ignored the inherent dignity of the human personality. Even if a Negro is given satisfactory dining-car service in his segregated section, the paper pointed out, "his human dignity has been outraged. He has been treated as something less than a man, not to add, as something less than a free citizen of a democracy. Something other than his rational nature has been made the basis of the rights which are accorded him."

At the seventh annual session of the Catholic University Forum held in Washington, it was pointed out that there was serious danger of state control over education in certain proposals of the "Report of the President's Commission on Higher Education." The report was also assailed as denying help to private and parochial institutions and as being thoroughly secular in its basic outlook. Rev. Michael J. McKeough, editor of the "Catholic Educational Review," told the meeting that "in the commission's report we have a statement from which God and man's relationship to God are totally excluded," and which gives "no hint that education has any responsibility to direct a student to God."

The "eyes of all Catholics" as well as those of millions of Lutherans throughout the world are upon "the undaunted figure" of Dr. Louis Ordass, head of the Lutheran Church in Hungary, as he begins a two-year prison sentence on charges trumped-up by the Hungarian government. Thus declared the magazine, "America," national Jesuit weekly, after pointing out the flimsiness of the official accusation against Dr. Ordass, and indicating that the real reason for the Lutheran leader's imprisonment

was his resistance to the encroachment of the State in the affairs of his church. The magazine added by way of pertinent question, "Are not Christians throughout the world, and all believers, being offered a fresh opportunity to demand investigation by the UN of such violations of human rights?"

Two American Franciscans stationed in Jerusalem issued a signed statement detailing desecrations in Catholic institutions located within the Israeli-occupied part of the Holy City. The priests declared that "there seems to be an over-all plan gradually to replace Christian institutions," and asserted that "the Christian not without reason lives in a state of anxiety, not to say fear." Their account, which was broadcast over the Palestine Radio, said that "highest Jewish authorities" to whom representations were made "are only too willing to promise that all will be taken care of in due time", then added: "The desecrations that have happened they want to minimize, especially in the press. The well-founded suspicions of Christians must remain: that these acts reveal only too well the mentality of a section of the Jewish people."

Formally great and prosperous countries of Europe now suffering from discord and calamity should place their trust "in the force of mutual agreement and pacts supported by the moral law, which can only have force when religion strengthens and consecrates them." This counsel was given, in the name of the Holy Father, in a letter addressed by Msgr. Giovanni B. Montini, Papal Under Secretary of State, to Bishop Keller of Muenster, Westphalia. The letter, written in Latin, was occasioned by the observance of the 300th anniversary of the Treaty of Westphalia, which, in 1648, ended the Thirty Years' War.

OCTOBER 31-NOVEMBER 6

Measures involving such issues as birth control, divorce, prohibi-

tion, veterans' benefits and labor conditions were settled by voters

at the polls during the national elections in more than a dozen States. From the Catholic standpoint the spotlight was focused most sharply on Massachusetts where a referendum which would have permitted physicians to give contraceptive advice to married women as a "health safeguard," was defeated. Massachusetts also voted down a measure to outlaw closed shops and union shops in the state. A similar proposal was rejected by the voters of New Mexico, where Archbishop Byrne of Santa Fe spoke in opposition to it. Voters in Kansas repealed the state's 68-year-old constitutional amendment banning the possession, transportation and sale of liquor, Bishop Carroll of Wichita being in the forefront of those who advocated this repeal. In South Carolina, the voters abrogated a law dating back to 1895 which prohibited divorce in the state. Until this action, South Carolina had been the only state in the Union which banned divorce.

Public reaction against unsavory comic books and other newstand offerings was seen in Australia, where the "Melbourne Advocate" reported that "a strong protest against the flood of American crime and sex comics and other degrading publications pouring into the Commonwealth was made at a representative public meeting." This gathering was called by the Australian Journalists' Association, in cooperation with 40 Melbourne professional, cultural and educational associations, among them the Catholic Women's Social Guild. In America, Cardinal Stritch, Archbishop of Chicago, called on 1,700 delegates at the annual meeting of the Archdiocesan Council of Catholic Women to work for the banishment of "filth of the worst sort" in comics, pocket-size books and other publications. The Cardinal said he wanted a committee in every parish to go into community and neighborhood drug stores and book stores, and ask the proprietors to cooperate

and not to corrupt the youth of the Archdiocese of Chicago.

Countering a declaration by Methodist Bishop G. Bromley Oxnam at a Reformation Day meeting held at the Ford Bowl, San Diego, that Catholicism makes its adherents susceptible to political totalitarianism, Bishop Buddy of San Diego said: "The authority of the Catholic Church comes from Jesus Christ. The obligation of the faithful to accept that authority is an injunction direct from Jesus Christ. In criticizing Catholics and condemning the Catholic Church, Bishop Oxnam criticizes and condemns Christ Himself."

Joan Leslie, movie actress, asked the Supreme Court of the United States to reconsider its refusal to review her case involving a contract with Warner Brothers. The dispute arose when Miss Leslie, a Catholic, refused to play parts which she considered "unartistic and immoral." The Supreme Court however refused to review the case which had been previously lost in the State Supreme Court of California.

We should thank God that we are not living in days of luxury, that we are living in days of hardship and trial, giving us a chance to become heroes, Cardinal Griffin, Archbishop of Westminster, told the Edinburgh University Catholic Students' Union. The cardinal, who spoke on the general theme of education and training, declared that "the true object of education is the attainment of truth and the training of character. It is not a collection of ideas or a mustering of facts. True education means that we should reflect on the facts we have ascertained and the ideas we have received and should try to assimilate these ideas and to find out whether they are true or false. Real education means some hard thinking and hard thinking involves hard work."

The reported arrest of four Byzantine Rite bishops by the communists-dominated regime of Rumania followed the familiar pattern

that marks the persecution of the Church in many Soviet satellite countries. The arrest of these prelates, which virtually eliminated the Byzantine hierarchy in Rumania, was considered to be closely connected with the government-inspired efforts to bring about the dissolution of the bonds uniting the Eastern Rite Church in Rumania with the Holy See, and to force the "reunion" of Eastern Rite Catholics with the communist-dominated Orthodox Church.

Communist propaganda aimed at sowing distrust of the Holy Father among Polish Catholics was dealt with by the hierarchy of Poland in a joint pastoral which declared that the Pope "has not changed his friendly attitude toward Poland in the least" and that he is in no way concerned with the territorial problems of the Polish State. The Communist attack had centered around a Vatican reference to Poland's western boundaries and the mass expulsion of Germans living in those districts. Moscow propagandists lost no time in distorting the reference into a pro-German utterance and imputing to the Holy See a desire for the restoration to Germany of certain areas taken over by Poland.

Arrests and prosecutions continued against Hungarian priests for warning the faithful of the ef-

fects of confiscation of all the country's Catholic schools by the communist-dominated government. Many of the priests were given prison sentences by the "People's courts" on the pretense that their opposition to the confiscation of the schools constituted an incitement against the "democratic" order of the state.

Speaking at the annual convention of the Midwest Regional Conference of the Catholic Press Association, Justice Charles H. Thompson of the Illinois Supreme Court reviewed the McCollum case and concluded that the decision of the United States Supreme Court was not in accord with the ideas of the founders of our nation. "I do not believe," he said, "that our Founding Fathers intended that the agencies which form the convictions of the minds of our children should have the effect of starting them upon the road toward renouncing religion," because to these Founding Fathers "religious ideals formed the basis of democratic ideals." As for the "released time classes," Justice Thompson declared that "they are not worship services" but "programs of information designed merely to impart knowledge of general religious subjects," and as such do not represent the supporting of religion out of the public funds.

NOVEMBER 7-13

Speaking on the Catholic Hour, Rev. John M. McCarthy, rector of the Cardinal Stritch Retreat House, Chicago, declared that Christ is being "eased out" of American life as a result of the continued restriction being placed on the teaching of religion in American schools. He pointed out the unfairness of a system which allowed "professed atheists" on the faculties of state colleges and universities to continue year after year to "scoff at religion and morality" while any reverent mention of God was debarred as a transgression of the law. "If the thousands of teachers,"

concluded Fr McCarthy, "who respect and cherish religion in their own lives courageously make use of academic freedom in teaching the objective value of religion, then once again the people of our land will begin to grasp the real values of life."

Bishop O'Hara of Kansas City, Mo., said he received many unsolicited assurances from loyal Protestant clergy who "have viewed with regret and disapproval" the anti-Catholic utterances made by Methodist Bishop G. Bromley Oxnam in an address in Kansas City. Bishop O'Hara said "the inflammatory ad-

dress of Bishop Oxnham... must not be allowed to set Protestants and Catholics at each other's throats in hatred and discord." The Catholic prelate added: "I shall have no part in controversy that stirs the embers of hatred and distrust among American citizens. Washington in his farewell address and Lincoln in his letters repudiated the Oxnams of their day. Our fellow citizens of today have been witness of the intelligent and devoted fidelity of the Catholic Church in America, as exemplified both in its bishops and in its patriotic people, to the principles and practices of democracy."

"Many Catholic educators, in their desire to vindicate the rights of the Church and the family, seem to deny the State its natural right in education," was the warning of Bishop O'Dowd, Auxiliary of San Francisco, to the Department of Superintendents of the National Catholic Educational Association. The prelate urged development of friendly working relations with state school officials, pointing out that "Pope Pius XI spoke of the true and just rights of the State in the education of citizens." "Education," the bishop continued, "is not merely a private affair which involves only pupils and teachers. It is a matter of keen concern for the State and society at large. It is well for us to remember that on the ground of the common welfare, education and the Church and the State and the family have a meeting place."

Among the powerful organizations which have joined in a crusade against lewd literature, "crime-jammed" comic books and objectionable radio and movie programs is the National Congress of Parents and Teachers. The PTA's declaration followed the action of Cardinal Stritch in directing the Chicago Archdiocesan Council of Catholic Women to establish parish committees for the purpose of eliminating objectionable reading matter.

Leaders of the government and the controlled press and radio of Hungary engaged in unprecedentedly bitter attacks and threats against Cardinal Mindszenty, Primate, who continued to be looked upon by the great majority of the people—Catholics and non-Catholics alike—as their last champion against complete communist domination. The Catholic bishops of Hungary issued a declaration deploring "with disgust and grief" the attacks made against the cardinal, and expressing "grateful thanks" for his activities.

A congratulatory message from Pope Pius XII to President Truman on his election brought a response pointing to peace, happiness and concord among the nations as "common objectives" in "our field of labor." Humbly asking Divine guidance in his task, the president expressed gratitude for the assurance of the Pope's prayers. The Holy Father's message was as follows: "On the occasion of Your Excellency's election to the office of the Presidency of the United States, We would convey Our cordial congratulations to yourself and your family and Our prayerful good wishes for an administration blessed with peace and prosperity. (Signed) Pius PP. XII."

Another translation of the New Testament into Chinese, completed in Rome by Dr. John C. H. Wu, Chinese Minister to the Holy See, was ranked with "China's great literary works" in a review by Dom Celestine Lou, O. S. B., of the Abbey of St. Andre, Bruges, in Belgium. Dr. Wu, who was graduated in law from the University of Michigan and was later a research student at the Universities of Paris and Berlin and at Harvard Law School, has been a leader in Chinese academic, legal and literary circles since 1927. Received into the Catholic Church 11 years ago, he was named Minister to the Vatican in 1946. The diplomat also collaborated in translating the Psalter into Chinese.

NOVEMBER 14-20

Bitter memories of cruelties and oppressions were left far behind as 802 displaced Europeans, the second shipload to arrive in this country under the new DP law, walked down the gangplank from the US Army Transport, General Omar Bundy, in Boston. There were many family groups among them — three, four and five to a family. Listed were 347 Poles, 99 Latvians, 65 Czechs, 65 Lithuanians, 14 Russians, 14 Germans, 6 Austrians, 5 Hungarians, 4 Ukrainians and 3 Yugoslavs, while the others were "stateless." The largest group, 342, came over under the sponsorship of War Relief Services, NCWC. It was estimated that there were more than a score of other Catholics who made the trip under the auspices of other welfare agencies. The law permits the entry of 205,000 DP's by June 30, 1950. About 1,600 had been brought in thus far.

The American Federation of Labor policy of supporting federal aid for all school children, whether in public or non-public institutions, was affirmed, with the pledge to press for early enactment of such a measure in the 81st Congress. This was decided unanimously at the federation's annual convention when the membership accepted the position on school aid set forth in the report of the AF of L Executive Council. It was stated that AF of L policy always supported the American free public school system, but at the same time worked for "an educational program through which every American child of every race

and creed, . . . may be assured the best services the nation can give him to develop into a good, sound, healthy American citizen. It is an empty right," the statement continued, "to allow the existence of parochial schools for the use of those children whose parents, in good faith, believe they should send their children to such schools, if our government, while recognizing this right, at the same time denies the children who attend these schools such services and such privileges as will protect their very health and safety."

"Released time" classes are not per se unconstitutional and the decision of the United States Supreme Court in the McCollum case was not intended to outlaw all forms of religious education programs, the New York Supreme Court ruled. Thereby the court dismissed a suit brought by Joseph Lewis of North Salem, N. Y., president of the Freethinkers of America, who had asked that the released-time program of New York State be terminated on the ground of its violating the principle of separation of Church and State. The most significant thing in the New York decision was the following statement: "Fundamental is the right of the parent to rear his child in a particular religious faith. Denial of this fundamental right to the parents now exercising the same through the medium of the New York released time programs should certainly not be made upon speculative grounds."

NOVEMBER 21-30

"The Philadelphia Daily News" observed in an editorial that Hungarian attacks on Cardinal Mindszenty, Primate of Hungary, "obviously have been faked" and appear to stem from a determination "to stamp out the only force that has resisted successfully" the tyranny of Hungary's communists "acting under the atheistic ideology

of their Kremlin boss. They still remember their defeat at the Italian polls (last April)," the editorial stated. "They feel they must kill the power of religion because it is incompatible with communist philosophy." Through the use of force, communists might drive underground those who seek religious freedom, "but they never will suc-

ceed in obliterating the faith that has inspired the Hungarians, the Czechs and others through all sorts of persecutions."

Communists are busily at work to infiltrate church organizations of the United States and to destroy religion in this country, the House Un-American Activities Committee charged in a pamphlet on the subject. That communism regards religion as its No. 1 enemy and has therefore "assigned members to join churches and church organizations in order to take control where possible and in any case to influence thought and action toward communist ends," the committee further said. The pamphlet asserted that "the Methodist Federation for Social Action" was "a tool of the Communist party," while "The Protestant" magazine "fanatically spreads communist propaganda under the guise of being a religious journal" and that its "avowed purpose is to build a bridge between Christendom and communism."

The application of the Holy See for a permanent observer status in the councils of the UN was approved at a general session of the fourth meeting of the UN's Food and Agriculture Organization, held in Washington, D. C., by an "almost unanimous" vote. Previously a report by the FAO general committee had been read stating that the general committee agreed with the Council of the FAO that the Holy See's request should be approved because of the unique status and extraordinary character enjoyed by the Holy See.

The suprising strength of an underground Christian movement in Russia which has broken with the Kremlin-dominated Russian Orthodox (schismatic) Church received considerable attention at a meeting in Brussels of the Russian Orthodox Church-in-Exile. This underground religious movement was unanimously recognized by the Brussels delegates as the real Christian force in Russia, and they voted to maintain close relations with it.

The Peruvian revolution, which brought into power the Military Council presided over by Gen. Manuel A. Odria, marked the beginning of an era whose essential objective was to overcome "international Marxism," the Catholic weekly "Verdades" comments in Lima. Cardinal Guevara, Archbishop of Lima, has promised the government the support of the clergy in settling the distressing social question of the country. General Odria professed his Catholic convictions, reaffirming his respect for the Church and for the relations between State and Church.

Five hundred members of the Ukrainian Catholic Youth League from Canada and the United States, in their first post-war convention, adopted a resolution to ask the United States and the United Nations to intercede on behalf of various Ukrainian prelates and priests who have been taken prisoners by the Russians. Another resolution condemned communism "in every form" and denounced the attempt of "communist-inspired propaganda to convince the American people that the so-called Ukrainian delegation to the United Nations is representative of the feelings and wishes of Ukrainian people under Soviet domination."

The Allied States Association of Motion Picture Exhibitors adopted a resolution calling on motion picture producers to discipline any film player who "has gained public notoriety for offenses or conduct" excluded by the motion picture production code from film depiction. The resolution asked strong action by producers in "disciplining the erring stars" and urged that they be banned from screen appearances until or unless they have received court acquittal or, in non-legal matters, exoneration by an industry committee. It also requested that the production code seal be withheld from any motion picture including a player who has gained such notoriety.

The Church in Canada and Mexico

MILESTONES OF CATHOLICISM IN CANADA AND NEWFOUNDLAND

Alberta

- 1871 — Diocese of Alberta erected.
- 1912 — See of Alberta transferred to Edmonton and raised to an Archbishopric.
— Diocese of Calgary erected.
- 1948 — Diocese of St. Paul established.
Population, 796,169; Catholics, 191,343
- 1948 — Ukrainian Greek Catholic exarchate erected at Edmonton.

British Columbia

- 1846 — Diocese of Victoria erected.
- 1890 — Diocese of New Westminster erected
- 1908 — Erection of the Archdiocese of Vancouver.
- 1916 — Prince Rupert made a vicariate apostolic.
- 1936 — Diocese of Nelson erected.
- 1946 — Diocese of Kamloops erected.
Population, 817,861; Catholics, 113,282

Manitoba

- 1818 — Fr. J. H. Provencher, pioneer missionary of the North West, visited Red River and established a mission
- 1844 — Grey Nuns (Sisters of Charity) established the first convent for religious women in Manitoba.
Population, 729,744; Catholics, 203,259
- 1921 — Ukrainian Greek Catholic exarchate for all Canada erected at Winnipeg (limited to Central Canada, 1948)

New Brunswick

- 1842 — Diocese of St. John erected.
- 1852 — Diocese of Bathurst erected at Chatham.
- 1936 — Moncton made an archbishopric with St. John and Chatham as suffragan sees.
- 1938 — Diocese of Bathurst transferred from Chatham to Bathurst.
- 1945 — Diocese of Edmundston established.
Population, 457,400; Catholics, 220,454

Newfoundland

- 1796 — Vicariate Apostolic of St. John's erected.
- 1847 — St. John's established as a diocese.
- 1856 — Diocese of Harbor Grace erected.
- 1870 — By a decree of May 9, 1870, the western portion of the island became the Prefecture Apostolic of St. George.
- 1904 — Diocese of St. George erected.
— Diocese of St. John's made an archdiocese and a metropolitan see.
Population, 313,000; Catholics, (app.) 105,000

Nova Scotia

- 1604 — Fr. Nicholas Aubrey, secular priest of Paris, arrived in the Maritime Provinces.
- 1611 — Jesuits arrived at Port Royal.
- 1634 — College founded at Annapolis by Capuchins for Whites and Indians.
- 1842 — Diocese of Halifax erected.
- 1852 — Halifax made an archdiocese.
Population, 577,962; Catholics, 188,944

Ontario

- 1615 — Franciscan Recollects arrived at the invitation of Champlain to evangelize the country and work among the Hurons.
— First Mass in Ontario celebrated by Fr. LeCaron, Franciscan Recollect, on August 13.
- 1625 — Jesuits arrived to help the Recollects
- 1626 — John de Brebeuf, S. J., established a mission for the Hurons on the shores of Georgian Bay.
- 1641 — The Jesuit Fathers, Isaac Jogues and Raymbault work with Indians at the rapids of Sault Ste. Marie.
- 1648 — Fr. Anthony Daniel, S. J. martyred by the Hurons.
- 1649 — The Jesuits, Frs. Gabriel Lalemant, John de Brebeuf, Charles Garnier and Noel Chabanel were slain by the Hurons.
- 1826 — Diocese of Kingston erected.
- 1841 — Diocese of Toronto erected.
- 1847 — Establishment of the Diocese of Ottawa
- 1848 — Founding of the Catholic University of Ottawa
- 1856 — Diocese of Hamilton erected.
— Diocese of London erected.
- 1870 — Toronto made an archdiocese.
- 1882 — Diocese of Petersborough established.
- 1886 — Ottawa made an archdiocese.
- 1889 — Kingston made an archdiocese.
— Catholic University of Ottawa raised to the status of a Pontifical University.
- 1890 — Diocese of Alexandria erected.
- 1898 — Diocese of Pembroke established.
- 1905 — Diocese of Sault Ste. Marie erected.
- 1912 — St. Peter's Seminary opened at London.
- 1915 — Diocese of Timmins erected.
- 1938 — Diocese of Hearst erected.
- 1946 — The Most Rev. James C. McGuigan, Archbishop of Toronto, was created a cardinal by Pope Pius XII.
- 1948 — Ukrainian Greek Catholic exarchate erected at Toronto.
Population, 3,787,655, Catholics, 882,369

Prince Edward Island

- 1719 — First Catholic immigrants arrived from France.
- 1721 — Frs. De Breslay and De Metivier, Sulpicians, first priests on island.
- 1723 — Franciscans took over spiritual care of calvary. Parishes organized.
- 1758 — Clergy expelled and churches razed by English.
- 1772 — Catholic Scots arrived.
- 1790 — Rev. Angus Bernard MacEachern who accompanied second Scottish band was outstanding figure of this period.
- 1821 — Fr. MacEachern consecrated bishop.
- 1829 — Diocese of Charlottetown including the Magdalen Islands erected under Bishop MacEachern.
- 1855 — Present University of St. Dunstan replaced earlier seminary of St. Andrew.
- 1857 — Sisters of the Congregation of Notre Dame opened first school in diocese.
Population, 103,000; Catholics, 42,743

Quebec

- 1615 — First Church in Canada was built in Quebec in June, by Fr. Jean Dolbeau, a Franciscan Recollect. On June 25, Fr. Dolbeau celebrated the first Mass in Quebec.

- 1616 — Fr. Pacifique Duplessis, a Franciscan, opened a school for Indian children at Trois-Rivieres.
- 1624 — St. Joseph chosen as the patron of New France.
- 1625 — Canada's protomartyr, Fr. Nicholas Viellard, a Franciscan, met death at the hands of Indians in the Ottawa River near Montreal.
— The Jesuits came to Quebec.
- 1629 — The Recollects and Jesuits depart with Champlain.
- 1639 — Ursuline Nuns arrived in Quebec.
- 1640 — The Jesuit Fathers Chamonot and Brebeuf discover Lake Erie.
- 1646 — The Hotel Dieu opened in Quebec.
- 1648 — The College of Quebec was started by the Jesuits.
- 1657 — The first congregation of Canadian nuns, that of Notre Dame, was established in Quebec.
— The Sulpicians arrived in Montreal.
- 1658 — The first reported miracle of St. Anne de Beaupre.
- 1659 — The beginnings of the Canadian hierarchy took place when Pope Alexander VII appointed Msgr. de Laval Vicar Apostolic of New France.
- 1663 — Sulpicians obtained the Island of Montreal as a mission.
- 1670 — The Third Order of St. Francis was established in Quebec by the Recollects.
- 1673 — Fr. Marquette, S. J., and Joliet discover the Mississippi.
- 1674 — Quebec made an episcopal see embracing all French possessions in North America.
- 1678 — Grand Seminary opened at Quebec.
— The Franciscan, Fr. Louis Hennepin, discovered Niagara Falls.
- 1774 — The goods of the Jesuits and the Recollects confiscated.
— By the Quebec Act, religious freedom restored.
- 1819 — Quebec made an archdiocese.
- 1832 — First ecclesiastical council held at Quebec.
- 1836 — Diocese of Montreal erected.
- 1838 — The Christian Brothers opened a school in Montreal.
- 1841 — The Oblates of Mary Immaculate arrived in Montreal from France.
- 1844 — Quebec made a metropolitan see.
- 1852 — Diocese of St. Hyacinthe erected.
— Diocese of Trois-Rivieres erected.
- 1854 — Second council of Quebec held.
— Laval University opened at Quebec.
- 1867 — Diocese of Rimouski erected.
- 1874 — Diocese of Sherbrooke erected.
- 1878 — Diocese of Chicoutimi erected.
- 1885 — Diocese of Nicolet erected.
- 1886 — Montreal was made an archdiocese.
— The Most Rev. Elzear Alexandre Taschereau, Archbishop of Quebec, was created Canada's first cardinal by Pope Leo XIII.
- 1904 — Diocese of Joliette erected.
- 1910 — International Eucharistic Congress held in Montreal.
- 1913 — Diocese of Mont-Laurier erected.
- 1914 — The Most Rev. Louis-Nazaire Begin, Archbishop of Quebec, was created a cardinal by Pope Pius X.
- 1922 — Diocese of Gaspé erected.
- 1927 — The Most Rev. Raymond-Marie Rouleau, O. P., Archbishop of Quebec, was created a cardinal by Pope Pius XI.
- 1933 — Diocese of St. Jean de Quebec erected.
— The Most Rev. Jean-Marie Rodrigue Villeneuve, O. M. I., Archbishop of Quebec, was created a cardinal by Pope Pius XI.
- 1938 — Diocese of Amos erected.

1945 — Diocese of the Gulf of St. Lawrence erected.

1946 — Rimouski elevated to an archdiocese.

Population, 3,331,882; Catholics, 2,894,621

Saskatchewan

1907 — Diocese of Prince Albert established.

1910 — Diocese of Regina erected.

1915 — Regina made an archdiocese.

1921 — Abbacy Nullius of St. Peter erected by Pope Benedict XV.

1930 — Diocese of Gravelbourg erected.

1933 — Diocese of Saskatoon erected.

Population, 895,922; Catholics, 243,734

HIERARCHY OF CANADA AND NEWFOUNDLAND

Archdiocese	Formed	Archbishops	Consecrated
Edmonton, Alta. . . .	1871	John H. MacDonald	1934
Halifax, N. S. . . .	1842	John T. McNally	1913
		Alfred B. Leverman, Aux. Bp.	1948
Kingston, Ont. . . .	1826	Joseph A. O'Sullivan	1931
Moncton, N. B. . . .	1936	Norbert Robichaud	1942
Montreal, P. Q. . . .	1836	Joseph Charbonneau	1939
		Joseph C. Chaumont, Aux. Bp.	1941
		Lawrence P. Whelan, Aux. Bp.	1941
Ottawa, Ont.	1847	Alexander Vachon	1940
Quebec, P. Q.	1674	Maurice Roy	1946
		Charles O. Garant, Aux. Bp.	1948
Regina, Sask.	1910	Michael C O'Neill	1948
Rimouski, P. Q. . . .	1867	Georges Courchesne	1928
		Charles E. Parent, Aux. Bp.	1944
St. Boniface, Man. . . .	1847	Arthur Belliveau	1913
		Georges Cabana, Coadj. Abp.	1941
Toronto, Ont.	1841	James Cardinal McGuigan	1930
		Benjamin I. Webster, Aux. Bp.	1943
Vancouver, B. C. . . .	1890	William M. Duke	1928
Winnipeg, Man.	1915	Alfred A. Sinnott	1916
		Gerald Murray, C. Ss. R., Coadj. Abp.	
St. John's, Nfld. . . .	1847	Adm.	1930
		Edward P. Roche	1915
		Thomas J. Flynn, Coadj. Abp.	1945
Diocese	Formed	Bishops	Consecrated
Alexandria, Ont.	1890	Rosario Brodeur	1941
Amos, P. Q.	1938	Joseph A. Desmarais	1931
Antigonish, N. S. . . .	1844	James Morrison (Abp.)	1912
		John R. MacDonald, Coadj. Bp.	1943
Bathurst, N. B.	1852	Camille A. LeBlanc	1942
Calgary, Alta.	1912	Francis P. Carroll	1936
Charlottetown, P. E. I. . .	1829	James Boyle	1944
Chicoutimi, P. Q.	1878	Georges Melancon	1940
Edmundston, N. B.	1945	Vacant	
Gaspé, P. Q.	1922	Albini LeBlanc	1941
Gravelbourg, Sask. . . .	1930	M. Joseph Lemieux, O. P.	1936
Gulf of St. Lawrence, P. Q.	1945	Napoleon A. LaBrie, C. J. M.	1938
Hamilton, Ont.	1856	Joseph F. Ryan	1937
Hearst, Ont.	1938	Georges Landry	1946

Diocese	Formed	Bishops	Consecrated
Joliette, P. Q.	1904	Joseph A. Papineau	1928
		Edouard Jette, Aux. Bp .	1948
Kamloops, B. C.	1946	Edward Q. Jennings .	1941
London, Ont.	1855	John T. Kidd	1925
		John C. Cody, Coadj. Bp .	1937
Mont-Laurier, P. Q.	1913	Joseph E. Limoges ...	1922
Nelson, B. C.	1936	Martin M. Johnson .	1936
Nicolet, P. Q.	1885	Albini Lafortune . . .	1938
Pembroke, Ont.	1898	William J. Smith . . .	1945
Peterborough, Ont. . . .	1882	Gerald J. Berry	1945
Prince Albert, Sask. . .	1907	Reginald Duprat, O. P .	1938
St. Hyacinthe, P. Q. . .	1852	Arthur Douville . . .	1940
Saint-Jean-de-Quebec, P. Q.	1933	Anastase Forget ...	1934
St. John, N.B.	1842	Patrick A. Bray, C. J. M	1936
St. Paul, Alta.	1948	Maurice Baudoux . . .	1948
Saskatoon, Sask.	1933	Philip F. Pocock . . .	1944
Sault Ste. Marie, Ont. . .	1904	Ralph H. Dignan . . .	1935
Sherbrooke, P. Q.	1874	Philip S. Desranleau .	1938
Timmins, Ont.	1915	Louis Rheame, O. M. I .	1923
Trois-Rivieres, P. Q. . .	1852	Georges L. Pelletier .	1943
Valleyfield, P. Q. . . .	1892	Joseph A. Langlois .	1924
		Percival Caza, Aux. Bp	1948
Victoria, B. C.	1846	James M. Hill	1946
Harbor Grace, Nfld. . . .	1856	John M. O'Neill . . .	1940
St. George's, Nfld. . . .	1904	Michael O'Reilly . . .	1941
Muenster, Sask. (Abbacy Nullius)	1921	Severin J. Gertken, O. S. B	.....

Vicariates Apostolic

Vicariate	Formed	Bishops	Consecrated
Grouard, Alta.	1862	Ubald Langlois, O. M. I.	1938
		Henri Routhier, O. M. I. Coadj. Bp.	1945
Hudson Bay, Man. . . .	1931	Marc Lacroix, O. M. I. . .	1943
James Bay, Ont.	1938	Henri Belleau, O. M. I .	1940
Keewatin, Man.	1910	Martin Lajeunesse, O. M. I. .	1933
Mackenzie, N. W. T. . . .	1901	Joseph M. Trocellier, O. M. I	1940
Prince Rupert, B. C. ...	1916	Anthony Jordan, O. M. I .	1945
Whitehorse, Y. T. . . .	1944	Jean L. Coudert, O. M. I. .	1936
Labrador	1945	Lionel Scheffer, O. M. I .	1946

Ukrainian Greek Catholic

Exarchate	Formed	Exarch	Consecrated
Winnipeg, Man. (for Central Canada, 1948)	1921	Basil V. Ladyka, O. S. B. M. .	1929
		Andrew Roborecky, Aux. Bp.	1948
Toronto, Ont. (for Eastern Canada)	1948	Isidore Borecky	1948
Edmonton, Alta. (for Western Canada)	1948	Neil N. Savaryn, O. S. B. M.	1943

HIERARCHY OF MEXICO

Archdiocese	Formed	Archbishops	Consecrated
Durango	1623	...Jose Gonzalez y Valencia	1922
Guadalajara	1548	...Jose Garibi Rivera ...	1930
Mexico	1530	...Luis M. Martinez ..	1923
		.. Maximino Ruiz y Flores, Aux. Bp., V. G.	1913
Monterrey	1777	...Guillermo Tritzschler .	1931
Morelia	1536	..Luis M. Altamirano Bulnes	1924
Oaxaca ..	1535	...Fortino L. Gomez	1943
Puebla de los Angeles	1525	...Jose Ignacio Marquez	1934
Yucatan	1561	...Fernando Ruiz y Solozarno .	1944

Diocese	Formed	Bishops	Consecrated
Agascalientes	1899	..Jose de Jesus Lopez ...	1928
Campeche	1895	..Alberto Mendoza	1939
Chiapas ...	1539	..Lucio Torreblanca y Tapia	1944
Chihuahua	1891	...Antonio Guizar y Valencia .	1921
		.. Francisco Espino Porras, Aux. Bp	1943
Chilapa	1863	...Leopoldo Diaz Escudero .	1930
Colima	1881	..Jose Velasco y Pena ...	1903
		.. Ignacio De Alba y Hernandez, Coadj. Bp.	1939
Cuernavaca	1891	...Alfonso Espino .	1947
Huajuapam . .	1903	...Genaro Mendez y Del Rio	1923
		...Celestino Fernandez y Fernandez, Coadj Bp.	1948
Huejutla	1922	...Manuel J. Yerena .	1941
Leon	1862	...Emeterio Valverde y Tellez .	1909
		.. Emmanuel Martin Del Campo, Aux. Bp.	1946
Papantla	1922	...Nicolas Corona .	1923
Queretaro . .	1862	...Marciano Tinajero	1933
Saltillo.	1891	...Jesus Maria Echeverria ..	1905
		...Luis Guizar Barragan, Coadj. Bp. .	1932
San Luis Potosi	1854	..Gerardo Anaya y Diez de Bonilla ..	1920
Sinaloa	1884	...Linus Aguirre	1944
Sonora	1779	...Juan Navarrete .	1919
Tabasco ..	1880	...Jose Angulo del Valle .	1945
Tacambaro ..	1913	...Abraham Martinez	1940
Tamaulipas	1870	...Serafin Armora y Gonzalez . . .	1923
Tehuantepec	1893	...Jesus Villarreal y Fierro ...	1933
Tepic	1891	...Anastasio Hurtado	1936
Tulancingo . . .	1862	...Miguel D. Miranda . .	1937
Veracruz	1863	...Manuel Pio Lopez . .	1934
Zacatecas ..	1863	...Ignacio Placencia Y Moreira	1908
Zamora, Mich.	1863	...Jose Gabriel Anaya	1947

Vicariate Apostolic

Lower California 1874... (Fr.) Felipe Torres, M. S. S.

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